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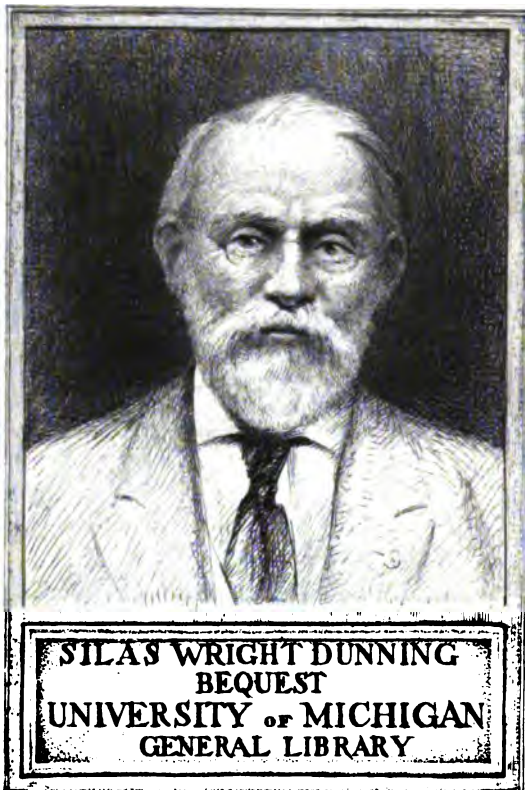
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COLLECTANEA

D E

REBUS HIBERNICIS.

VOL. IV.

CONTAINING

No. XIII. The Iodhan Mo-
rain, or Breast-plate of
Judgment.

The Liath Meisicith.

The Brazen Image.

The Charter Horn.

The Harp of Brien Boiromh.

The Irish Crown.

The Pateræ Urn, &c.

The Crotal, Corabafnas, or
Cibbual, &c.

The Brads Tools.

The Tuagh Snaighte.

The Implements of War.

The Purin, Seic Seona,
Cloch Tag.

The Cead, Rai Re.

The Fainidh-Draoicach.—
Tair-Faimh, Boil-Reann,
&c.

No. XIV. A Vindication
of the Ancient History of
Ireland, wherein is shewn

1. The Descent of its old In-
habitants from the Phæno-
Scythians of the East.

2. The early Skill of the
Phæno-Scythians, in Na-
vigation, Arts, and Let-
ters.

3. Several Accounts of the
Ancient Irish Bards, au-
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History, sacred and pro-
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REMARKS ON EACH CHAPTER.

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M,DCC,LXXXVI.

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COLLECTANEA

DE

REBUS HIBERNICIS.

NUMB. XIII. VOL. IV.

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Collectanea de Rebus Hibernicis.

NUMB. XIII. VOL. IV.

BY C. VALLANCEY, L.L.D.

"He that answereth a Matter before he heareth it, it is folly
and shame unto him."

Prov. xviii. 13.

Scotus Gallowanus, ex Gallia in HISPANIA oriundus, HIBERNIAE
Gallowanis nomen suum indidit.

S. BERTHART de Ant. Gosselini veter. Gallorum
Histor. judicium, V. p. 1186.

Galliterides insula decem sunt numero. — prius temporibus fuit Phoenices
à Gadibus ad negotium usque, celantes, alios non navigationem.

STRABO, Lib. 3. p. 175.

Qui peut douter que la correspondance qu'avoient les Anciens de l'Occident pendant
tant de siècles, soit avec les Phéniciens, soit avec les Carthaginois, ne leur
eut donné une connoissance parfaite, non seulement des Abbais & des
coutumes, mais aussi de la Religion Phénicienne. Ce Commerce même
n'auroit pu se soutenir pendant un si long espace de temps, si les Phéni-
ciens n'eussent point eu dans ces Isles de grands établissemens, avec liberté
de faire profession publique de leur Religion, qui, par conséquent, ne pouvoit
être ignorée des autres du pays. Il est même très vraisemblable que ce
fut de ces Insulaires, dont les Saxons acquirent la connoissance du Culte
d'Astarte, c'est-à-dire d'Isis, par le moyen du commerce qu'ils eurent de
tout temps avec les côtes des Isles Britanniques.

Abbé de Bouteau, mem. de Littér. T. 7.

I will send those that escape of them, unto the nations, to Tarshish, Pul and
Lud, that draw the bow: to Tubal and Javan, TO THE ISLES
AFAR OFF, that have not heard my fame, neither have seen my
glory, and they shall declare my glory among the Gentiles.

ISAIAH, lxvi. 19.

D U B L I N :

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M DCC LXXXIV.

On confond les termes anciens, différemment éloignés du berceau du monde ; & si on leur fait grace de la stupidité, on n'y voit qu'ignorance & ténèbres. Mais l'ignorance est en nous, qui les connaissons mal.

Lett. sur l'orig. des Sciences : adressées
à M. Voltaire par M. Bailly.

Les Orientaux avouent que les noms de Gog & de Magog, de Gin & de Magin, de Tchîn & de Matchin, sont synonymes. Tchîn est le mot oriental dont nous avons fait le nom de la Chine.

Lett. sur l'Atlantide de Platon. par M. Bailly.

Les langues bien connues, bien étudiées peuvent donc révéler l'origine des peuples, leur parenté, les pays qu'ils ont habités, la durée des connaissances où ils sont arrivés & le degré de maturité de leur esprit.

On peut regarder les peuples de la Grèce & de l'Italie comme les descendants des Phéniciens & des Phrygiens : mais les peuples du Nord, qui parlaient l'IRLANDOIS & le Runique, avaient donc une origine commune avec les PHENICIENS.

Les peuples en voyageant n'ont point changé de nom, ni d'idées : ils ont imposé à des pays nouveaux des noms anciens, des noms familiers & chers. Le présent est le fils du passé, il lui ressemble : ce que nous lisons de ces anciens temps est l'histoire de nos fondations en Amérique où nous avons transporté la France, l'Angleterre & l'Espagne.

Il ne faut pas entreprendre de lever entièrement le voile d' l'antiquité ; ce voile est chargé du poids de tant de siècles, il faut tant d'efforts pour en soulever une partie ; c'est bien assez d'apercevoir quelque chose.

(Ibid.)

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ERUTA VISCERIBUS TERRÆ EST NOTITIA TANDEM
FERI, PARTE BREVIS VITÆ, UNUSQUE LABORE,
AT QUANTUM POTERIT MULTORUM VINCERE CURA.

O! UTINAM POSSEM NERVOSUM CONDERE CARMEN,
HÆCCE NOVA ALLICIENS STUDIOSEM INHIARE REPERTA
LECTOREM, MERITO LAUDETUR UT INSULA IERNE.

Directions to the Binder.

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P R E F A C E.

Χρόνος ἄθλος.

S E C T I O N I.

“THE beginning of nations, (says our prince of poets, John Milton) those excepted of whom sacred books have spoken, is to this day unknown. Nor only the beginning, but the deeds also of many succeeding ages; yea, periods of ages, either wholly unknown, or obscured and blemished with fables. That any law or superstition of the Druids forbade the Britons to write their memorable deeds, I know not why any, out of Cæsar, should alledge. He indeed saith, that their doctrine they thought not lawful to commit to letters; but in most matters else, both in private and publick, among which well may history be reckoned, they used the Greek tongue. And that the British Druids, who taught those in Gaul, would be ignorant of any language known and used by their disciples, or so frequently writing other things, and so inquisitive into highest,

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B

would

would for want of recording, be ever children in the knowledge of times and ages, is not likely. Whatever might be the reason, this we find, that of British affairs, from the first peopling of the island, to the coming of Julius Cæsar, nothing certain, either by tradition, history, or antient fame, hath hitherto been left us. That which we have of oldest seeming, hath by the greater part of judicious antiquaries, been long rejected as a modern fable *."

Scripture, is certainly the only standard of all antient history, and the touchstone by which the truth of it may be tried. Heathen writers, who, unassisted by this, attempt to search into antiquity, have no stay whereon to rest. Herodotus on all occasions talks familiarly of a *myriad* of years before his time. The Greeks, speaking of their own country and its inhabitants, thought it enough to say that they ever were *Ἀπορχοι*, or Aborigines, and the antient Irish denominated themselves *Atach-tuath* †. In Egypt, the priests were the possessors of learning, and intrusted with the public records. Herodotus, Plato and Diodorus went thither for information; when they talked of the duration of their monarchy, the round number, the priests generally affected to speak in, was *ten thousand* years ago. But they who pretended to be more exact, told Diodorus, that from their first king Osiris to Alexander the great, were precisely 23,000 years.

The Greeks still knew less: they were totally ignorant of the history of the elder ages and remote

* Milton's History of England.

† O Conor's State of Heathen Irish, No. XII.

countries; therefore they made their invention supply the want of the knowledge of facts,

—— quicquid Græcia mendax
Audet in historiis ———

Yet this is the foundation of history impressed on our minds at school; and with great difficulty can we unshackle ourselves from our school education, when we come to more mature age. It is not surprizing that the Irish bards and historians should follow the examples of the Greeks, whose fables are extolled to the skies by our tutors: and so wanton have been our own countrymen to mislead the world in our own history, that Joseph of Exeter, afterwards archbishop of Bourdeaux, famous in poetry and good learning, under Henry II. and Richard I. composed a poem under the name of Cornelius Nepos, where he makes the Britons aid Hercules at the rape of Hesione, and Apollo to aid them in the Trojan war.* And indeed this critick age, (says Selden, speaking of the Welsh Brutus) can scarce any longer endure any nation, their first supposed authors name, not Italus to the Italian, not Hispalus to the Spaniard, Scota to the Scot, nor Romulus to his Rome, especially this of Brutus *."

And the very learned Gebelin expresses himself thus, "on est toujours étonné quand on voit des savans auteurs s'égarer à ce point: il est vrai que les Grecs eux-mêmes sont de mauvais guides sur l'origine †."

* Selden's Notes on Drayton's Polyolbion.

† Historia Civile du Calendrier.

How then are we to trace the origin of Western nations? Are we to follow the fabulous Greeks, Græci profectò, levis, inconstans, mendax, superstitiosa gens semper habiti; qui *πατεροπαρονομοί*, veritatem novis subinde figmentis ita immutarunt & penè obliterarunt, ut &c. &c. * Or shall we depend on dubious etymology, and adopt the systems of Bochart, Heydegger, Berofus Annius Viterbensis, &c. Can it be proved that countries have always been named from chiefs, princes and dukes, in preference to the situation, features, or produce of the soil? No—the contrary appears in ten thousand instances. What then is to be our guide? The surest, is the language, laws, religion and customs of the people, compared with those of other nations; “*le langue d’une nation*,” says Fourmont, “*est toujours le plus reconnoissable de ses monumens; par elle on apprend ses antiquitez, on découvre son origine*.”

It is by this never failing touchstone, that our great and impartial antiquary Lhwyd, takes upon him to declare, that the *antient Scots* of Ireland, were distinct from the Britons of the same kingdom; and that one may observe in Cornwall, from the names of places, that another people once possessed that country; as one may from the names of places in some parts of Wales, gather, that the *Irish nation* once inhabited there, particularly in Brecknockshire and Caermarthenshire †.

By the same guide, I judge that the antient history of Ireland, is grounded on fact, that they are the

* Delphi Phœnicissantes.

† Letter to Mr. Rowland, *Mona Antiq.* p. 342, 337.

P R E F A C E.

v

immediate descendants of the Pelasgi, and of the Tyrrheni, the descendants of Atys or Atac, son of Cotys, son of Meon, the first king of Lydia and Phrygia; but whence the name of Atac? from whom do the Irish call themselves *Atach-tuath*? it bears the same meaning as *Peni*, and both *Atac* and *Peni* in the Chaldæan language imply exiles, wanderers, Phœnicians.—*Aiteac* in Irish also means a giant, a rustick person, agriculture, (whence *Attica*) and likewise a first born son. Diodorus tells us from Sanchon. that Osiris left the care of tillage in Attica to Triptolemus, which in the Irish means no more than a tiller of the ground, i. e. *Treabh-talamh*; and Tarcon who headed the Pelasgi when driven by the Helenists from Mæonia, I apprehend was so called from תַּרְכִּי Tarcon, a Hebrew word, signifying an exile. See Plantavit's Lexicon Synon. Heb. and Chald.—In like manner Diodorus, after he has given a long detail of the genealogy of *Ceres*, says it is only an allegory or figurative narration, for that it only alludes to the times, when bread corn and those fruits of the earth that are called by the same name with the goddesses, were imported into Athens. Now this is the deity the Phœnicians worshipped at *Beth-Car*, and is the Irish *Ceara* or *Kara*, of which hereafter.

S E C T I O N II.

The Oriental writers that have mentioned the Britannic islands, are many. Rab. Ab. Chaija, in his *Sphæra mundi*. Abarbanel, not only calls Ire-

land Little Britain *, but says, that the children of Mesk and Tubal inhabited both islands: Mesk was a name they gave to the Etruscans, and Tubal inhabited Spain, from both which places the Irish claim colonies. Abarbanel is known to be well versed in antient Oriental histories; he says, that the children of Mesk and Tubal went to dwell on the the banks of the Euphrates, but soon removed from thence, and came at length to the *Great Western Islands*. From hence may be derived the name Iber or Hiber, in like manner as the children of Abraham, from passing over the Euphrates, were called Hebrews; and it is remarkable, that if the Irish Seannachies have imposed upon us, in the date when their ancestors took the name of Hiber, they have done it with great art and cunning, making it correspond with that of the Hebrews.

Aben Ezzra says, (in Obadiah,) that when Joshua took possession of Canaan, most of the inhabitants retired to Greece, Italy, Gaul, and to some western islands.

Sedor Olem mentions an old custom prevailing amongst the Jews of the second temple, of celebrating a great feast on the 15th and 16th days of Nisan, for the expulsion of the Magogian Scythians from Beth-san, by Maccabeus; for, says he, they were so very powerful, that neither Joshua, David or Solomon, could ever extirpate them, upon which, the Scythopolians retired to Greece, and some very far distant *western countries*, with whom they always kept up a

* Hence Ptolemy calls it Little Britain: Strabo, lib. i. p. 110. British Ierna and his antient Abridger, explains it by the Britons inhabiting Ierna.

correspondence *. Joannes de Fordun, certainly hints at this part of the Scythian history, where he says, “ ex variis quippe veterum scriptis cronographorum intelligitur, quod gentes antiquissimæ natio Scotorum, a Græcis & Ægyptiorum reliquis, cæteris mari rubro cum rege submersis, primum cæperat exordium †.”

Cumberland observes, that he believes that Lucian de dea Syria, points out Noah by the name of Deucalion Scythia : that the name of Japhet is clearly discernible in the Greek *Ἰάφετος*, and the Latin Japetus, as Ham or Cham's name is in Hammon or Chemia the old name of Egypt, the land of Ham ; and it falleth out well, says he, that Pausanias in his *Corinthiaca* informs us, that the Phliasians affirm, that *Arans* among them was contemporary with Prometheus the son of Japetus, and three ages (or one hundred years at least) elder than Pelafgus, the son of Arcas, or than *Ἀντοχθης* at Athens. And Pausanias moreover observes, that the Philasians had a very holy temple, in which there was *no image*, either openly to be seen, or kept in secret. So, the learned Dr. Baugmarten, (after proving that Herodotus mistook every thing he had heard and saw of the Scythians) adds, “ all we know of the real religion of the Scythians, terminates in the worship of the invisible deity : they admitted of no images, but, like the Magi, only made use of symbols : this is incontestible from their punishing with death, without respect of persons, any one who was convicted of image worship. They certainly brought

* See Preface to No. XII.

† Selden *Jud. dex Script. Anglic.*

three new divinities from Asia, and neither worshipped them in images, nor dedicated to them temples, groves, or any thing else. And all the ceremonies pertaining to the worship of these three deities, may be comprehended in the word **HAMAN**, signifying no more than a consecration or religious usage *."

All

* Baugmarten's Remarks on the English Univ. Hist. vol. ii. p. 121. From this mann many of our great mountains receive their name. Take an old Irish fable still in every one's mouth of Sliabh-na-Mann mountain. They say it was first inhabited by foreigners, who came from very distant countries; that they were of both sexes, and taught the Irish the art of O Shiris, or Ouris, that is, the management of flax and hemp, of cattle, and of tillage.—They all wore *horns* according to their *dignity*; the chief had five horns. The word Ouris, now means a meeting of women and girls at one house or barn, to card a certain quantity of wool, or to spin a quantity of flax, and sometimes there are a hundred together. Wherever there is an Ouris, the *Mann* come invisible and assist. When a *Seiserac* or ploughing, by joint stock of horses, is going forward, the Mann then assists in shape of invisible horses;—but (add the monks) if the Ouris is begun on a Saturday night after twelve o'clock, or pursued on the Sabbath, the Mann most assuredly will break the wheels, and spoil the crop. Compare this story with Cumberland's explanation of Sanconiatho, and we shall find it to be his Meon or Ofiris, who invented weaving and ploughing, and Osiris in the Chaldee was written *Siran* or *Ciran*, an old Irish name for a plough. (See Ben Uzziels Targum.) and in Irish *Ois-airac* or *Oisfarac* is a chief ploughman; and *man* in Heb. is a plough, (*Aratrum*) and *hharash* in Hebrew, is also to plough, a word not far distant from our Ouris, but this word having no root in the Irish, may be written O-Shiris, the S being eclipsed, forms Ohiris; or as the vulgar pronounce it, Ouris. The Egyptian god Osiris, says Hallaway, means, "the Giver of good things," and is derived from the Hebrew *Hafhar*, to be rich. Bishop Cumberland

P R E F A C E. ix

All this perfectly corresponds with the doctrine of the Hibernian Druids ; the three Asiatick divinities, I believe, were Dagb, Anu and Ceara, by which they signified certain constellations that influenced the Earth, and all was comprized in Mann, by which I have always understood they meant the invisible God, the all healing and all saving power, whose presence in their Oracles, was named *Logb*, or the *Ætherial* spiritual fire.

“ Although you may truly say with Origen, that before our Saviour’s time, Britain acknowledged not one true God, yet it came as near to what they should have done, or rather nearer, than most of others, either Greek or Roman, as by notions in Cæsar, Strabo, Lucan and the like, discoursing of them, you may be satisfied. For although Apollo, Mars, Mercury, were worshipped among the vulgar Gauls, yet it appears, that the Druids invocation, was to ONE ALL HEALING OR ALL SAVING POWER.” (Selden on Drayton’s *Polyolbion*.)

“ And long before Cæsar’s time, Abaris, (about the beginning of the Olympiads) an Hyperborean, is recorded for Belus’s Priest (or Apollo), among the utmost Scythians, being further removed from Hellenism than our *British*.” (Malehus Vit. Pythagoræ. Seldon on Drayton.)

This Abaris we have proved from good authority, was an Hibernian Druid. (See No. 12. Preface.)

Cumberland sets these names in a very clear light, he says, “ When the Egyptians designed to honour Osiris, under the name of Meon, they meant to signify the person or deity that gave them habitations, estates, refuge, and all the benefits of a colony : whence the Irish word *co-mhanim*, to dwell together.

The

thaginians, they certainly had a right to quarrel with the Pelasgians for attempting a settlement in them. And we shall hereafter find the inhabitants of Ireland applying to the Pelasgi to relieve them of the Carthaginian yoke of slavery.

S E C T I O N III.

The lovers of Irish antiquity will not think this account of the Pelasgi too prolix—the ancient history of this country, though blended with the fables of the Bards, corresponds with the most part of the history of the Pelasgi.

In the preface to my last number, I shewed the mistake of Keating and the bards he had copied, in making the Firbolg and Tuath Dadanann, colonies. They were only the names of the different orders of priests, that arrived with the colonies. I take the first to be the more antient order.

In a very antient MSS. of the Seabright collection, is the following passage. Tangatar Fomharaigh (Afrigh) go h Eirinn, agus do chuirfeat daor-cios uirre. 1. da trian Itha, bleachta, cloine, agus uinge dhòr on tfoin no ceann on chionn amac. Tanaig Luch-lamhfada o Chrotun na cuan, 1. Eamoin ablach, a tir Tairge, dshurtacht Eirinn, agus macraith sidhe Tuatha Dadanann maile fris, agus do dhealbhdais Tuath Dadanann clocaha agus crain na talamhan a reachtaibh daoinedh, &c. &c. * that is,

* This MSS. has the name of Ed. Lhwyd, in the first page. Liber Ed. Luidij ex dono R. Cl. V. Hen. Aldridge. S. T. P. & Ædis

is, The African sea commanders, came to Ireland, and imposed very heavy taxes upon the inhabitants, viz. two thirds of the produce of the land, of their kine, and of their children (for slaves), and moreover one ounce of gold annually on every nose or head. But Leuco—longimanus (long handed) arrived to the support of the Irish; * he came from the harbour of Croton, or *Æmonia felix*, in the country of Tarcon; and with him came certain youthful Sorcerers, called Tuatha Dadanann, who had the power of metamorphasing stones and trees into fighting men, &c. &c.

I shall not take up my readers time in comparing the fable of the latter part of this narration with that of the antient Greeks, but proceed to the historical part.

Etruscorum Rex Tarcon, Græcus ex Mæonia, primo præfectus Tyrrheni tantum, mox ipse rex factus; fratre Tyrrheni vel filius, civitates 12 struxit. nomen suum Tarquiniis indidit. Crotonæ habitavit. (Dempster, Gori, &c. de Etruria Regali.)

Lectos Cære viros, lectos Crotona superbi
Tarcontis domus—— (Sil. Ital. l. 8.)

& *Ædis Christi Decani*. N. B. the contraction *Tairge*, in the Irish, has been converted by Keating to *Tairgire*, and then it reads, the land of promise, instead of the country of Tarcon,—this was an excellent hobby-horse for him to amble on.

* Eirinn, in the original, it was called Eire, Eiris, and Eirinn, among other poetical names. And this is the Iris of Diodorus Sicul, which he says was inhabited by Britons. (Lib. 5. page 309)—This is a strong confirmation of Ireland being known by the name of Britannia and Eire, at the same time.

See

See also Strabo Amas, l. 5. p. 151. *Æneas Gallus*. Hist. Univ. l. 4. Cato de originibus, &c.

The country about Croton was called *Mæoni* or *Æmonia*: there was also the city of *Eamonia*, the *Vica Mæoni* and the *planum Maeoni* in Etruria: the last retains the name of *la Pianura di Meana*. Now as there was *Eamonia* in the inland parts, and *Eamonia* on the sea coast, in which stood Croton, our Irish historian most properly distinguishes Croton, to be the maritime Croton or *Mæonia*; Crotona cuan. i. e. of the harbours.

Dionysius Hal. mentions the change of name into *Cothornia*. Tempus, quo Pelasgorum res cæperunt deficere, incidit in alteram fermè ante bellum Trojanum ætatem; duraverunt tamen etiam penè ultra ejus belli tempora: donec contracti sunt in gentem minimam, nam præter Crotonem, *Umbriæ* civitatem inclytam, & si quod aliud aborigines tenuerunt domicilium, interierunt reliqua Pelasgorum opida. Croton verò, quum diu retinuisset veterem *Rei-publicæ* formam: haud multo ante nostram ætatem, & civis mutavit & nomen. *Cothornia* vocitata & facta Romanorum Colonia. *

Herodotus says, they spoke a different language from the Greeks—qua lingua Pelasgi sint usi, pro certo adfirmare non possum, sed ex conjectura licet dicere, ejus linguæ fuisse, cujus sunt hodiè ii ex Pelasgis, qui supra *Tyrrhenos* Crotonem urbem incolunt, & olim finitimi erant iis, quos nunc *Dores* vocant: tum videlicet, quum eam, quam nunc *Thessaliotin* regionem adpellant, incolebant; item

* The Crutheni of Ulster were named Cetherni. (Colgan.)
cujus

cujus sunt ii quoque Pelasgi qui Placiam atque Scylacen condiderunt apud Helleſpontum ; & Athenienſium contubernales fuerunt. Ex his, inquam, conjecture facta, dicere licet, Pelasgos olim barbarè fuiſſe loquutos ; nam & Crotoniatæ ſimul & Placiani linguâ quidem diſſident a ſuis quique vicinis, at inter ſe conveniunt, quo argumento ſatis aſtendunt, ſe eam ipſam ſermonis formam conſervaviſſe, quam habebant, quum in eas regiones migrarunt.

By the ſame force of argument, I can prove the Pelasgi were here ; for all the antient Etruſcan or Pelasgian inſcriptions, produced in Gori and Dempſtu, can be well explained in the Iriſh language, as ſhall be ſhewn in another place ; but a ſtronger evidence of the arrival of this colony cannot be given, than the name of *Æmonia* or *Eamania*, that was given to the capital and royal reſidence in Ulſter, Cruteni, to the country and people of Dalreida ; Crutenorum & Vetiorum regio in U-Lidia vel Ultonia, (Colgan) *Æmonia* to Inch Colum Kill, on the coaſt of Scotland, and of *Æmonia*, Eubonea and Eubœa to the Iſle of Man ; and I believe the famous Eiremon or Heremon, from whom the Iriſh claim deſcent, ſignifies an *Æmonian* chief ; becauſe in all the antient MSS. I find the name written Eireamhoin, ſeemingly compounded of Er, great, noble, a chief ; and Eamoin, of *Eamonia* or *Æmonia* ; I think the name points out the origin of the Pelasgian Iriſh from *Eamonia*, or as they write the name *Eamania* ; or can we go aſtray in the name of thoſe Dodonian Priests, that accompanied the colony, when we recollect that Thata in Etruſcan, and 𐤕𐤕𐤓 Thata in Phœnician, ſignifies ſorcery, magic.

I cannot

I cannot here pass over two words peculiar to the Irish in this western part of the globe, signifying a son or descendant of the same stock, and to this day prefixed to surnames of Families. I mean MAC and O, both of oriental origin. In the Irish text, at the beginning of this section we have *macraith*, i. e. youthful males. This word occurs in Genesis, chap. xlix. ver. 5. the English version has it translated *habitations*; Simon and Levi are brethren, instruments of cruelty are in their habitations. Montanus, dubious of the word, inserts the Hebrew in the Latin text, in Italicks, thus, “*arma iniquitatis eorum machara.*” Rabbi Meir who lived in the time of the second temple, gives another turn to the whole verse. “By the blessing of Jacob upon Simon and Levi, the weapons of vengeance are their *מכירותיהם* (*machirothim*) children.” “That is,” says he, “they love weapons as their children: and hence,” adds he, “*מך* *mak* and *מכיר* *machir* is a son, and the words are used by the inhabitants of the sea coasts, and in the cities on those coasts.” I suppose the Rabbi meant Phœnicia. O'Brien says, the Irish write O, or U.A., to imply a son. The broad vowels being used promiscuously, and diphthongs and triphthongs in Irish, having the sound of monosyllables only, they might write ou, ua, or oua, but O is undoubtedly most proper. O implies the Son in excellence; Mac, a descendant, according to O'Brien; I believe he is right, for macar, in Chaldee is *spondere*. The learned Abbe Renaudot, says, that the Egyptian name OSiris, is formed of Chiri or Chiris, that is the SUN, and O, (*filius*), Son, therefore

fore OCHIRIS or OSIRIS, is *le fils de soleil par excellence*, the son of the Sun. And here occurs another old Irish word Chris and Chreasan, i. e. holy, sacred. Crisean, i. e. Sagart, (Vet. Gloss.) i. e. Crisean is the same as Sagart, a Priest. I take this name to have been given to the Druid in his holy office of sacrificing to the sun; it has also a great affinity to *Kreebhno*, the name of a Hindoo deity. (See Halhead's grammar of the Bengal Language, page 20.) And according to Gori, *Cerus* in the Etruscan Language, signifies sacred: Did we ever hear of a Mac-Morgan or an OGriffith? Was O, or Mac, a common name with the Gauls or Welsh Britons? How came the Erse and Irish by these oriental appellations? or by the Egyptian Isis the moon, in Irish Eas, and Easconn the full moon.

S E C T I O N IV.

The next colony recorded in the Irish history, are said to be the Cruiti, or Cruitni or Peacti. "As a bhfhhlathamhnas Eiremoin tangadur Cruitnith no Peacti, sluagh do thriall on Tracia go Eirinn,"—i. e. in the reign of Eremon, the Cruiti or Cruitni or Peacti, migrated from Thrace to Ireland,—to which Keating adds, "according to the Pfsalter of Cashel, written by Cormac, the reason of this migration, was, that Polycornus the tyrant and king of Thrace, resolved to seize upon the only daughter of Gud, a chief of the Peacti. Herodotus places the Paetyæ and Crithoti in Thracia Chersonesus. Thrace, Samos and Crete, had been peopled by Phœnicians, Pelasgians and Etruscans; Polycrates the tyrant, (probably

bably mistaken by Cormac for Polycornus) drove the Samaritans to Crete, and pursued them from thence to different places, and at length says Eusebius, they retired to Italy.

The Greeks were chiefly indebted to the Thracians for the polite arts that flourished among them. Orpheus, Linus, Musæus, Thamyras and Eumolpus, all Thracians, were the first, as Eustathius informs us, who charmed the inhabitants of Greece with their eloquence and melody, and persuaded them to exchange their fierceness for a sociable life and peaceful manners; nay, great part of Greece was antiently peopled by Thracians. Tereus, a Thracian, governed at Daulis in Phocis; from thence a body of Thracians passed over to Eubœa, and possessed themselves of that Island. Of the same nation were the Aones, Tembices, and Hyanthians, who made themselves masters of Bœotia; in fine, great part of Attica itself, was inhabited by Thracians. But tho' the Greeks knew they were so chiefly indebted to them both for the peopling and polishing of their country, they have with the utmost ingratitude and injustice, styled them Barbarians. *Barbaros* a word that originally only implied foreigners, from the Phœnician *בָּר* bar, and Irish *bara*, wandering, of another nation, dehors. *

These

* There are many places in Ireland apparently named by this Thracian Colony, after others in antient Thrace, such are,

Thrace,	Ireland.
Antrim,	Antrim, the Capital of the Peacti.
Geloni,	Gailean.
Lygos,	Leighis.

Athyra,

These *Peacti* or *Pactyæ*, are not the *Picti* or woad painted Britons, (the Welsh) described by Cæsar. They are distinguished by the Scots by the name of *Peacti*, a word that sounds exactly the same as *Pactyæ*. The Thracians were remarkable for branding their foreheads and arms, but never painted their bodies. *Tracam*, in Irish, is to brand with a hot iron, and probably was the origin of the name, and not from *Thiras*, as Bochart after Josephus imagines; and perhaps *Thirax*, mentioned Gen. x. 2. to be the youngest son of Japhet, was so called from instituting the custom of branding.—

—*Membraque qui ferro gaudet pinxiffe, Gelonus.*

Says Claudian.

And,

Inde Caledonio velata Britannia monstro

Ferro picta genas ;—————

The custom of sealing or branding was very ancient. God from the beginning, gave his people

Athyrae, Riv.

Uiscadama,

Ælia

Machlana, Riv.

Cænica,

Samaica,

Zerva,

Lyfmachia,

Ganos,

Syracella,

Athir.

Uiscadama, (OB. dictionary).

Ely, Eili.

Machlin.

Canic.

Samac, about Lough Erne.

Scarva.

Lifmac, Lifmuc.

Canis,

Saorcill, Sarkell.

And a hundred others, may be drawn from the same fountain head,—and in other parts, the names of many places of antient Etruria are to be found.

typical things and actions, which he called *signs*; and some sacraments which appear to have been termed *seals* and signets. St. Paul calls the circumcision of Abraham, a *seal* of righteousness, (Rom. iv. 11.) In the same epistle he exhorts,—“Grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption.” Isai. xlix. 16. “Behold I have graven thee upon the palms of my hands.” Exod. xiii. 9. “And it shall be for a *sign* unto thee upon thine hand, and for a memorial between thine eyes.” But, besides these public or ecclesiastical seals, each man (or nation) had his private seal for a counterpart, or correspondent Hieroglyphic to the said public ones; to testify for him, in all his public arts, whose servant and spiritual child he was. This, among other sacred usages and rites, the first apostates to heathenism carried off with them, perverting and abusing the same, to the last degree of infatuation. For, they had not only their signs which were ἀγάλματα ἢ ἑῖδη θεῶν, images and emblems of their Gods, in their seals, drinking cups, military standards, and many other things; but, they themselves were ordinarily consecrated to their Gods, by burning or branding some name, mark, emblem (παράσημον signature) or number of their said Gods, in their own flesh, on their hands, necks, foreheads, and other parts. Thus Ptolemy Philopater, was furnamed Γάλλος διὰ τὸ φύλλα κισσοῦ κατείχθαι, because he was stigmatized in his body with ivy leaves, the emblematical mark of Bacchus: The votaries of the Sun were marked with the numeral

meral letters XII. for the number 608, which was the Sun's number. *

Whence also, the beast in the Revelation, is said to cause all, both small and great, rich and poor, free and bond, to receive a mark in their hand, and in their forehead. So idolaters in general, marked themselves in their skin and flesh for the devils votaries. To oppose this abomination, God forbid his people to print any marks in their flesh, (Lev. ix. 27). So in Revelations xiv. 10. "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, and shall be tormented with fire and brimstone."

Herodotus and Strabo, having noticed that the Thracians followed this custom to excess, I have ventured my opinion, that they might have been so called from *tracam*, to brand, a word in the antient language, still preserved in the Irish; at the same time I acknowledge, that the Hebrew words *trak* טַרַק, *impellere violenter*, *taruk*, *exul*, *tarcon* *expellere*, *dakis* *expulsio*, *pina* & *ph:nab*, *expellere*, *ghalal* *expellere*, *tuathath*, *expulfus*; *Athak* & *nathak* (in the Chaldee,) *extirpare*, *expellere*, seem more rationally to be the origins of the names given by the Hebrews to the Tracians, Turks, Dacii, Pæni or Phœni, Phœnicians, Galli & Gallati; and probably to our Tuath-Dodonians, and our Attach-tuath and Attac-cotti; for it is evident from holy writ, that all these nations or people, soon after the flood, had drawn the wrath of God upon them, and were told, that

* Halloway's Originals, Physical and Theological.

they were to be a wandering and an expelled people : So were the *Sacæ*, whom I mentioned in my last No. to be the same as *Scythæ*.----*Sacas enim vel Scythas quod idem est.* (Strabo, Bochart, &c.)

This calls to mind a passage in Epiphanius, in his *Epist. ad Acac. & Paul*, “ from the age of Therah downward, Phaleg and Ragau, removed towards the clime of Europe, to part of Scythia, and were joined to those nations from which the *Thracians* came.” Bochart, endeavours to confute this passage of Epiphanius ; I think he has failed. But certainly this gave room to Grotius, Salmassius, and Stillingfleet, to suppose that Peleg was the father of the Scythians, who were the first that peopled Greece, under the name of Pelasgoi, and such a wandering people might have been so called with great propriety, as I shall hereafter shew, both from the oriental and the Irish languages.

Stillingfleet confirms his opinion, he thinks, by etymology ; I go on the same uncertain ground. He shews the affinity between the Hebrew and ancient Greek, from the various dialects and pronunciations of the latter, which in the Doric comes nearest to the eastern tongues ; and from the remainder of those tongues, especially where the Pelasgians have been, which Bochart thought of Phœnician, but our Author will rather have of Hebrew extraction. I have pursued the same path, in all my publications on the Irish language, antiquities, &c. And so great an affinity has the old Irish with the Hebrew, that my friend and correspondent, J. J. Heideck, Professor of Oriental languages,
will

will not be persuaded, but that a Jewish colony once settled in Ireland.

The Scythians were certainly the descendants of Magog, not of Phaleg. They mixed with the Phœnicians of Beth-San, Tyre and Sidon. They conquered Assyria, and when they lost that crown, some remained in Cælo-Syria, where they were again joined by the Phœnicians. They passed with them, from thence to Crete: And it has been the opinion of many learned men, that the Phœnicians were originally from Crete. Fortunatus Scacchus, a very learned man, in his Arcanum, S. S. Myrothec. chap. 17. Corethos & Pheletheos non Israelitas, sed alienigenas fuisse.—Phœnices Cretensium colonos, eo nomine significari alii arbitrantur, cujus sententiæ est Auenor in eadem radice כרתים. Phœnices ab Creta originem traxisse, Cretensiumve coloniam Phœniciam extitisse, dicunt aliqui sobodorari posse, ex Phœnico porto, quem insulæ Cretæ adscripsisse ferunt Ptolemæum in ora australi.

Facit etiam ad hoc probandum illud Sophon. 2 Vch. qui habitas funiculum maris *gens perditorum*, i. e. כרתים גוי ghui or ghoi Cerethim, i. e. gens Cerethim.—Again in Ezech. ch. 25. Ecce ego extendam manum meam super Palæstinos, & interficiam interfectores, & perdam reliquias maritimæ regionis; the Hebrew text reads thus, Ecce ego extendam manum meam super Philisthūm, & succidere faciam Cerethos. And in this place Aquila, Theodotus and Symacchus, have retained the word Cerethem כרתים, but some Greek copies have κρητας, Cretas.

This probably led Tacitus into the mistake of deriving the *Jews* from Crete. Judæos Creta insula profugos,

profugos, novissima Libyæ infedisse memorant. (L. 5. Hist.)

The Hebrew גוי *ghoi*, signifies a detested people. Homo gentilis. Sic Judæi quem vis vocant, qui non est de populo Israel, maximè tamen Christianis hoc nomen dedere. Nam Turcas appellant *Ismeelim*, five *Ismaelitas*. Etiam unum hominem nominant *ghoi* contra verum linguæ usum, & naturam vocabuli; (Buxtorf Lex. Chald.) In like manner, the Irish call the Saxons *Guith-ban*; the white detested people; and *Guith-ban*, became at length the name of England: (Shaw's Irish Dict.) but their own people and fellow countrymen, the Scots of Britain, they named *Eilbonnac*, from *Eile* a tribe, *bonn* good, and *aice* race; and thus I believe *Eilban* soon became the name of England, instead of *Guidhban*, whence *Albania*. This I am induced to think the origin of the word, because I observe in the Irish MSS. the Scots seated in Britain are named *Albanac*, and in truth, it is the name the Highlanders or *Erse* distinguish themselves by at this day; whereas by *Eiris*, or *Eirinn*, and *Eirinnach*, they mean the owners of the soil.

Bishop Cumberland derives the word *Palæstinus*, from פלש *pelas* or *plas*, which he observes from Castle's Heptaglot. signifies to besmear with dust and ashes: and therefore the proper origin of *Peleus* at the mouth of the Nile; but he allows, that in the Samaritan or Ethiopic, the same word פלש imports peregrinatio, migratio de loco in locum. So likewise *Pleas*, *Phlcas* or *Fleas*, in the antient *Pelasgian-Irish*, signifies to wander, to which add *ghoi*, a people or nation, it forms *Pelasgoi*, the wandering people; the very

very idea by which the Greeks have expressed that people, quasi Pelasgoi, cranes, wanderers. The Irish still retain the word in *phleasgac* or *fleasgach*, a wanderer, stroller, having no settled home, and with the modern Irish, it implies a piper, fidler, or harper, strolling from town to town, or from house to house.

It is of no great importance, if this be the proper etymology of the Pelasgi or not ; certain it is, that the Irish do preserve the remembrance of *Plasg* or *Pelasgus*, in their genealogies. In the *Reim-rioghfhre*, or royal calendars, in the supposed colony of the *Tuath-Dadananns*, they make *Pleſt* or *Paleſt*, the fifth generation from Noah, and *Pelaſg* or *Plaſg*, the fifteenth ; and five generations from him, they place *Breas*, who, it is ſaid led the colony to Ireland.

As I think it is evident, that Phœnician, Pelasgian and Etruscan colonies, did ſettle in *Britannia magna* and *Britannia parva*, or England and Ireland, I am naturally led to ſeek the etymology of the name *Britannia*, in the Irish language. Setting aſide Geoffry's idle ſtory of the Trojan Brutus, we will ſhew what others have ſaid of this name. And firſt, that great etymological luminary, Bochart ; he derives it from the Phœnician *barat* ager, and *anak* ſtannum, i. e. the field of tin ; *brot* in the Irish, means the borders of a country, from whence by tranſpoſition of letters, the French *border*, and Engliſh *border*. I think Bochart was miſſed by Strabo and Ptolemy, who write it *βρεταννική* (*Brettanica*) which is certainly an adjective, and is defective in ſenſe without *νῆος* (an iſland) joined to it.

Secondly, Camden, he is certainly right in the termination *τανία* (*tania*) which in Hebrew, Syriac, Irish,

Irish, and all Oriental languages, signifies a country or region ; but he is as much at a loss what to make of the first part of the word *brit*, as I am of the latter part *tannike*, unless I derive it from *tinam*, to fuse, to melt, which is certainly the root of the English word tin.

England was called *Luigria* by the Irish, and by the Welsh corrupted into *Lloyger* ; it was so called, says Lewis, before the year of Christ 586 ; shortly after which time, Lecester, the chief city of the Mercians, was called *Leogera* ; and when they became Christians, their bishops were called *Præsules Leogereneses*. (Antient Hist. of Britain, p. 29.)

It is allowed by all historians that these two islands were visited by the Phœnicians and Carthaginians, for the lead, tin and copper, with which they abounded. In Irish *brut* and *luig* signify lead ; *aen* and *tan*, and *ria* a country, hence *Brutaon*, *Bruttan* and *Luigria*, do all imply the country of lead and tin ; and so much for Geoffry's *Lacgrus* the son of Brutus. *Brut* in Irish, signifies also pitch, tar, or whatever is readily fused, or acted on by *brut*, i. e. fire ; whence I believe the Hebrew עפרת *prut*, lead, or any base metal.

But say the opponents of Irish history, there is no foundation in the annals of the Phœnicians or Carthaginians, that they did sail to Ireland or England ; that remark is easily answered. Nor are we without authority that they did come here. GoriJonides in his book *de Hannibale*, l. 3. ch. 15, says, that Hannibal conquered the Britains, who dwell in the ocean sea, בריטניה הימנים באוקיינוס. We have no such conquest recorded in the history of *Magna Britannia*,
but

but as I have shewn, more than once, the history of Ireland or Parva Brittannia, declares they did conquer this country, imposed grievous taxes on the inhabitants, who were relieved by their old friends and allies the Pelasgians or Etruscans, from Croton.

These islands were known to the Carthaginians, Greeks and Arabs, by the name of the fortunate islands. They were the Elyfian fields of the Arabs and of the Greeks. Selden has written much to the purpose on this subject, in his X. Scriptor. Anglic. And Isaac Tzetzes positively declares, “in oceano insula illa Brittania, inter Britanniam illam quæ sita est in occidente & Thylen quæ ad orientem magis vergit.”——“Id est,” says Selden, “Britannia magna seu Albion quam sic collocat ille inter Britanniam alteram seu parvam, quæ Hibernia est & Thulen, de cujus situ haud parum discrepant chorographi tum veteres tum recentiores; *Illuc aiunt* (adds Tzetzes) *etiam mortuorum animas transfuebi, ad hunc modum scribentes;*” to which Selden replies, “et sane Tzetes hosce intelligo, in litore Britanniae magnæ volunt reperiri navigia illa animabus onusta, indeque illa cum remigibus, impetu unico, ad HIBERNIAM adpelli, tunc SCOTIAM itidem vocitatum.

Justus Lipsius is another authority. He quotes the following passage from Aristotle. “In mari extra Herculis columnas, insulam desertam inventam fuisse, silva nemorosam, fluviis navigabilem, fructibus uberem, multorum dierum navigatione distantem, in quam crebrò Carthaginenses commearint, & multi sedes etiam fixerunt; sed veritos primores, ne nimis loci illius opes convalescerent, & Carthaginis laberentur, edicto cavisse & pœna capitis sanxisse, nequis
ed

èò navigasse deinceps vellet.” (Aristot. in Admirandis.) To which Lipsius observes, “quod verum censeo de una aliqua novarum insularum: quia multos dies navigatione impendit: neque probabile igitur Canarias, aut alias vicinas, fuisse. Noster Seneca (nam ille Tragediæ Medææ certò auctor est) de iis ipsis prædixisse videtur, pueris jam decantatum

venient annis
 Sæcula feris, quibus Oceanus
 Vincula rerum laxet, & ingens
 Pateat tellus, Tiphysque novos
 Deteget orbes, nec sit terris
 Ultima Thule.

Quod ille tamen propriè de Britannicis insulis intellexit, & in Claudii gratiam scripsit. (J. Lipsius, v. iv. p. 594.)

To this let us add the remarks of Culverius. “Gesta hæc anno xxi, post alteram illam Etruscorum contra Cumanos expeditionem, quam suprâ memoravimus. Ac tanta quum foret eorum terrâ marique potentia, longinquas etiam navigationes extra Columnas Herculis in mare OCEANUM aliquando instituerunt. Diodorus l. 5. Hac igitur ratione Phœnices, investigando ultra Columnas oram, quum Africæ litora legerent; ingentibus ventorum procellis ad longinquos in OCEANO tractus sunt abrepti. Ac per multos dies vi tempestatis jactati, tandem ad *prædictam insulam* adpulerunt, naturamque ejus ac felicitatem, à se perspectam, in aliorum deinde notitiam perduxerunt. Ideo Tyrrheni quoque, quum maris imperio potirentur, *coloniam* èò destinarunt, sed Carthaginenses

enfes illis obstituerunt. Sed quàm magnum atque celebre per omnem illum terrarum orbem, qui in Europam, Asiam & Africam distinguitur fuerit Tyrrenorum nomen, ostendere voluit Aristides. (Cluverius, Ital. p. 445.)

S E C T I O N V.

The remarkable piety, morality and philosophy of the Hibernian Druids, added to the early establishment of the Orgia of the Cabiri in this island, caused it to be named *Insula Sancta*; and the fecundity of its soil, and temperature of the climate, gave it the name of the blessed and fortunate island. In treating of the Cabiri, I shall have frequent occasion to mention Sanchoniatho; and I must here premise, that I believe the Greek translation by Philo. Bibl. is a mere forgery, worked up with Greek ideas on a Phœnician allegory, misunderstood and interlopated by Philo, in every page. This I venture to say from comparing the Irish history of the Cabiri, with the Phœnician, for example, why should *Ouranus*, the Heavens, marry his sister *Ge* the Earth, and bring forth, 1st, *Ilus*, who is called *Cronus*; 2d, *Betylus*; 3d, *Dagon*, who is *Siton*, or the god of corn; and 4th, *Atlas*; because in the Irish story, *Aoran* the ploughman marries *Ge*, or *Ce* the Earth, and the first plowing brings forth *Ilus*, weeds, stones, orts; the second *Biadhthal* food, (for some corn will require but two plowings) but the third produces *dagb*, or *deagh*, great corps of wheat, when follows *athlus*, i. e. *ruadh*, *fallow*, to recover for another crop. *Cronus* does
not

not signify *Time* in this passage ; crann is a plough, fear crainn a plough-man. (See Shaw's Eng. Ir. Dict.) In other places Philo has hit upon the proper sense ; for *ail* and *cron*, signify *time* in Irish.

Strabo in l. iv. p. 198, says, “ *insulam esse prope Britanniam in qua Cereri & Proserpinæ sacra fiunt eodem ritu quo in Samothracia ;*” and this he affirms from Artemidorus, who wrote under Ptolomæus Lathyrus, and none of the Helenick Greeks, had then entered Britain, as Sames has well proved in his *Britannia antiqua illustrata*.

The information given us by Sanchoniatho, that the Dioscuri and Corybantes made improvements in ships and vessels, wherewith they passed over the sea, (within the two next generations after the flood, according to Cumberland) will evince us, that thus men might pass early even into islands and countries, separated by sea from each other, which must needs help to forward the dispersion of mankind into many countries. And accordingly we find the sons of Sydycc called by Sanchoniatho, Samothraces, which imports they got into that island, and into Thrace, near adjoining. For Herodotus says, the Thracians were initiated according to the rites of the Cabiri, whom he records to have been in Samothrace, and hence to have removed with the *Pelafgi* into Attica, and thence into other parts of Greece, where Pausanias assures us, that their mysteries were upheld even to his time. Not that Samothrace implies the Thracians of Samos, but the Orgia of the Cabiri.

From the Irish MSS of the Sebright collection, and from others in my own possession, I have been able to collect much of the Druidical religion. Of the Cabiri,

Cabiri, I shall now only speak. The names and explanations of these Cabiri appear to be all allegorical, and to have signified no more than an almanack of the vicissitudes of the seasons, calculated for the operations of agriculture, from which names certain planets and constellations were denominated, and from hence the origin of the signs of the zodiac. And these we shall hereafter find run through the Magogian line, viz. the Tartars, Arabs, Persians, Turks, Mogulls, Chinese, Japanese, &c. &c. and will account for that valuable discovery of Mr. Call, who found the twelve signs of the zodiac painted on the ceiling of a Pagoda, at Vardapetha, near Cape Comorin in the East Indies, and in the same manner we represent them *. Mons. Bailie has, in my opinion, proved very clearly that the Chaldee and Egyptian astronomy, was but the *debris* of the science, and that it originated with the Scythians. Does not Lucian place the transactions of most of his Syrian deities in Scythia; Why send Lete or Latona to murder her guests in Scythia?

The Irish Cabiri I find mentioned as of both sexes; in short, they appear all inanimate, Aesar, Samh, and Samhan excepted, viz.

Aesar, i. dia i. Logh, i. e. Aesar is god; the Logh, the spiritual flame. Is not this the *τὸ πᾶσις λόγος*, &c. of Zeno? Notanda igitur, & hic *λόγος* vocula quæ crebrè in hoc generationis re utuntur, ut Senecæ, "Causa autem, id est ratio, materiam format; incorporalis ratio, ingentium operum artifex," ingentium, totius mundi, ait, incorporalis, quia mens ipsa

* Philos. Transf. vol. 62, Anno 1772.

Dei est, & animus, ut sic dicam *ignis* *. This in short, was the basis of all Stoic philosophy, and by a perversion of the original sense of the Druids, arose all the nonsensical mythology of the latter Egyptians, Phœnicians, Etruscans and Greeks.

In the last number I derived the word *aesar* from *aesar* the creator. I find it since written *aesar*, and in Shaw's Irish Dictionary *Aesfhear*, which pronounces the same; the *f* with an hiatus, does not sound, and is thrown in by the poets, to divide the syllables. Dr. Hyde in his religion of the antient Persians, explains the name *Azer*, to have signified Abraham in the *Zend*, meaning thereby fire. Et quia Azur est ignis, ideo fulmen seu fulgur-autem Mohomedanus interpretes hoc etiam esse ex nominibus *Dei excelsi*. (p. 64.) †.

Ain or Aion follows *Æsar*, with the following explanation :

Ain, 1; Aion, 1; Mac Seathar, 1 ‡; Seatharan, i. e. Ain or Aion, was the son of God, and called Seatharan.

Sanchoniatho tells us, that *πρωτόγονος* the first born, was called *Αἰών*, from whom proceeded *κόσμος*, and this Aion was the first that gathered the fruits of the earth.

* Just. Lipsius de Stoicis.

† I take this opportunity of returning thanks to my learned correspondent Boirimh. I acknowledge his correction in this word; if possible, his letter shall find room in this number.

‡ Samaritan, Sahar, i. e. Deus. Heb. שטת Shatai Dominus. Seathar, a name of God, so called from seathar, strong, in the same manner that *El* among the Hebrews was an appellation of God, from the Hebrew *El*, which signifies strong, powerful. O'Brien's Irish Lexicon.

Bishop Cumberland, to support a system, makes Protogenes and Ain, *two* mortals, from whom proceeded Genus and Genea. Sanchon. says no such thing; he makes Protogonus the same as Aion, from whom proceeded Genea; but, says the bishop, Aion was the first gatherer of the fruits of the earth, and of trees, consequently this was Eve, and Protogenus was Adam; though he acknowledges that Aion is made masculine by Philo Biblyus, τὸν Αἰὼν, but, says he, the transcriber ignorantly considered Aion as an appellative, in which notion it is masculine, and not as he ought to have done, as a proper name of a woman, in which sense it must be feminine. (Remarks, p. 219.)

In the last number, I proved Seathar to be synonymous to Aesar, i. e. God; now Ain in the Irish Cabiri, is placed next to Aesar, and is said to be Mac Seathar, the son of God, the Aion or Aon, i. e. the first, the only one; from whence he was surnamed Satharan. Aion *, consequently is Adam, and he was the first gatherer of the fruits of the earth, which he found ready sown; and so was Seatharn or Saturn of the Romans, for which reason he was represented with a scythe in his hand, Δαγών, ὁ Κρόνος ὑπὸ Φοινίκων, Hesyc. Dagon is Cronus or Saturn of the Phœnicians. Cronus here is our Creann and Dagh, for Dagon was the god of agriculture, not of time. But then where shall we find Eve. Sanchoniathe tells you plainly, from Aion proceeded *Gen*, by Philo written Genea;

* Ain, Aon, Aion, honourable, praise-worthy, respectful. Greek Aine, laus. (O'Brien.) And such was the Irish Chead-om, or Hhead om, the first man, i. e. Adam.

but Gean in Irish is a *woman*, so called because she is *agan* or *geanach*, that is, precious, dear, lovely, fair to behold ; and the Arabic version would have called her *aghanet*, immersed in love, or the effect of loving, and *ghunnas*, a perfect beauty, and such was Eve ; and from *Gean* a woman, the Irish very properly derive *in-ghean* a daughter ; it is surprising the Greek word *γυνή* a woman, did not occur to the Bishop.

Such appears the work of Sanchoniatho to an Irish scholar, and when we consider, that in the Irish language, *Seanachith* is an antiquary, an historian ; and *Seanacha-nath*, the art or science of an antiquary ; we are almost inclined to believe Mr. Dodwell, and to reject Sanchoniatho as counterfeit. But surely Philo Byblius, Porphyry and Eusebius were better able to judge than any moderns : and they never called in question his being genuine.

Here then is an ingenious Phœnician or Druidical story, literally copied from the Holy Scriptures. Blush then, ye opponents of the Sacred Writings ! ye multipliers of Adams ! ye stand here corrected by a Phœnician and a Heathen Hibernian Druid.

Ceara, 1, ainm do dhias, agus ainm don dagh, agus Ceara, 1 ; Maloith, i. e. Ceara (Ceres) is the name of ears of corn, and the name of a plentiful crop, and *ceara* is a flail.

Ceara to this day is the word used by the Irish, for heating oats in a pot, and placing them in a hole in the dry earth of the cabin floor, where they are trampled on till the hull parts from the seed.

Ceara presided over bread, corn and wheat. The Irish fable gives her a daughter named *Por-saibhean* ;
this

this is the Classic Proserpina ; the propriety of the name is not to be understood, but in the Phœnician and the Irish. Por פֶּרִי is seed, race for planting or propagating ; Saibhean שַׁיִן (avena) is oats, or small grain. Ceara, say the Irish poets, invented the Cearan or quern, i. e. the hand mill, and the cearran or sickle ; but Porfaibhean, (Proserpina) invented Leite, an excellent food, made of oatmeal, called stirabout, from leite a ring or circle, or to move in a circle, because it must be stirred about during the operation. Porfaibhean, say the Irish fables, established an annual solemnity named Luithre or Taithre, that is, the harvest-home of the oaten-meal, and by the latter name, it is now known to the poor farmers. She invented or discovered also, the slige or large horse muscle shell, to lift up this leite : she was made a constellation under the name of Leithre ; these shells she made into scales for weighing the meal, and in this form she is represented in the zodiac. The Greeks robbed us of this constellation and called it Litra, which is synonymous to Libra. It has been understood that the constellation Libra or Litra was a kind of innovation ; that the Greeks were not acquainted with any such is certain ; yet we find them among the Saggiittaries and Capricorns on the old Egyptian remains. (Hill's Astronom. Dict.)

Porfaibhean is said to have invented another most wholesome food of the hulls of oats, named Saibhean, pronounced saivan, and now called sowens ; a food well known by that name in the suburbs of Dublin ; eaten with white-wine and sugar, it is equal to the best blamanche.

It is very plain that Ceara is the Egyptian Isis. "J'ai d'abord soupçonné que c'étoit-la le symbole que portoit l'Isis Egyptienne aux approches de l'inondation, & qu'on lui donnoit alors le nom de *Leto* ou *Latone*, qui est le nom du lézard amphibie. Isis prenoit de son coté le nom de *Di-Ané **, l'abondance & l'on mettoit en sa main la figure d'une caille, dont le nom signifie aussi salut, sécurité שמלח *flav.* les mots Latin *salus* & *salvus* en viennent, il signifie aussi *couturnix* une caille. Quelquefois on trouve deux cailles aux piés d'Isis, pour signifier une entière sécurité. Abbé Pluche is sometimes very happy in his Egyptian etymologies, and sometimes much egarè.

Ceara is called *Maloit* or *maloid*, a flail in common Irish. I doubt if she invented this instrument of husbandry. *Mal* in the Hebrew is to cut, to bruise. The Phœnicians had a temple to *Car*, *Beth-Car*, 1 Sam. 7. 11. Halloway derives the word from *Cor*, the celestial revolutions and its effects, which are the chief and first fruits in animals and plants.

כרמל *Carmel*, *Spica-plena* & *pinguis granis abunde refertur*. (*Plantavit's Synon. Lexicon*,) this is our *caor*, a berry, a full grain.

Carmel dicitur quasi כר מלח *pulvinar plenum*, id est, significat plenam granis. Buxtorf. Chald. Lex. *Melila*, spica, a confricando, quasi fricatio confricatio; (ibid) here is our friction invented by Ceara, from whence we may conjecture, *Maloid*, formerly signified to tread the corn, and now it means a flail, used for the same purpose.

Bates observes, that *Carmel* in the Bible, sometimes expresses a field of corn, sometimes green ears; and sometimes ripe ears, fit to be rubbed in the hand.

hand. The green corn, says he, whilst in the pulp will neither thresh or rub out : and corn in the full ear, just cut, will rub out, but not thresh. The green corn they dried at the fire, or roasted it : and the full ripe grain in the ear, they rubbed out and eat with oil.—here are three ways of eating corn, in bread, parched, and in grain.

Anu, mathar dias, agus *mater deorum* ; non mater deorum, acht ro bo maith dinno biathal si dias, 1. Eo-anu. Vegetation, of corn gathering into ear, not mother of the Gods, says the Glossarist, non mater deorum, but as she provides bread, corn, or food, bearing the ear—she was the eo—(good)—Anu—whence Juno with the Latins. Ana & anu in Irish, signify riches, abundance, continuance of fair weather, a drinking cup or horn, a cornucopia ; dear, beloved ; and Ann-oid, a temple or church — Aon, excellent, noble ; Anann, a poetical name of Ireland.

Mathar and Abar, in Irish, are synonymous words, for the *first cause*, whence, compounded with *Aghas* or *Achas* signifying, good-luck, felicity, prosperity, &c. they form Matharaghas & Abarachas, an epithet given by the Druids to the true God, thereby importing the Deity to be, the great first cause of all felicity, faith, religion, &c. &c. (See Agh fully explained in Pref. No. 10).

From this Druidical name, is derived that ridiculous Greek mystical word ABRAXAS, so much noted by the Fathers. The word was probably of Egyptian origin, for by the Emperor Hadrian's letter to Servianus, we find the primitive Christians in the East, mixed the Gods of the Heathens with

the Christian Religion, and if they had not mistaken the sense of those words, there would have been no crime in adopting so noble an epithet. *Ægyptum* (says Hadrian) *quam mihi laudabas, Serviane carissime, totam didici levem, pendulam, & ad omnia famæ momenta volitantem. Illi qui Serapim colunt, Christiani sunt, & devoti sunt Serapi qui se Christi Episcopus dicunt. (Vopiscus in Vita Saturnini Tyran.)*

The Gnosticks, Basilideans and Valentinians, had the Abraxas; Irenæus, Tertullian and Augustin, notice the idle fable of the Greeck letters in the word, composing the number 365, and that they supposed, there were so many Heavens. But Mithras and Abraxis, are synonymous words for the the Deity, and are to be found on the same medals, often with the word I A O and A D O N A I, the first standing for JEHOVA, the last is a Phœnician and Irish word, signifying Dominus. How then did Mithras make out 365: indeed, to form Abrachas into this number they were obliged to transpose a letter, and to turn CH into X, and then it was made up in this manner, viz. α 1. ε 2. ε 100. α 1. ξ 60. α 1. σ 200, which added together make up the number 365. Brasilides established his doctrine in Spain, and there we find the name written Abrasses. The Etruscans had also their Abraxas; he is found on their coins with Serapis, Canubis, &c. Our Hibernian Druids also prefixed the word C A D, i. e. Holy to A B R A, and of this, the Gymnosophsists, are said to have formed ABRA-CADABRA, and to have made Amulets, as a charm

charm against fevers, to be worn round the neck in this form, viz.

ABRACADABRA
 ABRACADABR
 ABRACADAB
 ABRACADA
 ABRACAD
 ABRACA
 ABRAC
 ABRA
 ABR
 AB
 A

I cannot help thinking this and the number 365, are tricks of the later monks, because, St. Jerom expressly says, that by Abraxas, the Basilideans meant the Almighty God. Basilides qui Omnipotentem deum portentoso nomine appellat Abraxas, (& eundem secundum Græcas literas, & annui cursus numerum dicit in solis circulo, contineri, quem ethnici subeodem numero aliarum literarum vocant Mithram.) Father Montfaucon has given some hundreds of drawings from the various medals struck with this word Abraxas; where he is represented in every distorted form, of half man half beast, the imagination could invent. (Antiq. Vol. IV. page 357.) Our Hibernian Druids, like their Scythian ancestors, admitted of no images.

𐤀, 𐤁 An or Aun was the name of an object of worship in Egypt and Canaan; Abbe Pluche, takes no notice of it. Gen. xli. and 45. it is An, in verse 5, it is Aun. The word, says Bates, is used for the strength and power of God. The apostates

apostates no doubt, meant by it, the heavens, and the Prophets turn the word upon them, as in Amos, v. ver. 5. **לֵן** El shall become **לֵן**, there was a Beth Aun near Beth El, Josh. vii. ver. 2. Hof. 5th, the calves of Beth An. The On or Aun of the Egyptians, was in their more degenerate days, the city of the Sun; if we can trust the lxx. Ezek. 30, and 17. The 70 were good judges, but are not well understood; the introduction of foreign words used by idolatrous nations, into the Hebrew text, were known to the lxx. and our Commentators would do well to follow their explanations.

Hence the Ban-ana plant, worshipped by the Egyptians, as the symbol of fecundity; hence also, the Irish dealb-an-dea, a butterfly; literally, the representation of the goddess Anu; the Egyptians represented air, as the cause of vegetation, by a butterfly.

Anu. 1. Ith. 1. Iath, Anith. 1. Anann. therefore Ith was mater deorum, likewise **אִיתָה** itha, Chaldee obstetrix.—**חִיתָה** hhita. Vita. Ith, in Irish, is wheat, bread corn; and here we find Anu joined with Ith and Anu doubled, in Anann, a name of Ireland. Ith or It, is derived from the Hebrew **אֵת** it, et, itah, wheat. This Hebrew word says Bates, is usually put under **הֵנֹט** henut, for what reason doth not appear. I put it under this root because it is the only corn we always *bind* or tie up with a bandage.

We find Ith or Iath, in a multitude of compounds in our Irish Cabiri, as Anith, Jath nan Ann. Amudith, Iomadith, Maloith whence maloid, (as before), Sughith. and many others---in our dictionaries

onaries we find Ith, corn; Itham, to eat; Ithadlas, an ear of corn; Ithfen, a dray for corn; Ithir, a corn-field, soil, land, country; Amudith, the plentiful Ith; Déarc-ith, the berry of wheat; Sugh, sap, juice; Sugith, wheat in sap. Ctesias supposes the Assyrian Derceto, to be the same as Dagon, i. e. frumentum,----it was a good guess of Ctesias.

Augustin says, Seia, was the goddess of new sown corn; and Segetia when it began to spring up,—Saoi or Saoídh in Irish, is grass, corn in blade—אֲנוֹנָה Anona, cibus, pec. equorum ut al. Victus, commeatus, frumentum, tributum annuum ad annonam conservandam. *

Ainith, is the Anaitis of the Persians and of the Copts. † But Anith or Antea was Ceres, as Mon. Gebelin proves. In Orpheus, there is a hymn addressed to Ceres or Demeter, and one under the name of mother Antea. ‡ Anaitis and Zaretis, Diana Persica. (Selden.)

This was the Al-Itta of the Arabians, al being only a prefixed article. Gad autem seu Dea simpliciter eodem modo vocabitur, quo Herodotus alias ab Arabibus Venerem, Alitta appellari testatur quod est Dea, quamvis alii nomen apud Herodotem Allah esse putant—quod Domina sit Regina noctis, hinc igitur denuo patet, Venerem eandem cum luna in Oriente habitam fuisse. Millius, de Gad. p. 241.

The Chaldæan Anedot, mentioned by Syncellus, seems to have the same origin;—and hence I think

* Castellus.

† Reland in his letter to Wilkins on the Coptic.

‡ Hist. Alleg. du Calendr. page 575.

the Greek fable of Peleus and Telamon, both born of the nymph Endeis, the daughter of Chariclo, i. e. (in Irish Ceara-clu) the renowned Ceara,—and hence the rustick Roman feast of Anna Perenna. Hence also, the Etruscan Ammudatis. Ammudatis & Deus magnus, invenio Ammudatem Deum cultum : sed quis & a quibus ne Œdipus divinarit. *

And the Syrian Mylitta † (or Mulita, i. e. Venus.) the *Lus-for-oir*, and the *Lus-fo-iar* of the Irish, i. e. the light in the east, and the light in the west; the Lucifer of the Greeks and Romans, but they knew not, as the Irish did, that she is so called, because when she departs out of the suns rays on the western side, we see her in the morning just before day break : it is in this situation of Venus, that she is called the Morning-star, as in the other she is called the Evening-star.

But as I have reason to think these dry subjects unpleasant to my Irish readers, I shall give the names of the rest of the Cabiri in a list, and leave to them to compare the names and attributes with those of other countries. They may rest assured that the basis of all the Mythology of the East and of the West, lies concealed in the philosophy of the Irish Druids, and that there are sufficient monuments still left, to prove the assertion.

Dagh or Daghdá, explained in No. 12.

Lute & Lufe, bandea, i. e. a goddess. I believe the Glossarist should have explained this in the masculine, a God. Louthat was the name of one of

* Dempster de Etruria Regali,

† מלילי מליתודו.

the celestial powers or good angels of the Gnosticks. Lahat, was an epithet of the supreme God, with the Phœnicians.

Nath, 1. dia an Cacht. Nath, the God of wisdom. Nath ainm coitceann don uile aiste eigfíbh. (Vet. Gloss.) i. e. Nath is a name common for all sublime compositions, as hymns, &c. Nath. 1. Tine. 1. Tin-cosg. i. teagafg. i. e. Nath, Tine, Tincofsg, signify teagafg, i. e. wisdom.—This was also an Egyptian Deity. Urbis (Sais) præfes Dea, Ægyptiace quidem *Neit* : Græce autem, ut illorum fert opinio *Αθηνα*. (Plato in Tim.) i. e. Minerva nam *Αθηνα* antiquis Græcis, Tuscis vero Tina. (Gori). But we see Tine and Nath, are synonymous names for wisdom, in the Irish.

Neit, dia Catha. Neit, the God of war ; neit in Irish signifies war.

Neaman Dogha. 1. Uibhle tenedh. 1. Ceara. Synonymous names of the same Deity. Eiriu, Eire, Eirinn, Por, Porfaibhean, synonymous names. Por, is seed or race for planting or propagating. Saibhean, signifies Oats, (שפִּיץ Avena) and Eirinn, is fertile soil. פֶּרִי peri, in Heb. is fruit, corn. N. B. Eire, is a poetical name of Ireland, and is the Iris of Diodonus, inhabited, he says, by Britons.

Ain. Mac Seathair. i. e. Ain, the Son of God.

Ain. 1. Tauladh. 1. Phan, Fen, 1. Mulach, synonymous names of the same Deity.

Tath. 1. Tait, 1. Taithlann. 1. Foghmhar. i. e. the Deity of the harvest. (See No. 12.)

Geamhar, i. e. the Deity presiding over corn in the blade.

Raidhe.

Raidhe. 1. Redhe. i. e. Sub deities of Re, the moon. Fauns, Rusticks, labourers in the field.

Ædh. 1. Æth, 1. teinne, the Deity of fire.

Samhan. 1. Samh-fhiunn, i. e. Samhan is the end of summer, the closing of the light of Sam, the Sun. (See No. 12.)

Dius, 1; congo, 1; goirlog, 1; sambolg, 1; bolg, 1; bolog, 1; comhartha, ar neamh ar clith na madideana, i. e. Dius and the following words signify an ear of corn; it is a sign in the heavens, at the left of the Virgin.

See the learned Dr. Hyde on the Sibylla. In Arabic *daufeh* is an ear of corn; and *dushiza* is the Persico-Indian name of this constellation; but here we are told the word implies Virgo. *Secundum Phœnices & Chaldaeos, autumnali tempore (quando fruges ad messem maturæ) præest signum virginis seu puellæ spicas in agro legentis; hinc, insigni Astronomo Persæ Albumazar, in Sphæra Pers-Indica in primo signi virginis decano oritur puella cui Persicum nomen dushiza seu virgo. Apud Arabes & Persas hoc signum synochdochicè vocatum est Sumbul seu Sumbula, i. e. spica quæ tamen proprie & absque figura, est tamen primaria hujus signi stella spicarum fasciculum representans, שבוילח, sibula in Hebrew is spica erecta. in the modern Irish it implies a gathering in of the corn, whence sabhal a barn, granary, &c. Samhbolg an ear of corn ripened by Samh the Sun.*

Samhan-draoic, 1; Cabur, 1; comhceangalladh; of this hereafter.

Cann, 1; Rè lan, 1; Luan làn, the full moon; hence the Kann or Diana of the Etruscans.

Samhan,

Samhan, 1; Ceisil, 1; Giolla, i. e. Satan, the Devil.

The Greeks were acquainted with this deity; but I do not find they received him into their catalogue, which is the more surprizing, as they acknowledge him of Phœnician origin, as we learn from *Damascius* in his *Life of Isidorus*. Phot. Bibl. Cod. 242, p. 1074. "Asklapius, who is worshipped at Beryte, is neither Grecian nor Egyptian, but Phœnician; for Sdye had children, who were called Dioscures or Cabires. The eighth was ESMVNVS, that is to say, ASKLEPIOS. He was a youth of such exquisite beauty, that *Astronees*, queen of Phœnicia, and mother of the gods, fell in love with him, if the fable is true. He, who took delight in attending the flocks, perceiving the goddess attached herself to him so strongly, that he had no means of avoiding her, castrated himself with a hatchet. The goddess, grieved to the soul at this action, called the youth *Paian*, (καὶ Παῖνα καλίσαντα τὴν παῖνιστον) and placed him among the gods, that his passion should never be forgotten. On this account he was named ESMVNVS by the Phœnicians, though others say he was so called by being the eighth son of Sadyk; Esmunus in Phœnician implying that number; however this is he who carries light in the midst of darkness, (ὁ ἐν σκοτίᾳ διαλυγῶν πῦρ ἀνέψας.)

The reader will find most of these deities among the Phœnician and Chaldæan gods mentioned by Halloway. And in Relandus, he will find Beth-Car, Beth-Anath, Beth-Er, Beth-Ere, &c. &c.

Lemery at the word Oriza (rice) on the faith of Biron and other voyagers, says, that in India is a pagod, remarkable for the delicacy of its workmanship;

real power of words and music over serpents, from conjoining or consociating them,—but the word expressly means a companion, an associate, company, as Jud. xx. 1. All the men of Israel were gathered together against the city, (Chabirim) knit together as one man, and Job xl. 25. used it in the like sense, the Chabirim (companions) make a banquet for them.

Bochart, Selden and Cumberland have been misled by Pausanias and other Greek writers, in explaining Cabiri to signify Dii potes, vel Dii magni. Sanchoniatho tells us, from Sydyc came the Dioscuri, Cabiri, Corybantes and Samothrates; these first invented the building of a *navis*, or a compleat ship.

Bochart acknowledges, *credebantur enim iis imbuti iustiores fieri, & sanctiores & in quibuscunque periculis presentissimos habere Deos, & a naufragio maxime esse prorsus immunes*. On voyages they were the preservers of ships from shipwreck; our Druids therefore named them Di-Oscara *, the guardian angels of travellers, voyagers, &c. Hence Jason, Orpheus, Hercules, Castor, Agamemnon, Ulysses, and Pollux, sought to be initiated in the Samothracian rites. But what is still stronger, Curra-bunnith in Irish, implies ship-builders, for the Corybantes were the sacrificing priests of Ceres, who was Isis,

* My readers must not be surprized at finding different explanations of the same Phœnician words, drawn from the Irish language. As new light is thrown on the subject by the more ancient MSS. that have lately come to my view. Thus, in a former publication, I collated the Irish *Diseir*, with the Punic *Dioscuri*; but, on comparing the passage of Sanchoniatho, with Bochart's Remarks, they evidently were the Druidical Di-Oscara; for Oscara signifies a voyager by sea or land.

the great navigatrix, so called for the Irish Efs, a ship, as I have shewn in No. XII.

The learned Spencer, that princeps Criticorum, in his Diff. de Origine Arcæ & Cherubinorum, plainly shews that Cherub in Hebrew does most properly imply strength, might, power; but that Chabir implies *socii*, and were often written one for the other. It is the same in Irish. Cairbre is the most proper word answering to Cherub, whence Cairbre Liffeachar, and a hundred other princes of Ireland were so called. That Samnos and Samnothracia were so called from the rites of the Cabiri, having been established there by the Pelasgi, is allowed by all authors. Bochart, from a passage in Herodotus, conjectures they were called סמדרקים Samadracos, pro morione fumitur, quasi Samothracæ Deos, id est Cabiros, oris atque corporis habitur imitetur. We have seen a better derivation, in the foregoing pages. From what has been said, I conclude, that the mysteries of the Cabiri, consisted in the Arkite worship, so learnedly handled by my worthy and learned friend Mr. Bryant.

The Greeks had confounded the Saman and the Cabiri, which were named Amain, or the infernal deities, from the Coptic *ament*, i. e. infernum, and turned the name into Eumenides, i. e. the good minded deities; yet they always worshipped them in fear and terror. From ament, came ament-dis, the deities of hell. The word may be found in the Coptic Psalter, psalm xvi. "Because thou wilt not leave my soul in (*ament*) hell." Again, in Luke, chap. xvi. "And in (*ament*) hell, he lift up his eyes, being in torments;" from this Coptic or Ægyptian

1 P R E F A C E.

word, are derived the Irish *amain*, *aimhneac*, *dohmneac ifrein*, all signifying the infernal deep, hell, &c.

Another name of the Irish Cabiri, was *Tromh-dhe*, tutelary gods, says Shaw; but where's the proof? *trom*, 1; *caimfeacus*, i. e. *Socii*. Vet. Gloss. Hib.

If these Phœnician deities were known to the Welsh Britons, then we may conclude, that the Irish and Welsh were one and the same people: but if we find, (as is really the case) that they were not known to the Welsh, or to the Gauls; we must conclude, either that the Irish are of another descent, or that they had an early connexion with Orientalists, who did not only establish their religion, but their language in Ireland; which I think has been sufficiently proved. And these deities may have come to them by the Pelasgi or Etrusci; for, *Samothracia Sacra Etruscorum inventum*. *Dardanus eorum auctor*. (Virgil. Gori. Dempster.) And we find most of the names of the Irish Cabiri on the Etruscan monuments, as *Anu*, *Ithia*, &c. &c.

The Pelasgi and Etrusci, became one nation and people. *Nempe Pelasgi, cum Tyrrhenis sive Etruscis permixti*. (Cluverius, Ital. p. 438.) *Pelasgi, communemque cum Tyrrhenis terram incoluerunt*. (Marcian. Heracl.)

S E C T I O N VI.

Before I quit this subject, I must reply to a general objection made to the introduction of Etruscan colonies, to this island. It is known that the Etruscans were a very polished people, of Oriental origin, and
remarkable

remarkable for their skill in architecture ; where then are their buildings to be discovered in Ireland ?

It is certain that our Druids, and the Etruscans, like all other antient idolaters, first had no covered temples, but made the holy fires on the tops of mountains,

“ Mundus univcrsus est Templum Solis.”

(Alex. ab Alex.)

Here they worshipped Aesar, first towards *Samb*, the sun, and next towards the sacred fires, as being the things in which the *Logh* chiefly dwelt. They directed their worship to Saman and the Cabur, in caves and darkness. Such I take to be the cave of New Grange, so well explained by Governor Pownall. In this cave were three altars, corresponding to the supposed number of the Cabiri. But I have great reason to think, they afterwards made their holy fires in the round towers, and that the building of them was introduced by the Tuath Dadanann priests from Etruria ; because we are told, that the old priests, the Firbolg, opposed the doctrine of these Tuath Dadanann ; a holy war broke out, which ended at length in two battles, one fought at the plains of the North tower, and the other at those of the South tower. All this is the exact resemblance of the Persian history. They first made the holy fires on the tops of hills, but Zoroastres, finding these sacred fires in the open air, were often extinguished by rain, tempests and storms, he directed that *fire towers* should be built, that the sacred fires might be better preserved *.

* Pridcaux's Connection, 8vo. vol. i, p. 306.

And it so happens, that the tower of Cashell, adjoins a building called Cormac's chapel, that is of true antient Etruscan architecture. The capitals of the pillars are of the rude Etruscan order; the arch is semi-circular, and in short, there is nothing of what we call Gothic, in the whole building. Cormac was proclaimed king of Cashel, in 902, and at the same time exercised the functions of archbishop of that See. O'Brien says, there is sufficient evidence that he did not build this chapel, but only repaired that and the two churches of Lismore. The tradition of the oldest people at Cashel, is, that it was a Heathen temple. A plan, elevation and section of this very curious building, shall be given in the course of this work, when we treat of Irish buildings in general.

The Seanachiths, or historians of Ireland, have recorded, that the Persian religion thus reformed, was professed in Ireland, E. gr. Anno mundi 2811, do gabh Tighearmas M'Follamheim, M'Eitriail, M'Iriail faidh, M'Eircamoin, rioghacht Eirin——oir asè an Tighearmas so do thionsgain iodhal adhradh do dheanamh ar ttus do Crom chruaidh, amhuil do rin *Sorastres*, san Greig; i. e. in the year of the world 2811, Tighearmas son of Follaman, son of Eithriall, son of Irial the prophet, son of Eremon, succeeded to the throne. It was this Tighermas established the worship of the idol Crom Cruach, as Zoroastres had done in *Greece*. I take this from Keating, who probably stuck in *Greece*, instead of *Persia*; and Crom Cruach was not an idol, as I have explained in my last number.

There was a Beth-Kerem, called also Beth-Akkerem, (Jerem. vi. 1.) in Codice Nidda, xi. 7. this place

place is described abounding with a red sand, and the streams issuing from it were of a bloody colour ; this corresponds so perfectly with the fabulous accounts of our Crom-cruach, that I could not avoid mentioning it.

The Greeks had the name of Zoroastres in great esteem, speaking of him as the great master of all human and divine knowledge. Plato, Aristotle, Plutarch and Porphyry, mention him with honour. Pythagoras, an Etruscan by birth, was the disciple of Zoroastres ; Porphyry says, “ that by him Pythagoras was cleansed from the pollutions of his life past, and instructed from what things virtuous persons ought to be free ; and also learned from him the discourse concerning nature, and what are the principles of the universe ;” and Iamblicus tells us, that Pythagoras studied twelve years at Babylon under Zoroastres, and in his converse with the Magi, he learnt from them arithmetic, music, and the knowledge of divine things and the sacred mysteries pertaining thereto. But, Pythagoras did not bring this doctrine into Greece and Italy, with that purity with which he received it from Zoroastres. Abul-Pharagius, an Arabian writer, by religion a Christian, tells us, that Zoroastres foretold to his Magi or Druids, the coming of Christ, and that at the time of his birth, there should appear a wonderful star, and left it in command with them, that when that star should appear, they should follow the directions of it, and go to the place where he should be born, and there offer gifts and pay their adoration to him ; and that it was by this command, that the three wise men came from the East, that is, out of Persia, to worship Christ at

Bethlehem. And so far Shariftani, though a Mahomedan writer, doth agree with him, as that he tells us, that Zoroastres foretold the coming of a wonderful person in the later times, who should reform the world both in religion and righteousness. (*Historia Dynastor*, p. 54. *Religio Vet. Persarum*, c. xxxi. *Prideaux's Connection*, v. i, p. 328.)

I mention this circumstance of Zoroastres's history, because it is very surprizing that the Irish Seanachiths should know any thing of Zoroastres, if they derived from the Britains, and from Gaul; but more particularly, because we find in most of the antient records, it is pretended that an Irish Druid did foretell the coming of Christ. And there is great probability, that this was borrowed from their knowledge of the history of Zoroastres, through the Etruscans.

Another strong circumstance of the Etruscan colony from Croton, having arrived in Ireland, and mixed with the Thracian Paçtyæ, seems evident from the name of Crutheni, Cruthi, Dalaraites, Dalaradia, Dalradii, Dalradii, Dalrieda, being the common name of the same people seated in Ulster, who afterwards passed over to Scotland.

Pergit ad terram Cruthenorum seu Dal Rietinorum.

(*Vita Patricii a Patr. jun.*)

Dal Radii dicti Crutheni. (Colgan.)

Dalaradios—populos Ultoniæ, ex quibus oriundus fuit S. Comgallus & qui proinde cognati ejus ab Adamnano vocantur, eodem vocari Cruthimeis. (Colgan). Here we find the Crethi or Paçtyæ of Thrace, as mentioned before; the name Cruthimeis, signifies Judge of the Cruthi.

Dalaradia

Dalradia Regio Ultoniæ, hodie Ibh-Tach.

(Colgan.)

Dal apud Hibernos communiter usurpatur pro stirpe, * ut Dal Raidhe, (feu Dal Raite) Dal Cais, &c. Ibh has the same signification, (OBrien's Dict.) Ibh a country, tribe, people; this is the Chald. אֲבִית provincia; consequently, Dal Raite, signifies the tribe of the Rheti; populi a Tuscia ducunt originem, a Rhæto Lydorum duce ita dicti, (Dempster de Etruria Regali.)—Ibh Tach or Tagh, must also mean the tribe or descendants of Tages; Etruscus divinationis per auguria inventor; hence the Salantini olim Dol-ates, (ibid.)—that is the Dal of Atys. But says Colgan, Dalradia or Arradia, is said to be so named before the arrival of Patrick, from a certain king or queen, named Aradius.

Aretium, Regia *Cilnii*, Rex Etruscorum. Arretium etiam dictum Etruriæ urbs antiquissima, ac potens. Colonia erat. Aretia Jani Uxor. (Dempster.)

In the Etruscan antiquities discovered by Inghiramius, we find one most curious, written in Etruscan and Latin, on a sheet of lead, enveloped in wood and pitched canvas; it was written by Prosperus, the Augur; and runs thus, Pater meus Vefulius Antii Fesulani, & Accæ Cecinnæ filius me non solum Ethruscam, sed etiam Græcam & Hebraicam linguam docuit; postea augurandi artem & ipsius naturæ arcanae—igitur cum ita res se habeant, quæ

* In Spanish, Del. Arab. dal, familia. Heb. דָּלל dall, extractus, דָּלִית dalith propago.—Sil, in Irish, has the same signification, Heb. שִׁיל Shil. Arab Sil-sileh.

apud

apud me sunt, Romanis non relinquenda decrevi—quare in firmiori loco & tutiori hujus arcis *cornua mea aurea*, & omnia sacra Di-Anæ repofui & penates meos & multas fcripturas, quas omnes apud me habeo.

CIJICCCXIX : ex Tranfalpenninis Colonis magno exercitu comparato, Vulterram verſus venit. (Alcus.)

CIJICCCXXXIX : Crotonæ concilium—Adriennes obſeſſi, poſtquam opem à Rhethiis promiſſam diù fruſtrà expectaſſent legatos ad Vulterrā ſenatum mittunt, orantes, ut iſſis Colonis ignoſceret, verum non ignoſcitur : donec Adriennes præfectum, & defectionis duces Alco tradidiſſent—qui damnati ſunt.

Thuſcorum colonias hic reponit Feſulanus Cuſtos hujus Scornellanæ Arcis.

Brigania—Ebodera—Ceneſtiacum Cærites—Spina eiſdem Pelafgis fabrica Feſulenſibus—Cortona Crotonæ.

Arretini autem habent.

Birgiam, Ogiganum, Cirtonam, Arietiā, Albenium, Ogigium, &c. Italiæ habitatores ſunt Aborigines, qui ex Ægiptiis prodire. Proſperus Augur. hoc ſcripſit.

To this let us add, that the firſt Etruſcan king after the fabulous time of the Etruſcans, was Meleus. Rex Etruſcorum totæ Italiæ imperavit : he conſequently was the leader of the Pelafgian colony to Spina, and afterwards to Spain, where Herodotus finds him under the name of Meleſi-genes, and thinks it was Homer.—Decere eum dum juvenis eſſet, regiones & urbeis viſere,—porro quum ex Hiſpania

spania & Tyrrenia in Ithacam deveherentur, contigit Melesigenem oculis jam antè parum valentem, extremè laborare.—This shews the origin of the Irish History, and though I believe that part of the Irish records not to be true in every part of the detail, there is good authority to say, that such a colony did arrive from Spain; of which I shall treat in a future number. In short, the history of the antient Pelagi and Ethrusci, is the same as that of the antient Irish.

It is not only in history, that the Irish shew an Oriental origin, but in the arts and sciences, the terms, names and appropriations;—for example, in the military line; with what contempt the Irish troops, called Galloglass's and Kearns, are mentioned by all English writers. Words corrupted from Ciola-chlas, and Cearna; but these are Hebrew names occurring many times in the sacred scriptures. **חיל** chil, Viri strenui. **חלוץ** chloz miles armis accinctus. So in Irish Culith, Charioteers. **קילית** Kiiluth, Copiæ militares, Turmæ militum: Amusadh, light troops, lying in ambush, **חמוס** hamus, miles eques levis armaturæ & expeditus ad currum. Cearna, is from **קרוצין** Karuain, milites evocati, qui precibus solum ad militiam assumebantur.

The ancient Irish had a corps called Shililah; they fought with spears made of oak, pointed and hardened in the fire: these were a kind of light armed irregulars. In Chaldee **שילהא** shilaha is a missile weapon; telum, gladius, missila (Castelus) and **שלק** shelak, burnt: whence the common name at this day, viz. shileelah, a stick burned at the end, carried by the Peasants to defend themselves.

The

The Spanish narrative of Pedro Teixeira, printed at Antwerp in 1610, who was at Borneo in 1600, and describing the weapons of the inhabitants, says, “ Pero lo mas comun son *Selihhes* que son unos palos tostados tan rezios para herir como el heirro.” i. e. they fought with *Selihhes*, *sticks* burned at the end, and were as stout to strike with as if of iron. Heb. סליהס *silusin* milites veterani, Triari.— The Irish *Laineach*, a spear man, is the Hebrew לנך *lanak*, whence the Latin lancea; So *Ruimeach* corruptè *Ruibneach*, a spear man, is the רמח of the Hebrew, lancea, hasta, speculum; unde Ital. Ronca. Lat. Rumex genus teli; all these, and many more military terms common to the Hebrew and the Irish, may be found in *Plantavit*, under איש מלחמ *Vir belli*.

I now take my leave of the *χρῖνος ἀνδρας* of Irish history, and proceed to ocular demonstration of the Oriental manners and customs this country can boast of, by monuments still existing in the kingdom, which could have been introduced only by the Phœnicians, Pelasgians or Etruscans; or by the connection of the Magogian Scythians with them.

My readers, by this time, are probably convinced, that some foreign colonies, from the eastern countries, mixed with the antient Irish; as a further proof of it, I cannot pass over the Irish names for *shoes*, words in common use, so different from the Welsh. The most antient shoes were made of bull-rushes: this was first practised by the Ægyptians, as we learn from Balduinus,—“ Ad Ægyptios redeam, apud eos è junco, quemadmodum è papyro, ut apud Hispanos è Sparto, calceos in usu fuisse: cum junci, quorum

quorum feracissima est Ægyptus, in funes, strata, corbes, atque adèò calceos, non minus quam Spartum Hispanicum. Spartem autem id, è quo Sparti Calcei, ut & pleraque alia conficiuntur, junci species est." (Calceus Antiquus & Mysticus, p. 24.)

The names for shoes in Irish, are *bhrog*, *bhrogamh*, *as*, *gheas*, *foirgimh*, *folas*; *triaghim*, *cuarthan*, *coisbheirt*, *galoighimh*, *Cuarogamh*, *guifeir*.

In Welsh, *Esgid*, *kuan*, *guintas*, *follak*, *hoppen*, *arken*;—*kuan*, is corrupted from the Irish *cuarthan*, i. e. *cuar* twisted, wound round, and the Egyptian and Chaldee *חמנה* *itana*, junci species; i. e. *Calceus*, says R. Jehuda in *Gemara*. See also, *Buxtorf*, at the word, where he says, "his pedes involvebantur tanquam calceamentis, die propitiationis, quando prohibitum est calceis incedere, sic ibidem mentio calceamentorum ex foliis dactyli, junci," &c. &c. from the Irish *cuarthan*, the Greek and Latin *cothurnus* seem to be derived, says *Lhwyd*. *Follak* is from the Irish *fol-as*, compounded of *fol* a covering, and *as* a shoe; from the Coptick *heso*, *gheso*, juncus; whence the Irish *guifeir* a shoe, hose; and the old Persic *gush* a shoe; and the modern Irish *geas-aire* & *geasaidh* vulgò *greasaidh* a shoe-maker.

The Irish *brog*, is either from the Coptic *broia* juncus, (*broia*, *jonc marin*, St. Isidore nous a conservé ce mot. *Bullet*) or contracted from *beir* wearing and *gamb* (*גומא* *goma* Chaldee) juncus. So is *coisbheirt* shoes, i. e. *beirt* worn, *cois* on the feet. *Foirgimh*, is probably two Chaldee words *אפרה* *phera* and *גומא* *goma*, both implying Juncus or the Bullrush,

Bullrush ; or from the Irish *fair* protecting, saving, defending, & *goma*, juncus.

Their is another Irish word, derived from the use of the bull-rush, not to be found in the Welsh, and that is *siomon*, a rope. סימון in Chaldee *Simuna*, juncus, a bull-rush or strong grass, of which ropes are made, says the Lexiconists. The only Welsh words for a rope in Lhwyd, under *funis*, are *rhaf*, *tant*, *kord*, *rheffyn*. The words here collated, are in such common use, that if the Welsh language had ever admitted them, they could not have been lost, as Mr. Lhwyd justly observes of the Irish word *uisce*, water.

T H E

IODHAN MORAIN,

O R,

BREAST-PLATE OF JUDGMENT.

P L A T E I.

(FROM KEATING'S History of Ireland.)

A. D. 4. DO gabh Fearadhac Fionfachtnac, M^c-Crimthain-Niadhnar, Mac Lughoi-Riabhn-dearg, do fiol Eireamhoin, riogha^ct Eirin 20 bliadhain. Nar Taothchaoch inghean Loic, mac Daire do Cruithin tuaith mathair Fearadhac, as uime do garthaoi Fearadhac Fachtnac de dohrigh go raibh ceart agus firinne da ccoimead lo na linn an Eirinn. As na reimhias do bhi *Moran* mac Maoin an, i. e. an ceart Breithon aga raibh an Iodhan Moruin aige, agus do bhi do bhuadhaibh aice gi be do cuirfeadh fa na bhraghaid i re linn breitheamhnas eigcirt do dheanadh, go niadhadh an Iodhan go daingion timpchioll a braghaid, agus go mbiodh ag fagadh ara bhraghaid go mbearadh an bhrath choir; agus do niodh mar an cceadhna leis an ti do tigeadh do dheanamh fiaghnaife bhreige go hadubail na firinne dho, gon on Iodhsin ata feanfhocail, mar an orduigheann neach
an

Another was found some years ago in the County of Longford, and sold for twenty-six guineas.

The breast-plate of the high priest of the Jews, was named חֹשֶׁן choshen, Exod. xxviii, 4. and in Exod. xxviii. 15. חֹשֶׁן מִשְׁפָּט choshen meshephot, that is the breast-plate of judgment. The Greeks name it *ῥατῆρας*, i. e. rationale, quia ad pectus, rationis quasi sedem, fuit appositum.

It is very particularly described in Exodus xxviii, and 15th verse, "Thou shalt make the breast-plate of judgment with cunning work, after the manner of the Ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen shalt thou make it. Four square shall it be, being doubled. And thou shalt set in it, settings of stones, even four rows of stones, &c. And thou shalt make upon the breast plate chains at the ends, of wreathen work and pure gold, and two rings of gold, and thou shalt put the two wreathen chains of gold in the two rings, &c- and thou shalt put in the breast-plate of judgment the URIM and the THUMMIM, and they shall be upon Aaron's heart when he goeth before the Lord.

There is no mistaking this description of the breast-plate of the Jews; the chains excepted, it has no resemblance to that of our Hibernian Druids.

Looking into Buxtorf's Chaldee Lexicon, I found Ioden signified the breast plate; and that Moran, did the same; but I could no where find Ioden-Moran compounded. The commentators in my possession, afforded no information; I then applied by letter to R. J. J. Heideck, Professor of Oriental Languages, and received the following answer:

"Sir,

“ Sir,

“ I find **חֹשֶׁן הַמִּשְׁפָּט** chofen hemeshphot, or the breast plate of judgment, named **יְרֵי מֹרִינ** Ioden Moren, by Rab. Joda in Talmud Sanhedrim, p. 134. And in Comin. Ein Jacob, p. 150, it is derived from the imperfect verb **חָשַׁשׁ** which he says is Moren, and **מִשְׁפָּט** he says is the same as Ioden, and he adds, that the words Urim and Thummim have the same signification ; but Rab. Simon in Ejus: p. 135 and 151, more plainly says it is Moren Ioden, which according to Rab. Solomon Iarchis, is also Ioden Moran. Rab. Meir calls it Doen Moren. The Rab. in Talmud say, that the Messias shall be called Ioden Muren. for he shall be the judge, as in Isaiah xith. Thus, Sir, it is very plain that the Irish name is derived from the Chaldee Chofhen Hemeshphot, or Ioden Muren *.

I am, &c.

Temple-bar,
1st July, 1783.

JOHN JOS. HEIDECK,
Prof. Ling. Oriental.

In the Irish language Dunn is a judge, and Maor, a lord or chief. The explanation given by Buxtorf to Moran or Maran, so perfectly corresponds to Keating's picture of Moran, one would think the Irish word had originally the same meaning. **מֹרֵן**

* The Irish word is often written Iodh, and I think has the same meaning as Urim, viz. an oracle. Heb. **יָד** iad, oraculum, prophetia, as in Ezek. iii, and xxii. And the *iad* of the Lord was there upon me ; iad is a hand, and thus it is translated in the English ; but the commentators all explain the word by *prophetia Domini*.

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F

Maran ;

Maran ; Dominus dicitur autem de politico & ecclesiastico domino, id est, doctore eccellente, reliquorum sapientium capite : qui simul judicandi habet potestatem. Maran de summo, qui præerat reliquis sapientibus quem etiamnum hodie communes Rabbini vocant Morenu. Inde & Christus vocatus fuit per excellentiam Maran. Hinc vox ista Syra in N. T. *Maranatha* Dominus venit, qua extremum anathema indicabant.

All the Hebrew writers confess themselves ignorant of the materials and of the form of the Urim and Thummim. Kimchi observes, it is no where explained to us what were the Urim and Thummim ; it is plain from the Scripture, they differed from the stones of the breast plate. (in voce *אורים*.)

Munsterus says, what they were no mortal can tell. Sirachis thinks they were gems ; and Schindler us, that it was only an inscription or writing of the name Jehovah, or some other word, introduced between the linen of the breast plate. Some assert the words were written upon a plate of gold.

Many opinions might be collected, but says Rab. David, he spoke best, who ingenuously confessed, that he knew not what it was.

That it was an instrument of divine revelation, is very plain. And according to Josephus, this oracle ceased about 112 years before Christ. We learn from the Holy Scripture, that God revealed himself chiefly by four ways ; 1st, by Nebuah, i. e. by visions and apparitions ; 2d, by Ruach Hecodesh, i. e. the inspiration of the Holy Ghost ; 3d, by Urim and Thummim ; 4th, by Beth-Kol, i. e. the daughter of a voice or an echo. The Hibernian Druids pretended

tended to enjoy the same divine honours, calling them by the same names, except the last, which they termed Mac Col or the son of a voice, i. e. an echo *. The answer to these oracles were always delivered from the *Dar*, the sacred oak tree. Mr. Hutchinson has shewn, with a great deal of learning and judgment, that the Heathens, in some of their sacred trees, recognized the very tree of the knowledge of good and evil; and also, more particularly thought he saw frequent mention of it in the old Testament, under the name of *הדר* *hadar*, i. e. the resplendent tree; but we are no way informed of what species of fruit the *דר* *dar* was. (Holloway Orig. Phys. & Theol.)

The antient Britons call the oak *dar* and *derw*, perhaps from *דר* for its durableness; from a contraction of their *dar* an oak, and *dewin* a prophet, they seem to have formed *Derwiddon*, the famous Oak Prophets called Druids. (ibid.) †

The prophets and their actions mentioned by Moses, which were before him, or which are occasionally mentioned by others after him, prove that there were several before the flood and the patriarchs, and some few others afterwards; of whose predictions, some are recorded, 'till Moses who was like

* Breith-call is an oracle in Irish; corresponding to the Chaldee *ברית קולא* *Birath Kola*, i. e. filia vocis: from the Irish *Aireacal*, the Latin *Oraculum*. *Call-mhuin* is another name of an oracle, meaning the voice of Man, i. e. Deus.

† There cannot be a stronger example of the Welsh and Irish languages having been the same originally; and of the corruption of the Welsh. I have elsewhere shewn the derivation of *Dru* or *Draoi*, a Druid, the plural of which is *Draoith*, whence the Welsh *Drwiddon*, perhaps with *Dunn* in the termination.

the great prophet, was raised up. Eccles. Antediluv. xiii. Gen. 6, and 5. dicitur spiritus Dei disceptasse cum filiis hominum quæ vox ׀׀ DUN per totam scripturam significat publicum officium in Ecclesia, seu predicationem qua arguimur, reprehendimur, discernimus bona a malis ;* hence the Irish Dunn, i. e. Ollamhan a doctor, a Druid in his Oracular office.

The antient Heathens, the false priests to their false Elahim, performed, I think I may say, almost every individual article in the institution and exercise of the priesthood. And though among the modern Heathens, some abuses had by ignorance and mistakes, crept in ; yet in the main, they retained many of them, and something aiming at those they mistook : which is another demonstration, that all these institutions and typical actions, were in being and practised before the dispersion at Babel. †

The Heathen false prophets, pretended their deity, their *light*, their spirit conveyed their wills to them, by all the methods, by which Jehovah conveyed his will, or the knowledge of things past or to come, to the true prophets, by oracle, by dreams, visions, speech, &c. and imitated as far as they could, the true prophets in their actions, &c. which is demonstration that oracles, prophets, and all those methods, were in being and practised before the dispersion at Babel. As it is clear, that while the essence was united to a man upon earth, and the Holy Ghost supernaturally inspired the apostles, &c. Christ suffered Satan, the infernal spirits, to dwell in men, and

* Hutchinso, Data in Christ. p. 62. † ibid. 82.

by some of their mouths to *predict*, &c. and as far as it was in their power to know, I think it may reasonably be supposed, while there was an oracle and prophets before Christ came, the devils might be permitted to do what they could among the apostates the Heathen, in those points. And as when the divine oracle had long ceased, and prophecy also ceased with the apostles, &c. there was no further pretence to oracles, prophets, &c. among the Heathens. It almost amounts to evidence, that there had been something of that nature, and that it was no longer permitted: whether this be not one of the castings out of Satan described under various names in the Revelations, may be considered.* Whether our Magogian Scythians received the use of the Jodhan Morain, whilst they remained in the Holy land, or if it descended to them since by communication with the Phœnicians, Thracians or Carthaginians, I cannot determine. Certain it is, they imitated the Urim and Thūmmim in the ornament before us. The Jews borrowed or were permitted to use several ornaments in their church, common to the Heathens. They also named them in their own language, so as to correspond as near as possible with the Egyptian or Phœnician language in sound. † Such may have been the words Urim and Thummim, which are supposed by some, to signify light

* Hutchinson Data in Christ. See also, Princerus de divinatione.

† The learned Millius is of a contrary opinion: unde colligo sacra gentilibus cum Israelitis communia, non a gentilibus ad Israelitas, sed ab Israelitis potius ad alias gentes manasse.

and

may be synonymous words, corresponding to the Irish *Uraim* or (vel) *Tammam*. *

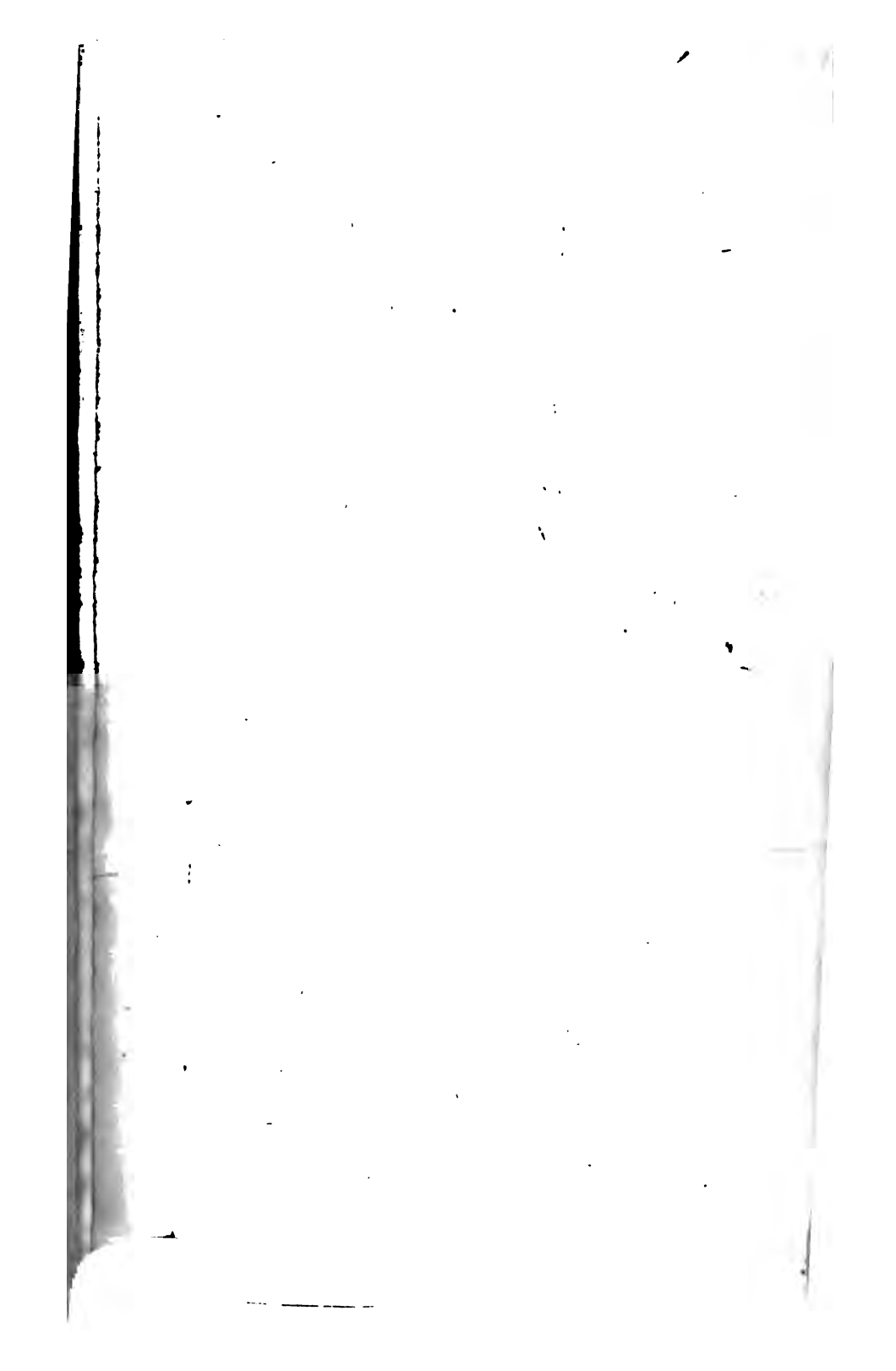
The High Priest was not to consult the *Urim* for any private person, but only for the king, for the president of the *Sanhedrim*, for the general of an army, or for some other great prince or public governor in Israel; and not for any private affairs, but for such only as related to the public interest of the nation, either in Church or State.

Our Hibernian Druids never consulted the *Iodhan Morain*, but in the courts of justice, or on affairs of state; to all their decrees *Urraim*, i. e. implicit obedience was paid.

In dubious cases, or where the interest of the Church was concerned, or the election of a king, they consulted the *LIATH MEISICITH*, or *Liath Fail*.

* To avoid this confusion, the Irish language either prefixes *ce*, *ke*, i. e. seeing that, or affixes *gus*, i. e. fact, deed, truly; ex. gr. *ceo*, *keo*, and: from whence the Greek *κας*: *ougus*, contracted to *agus*: or, *oundea*, i. e. and in truth, contracted to *andea*: it is remarkable that *agus* is only to be found in the Egyptian, Basque, or Cantabrian; and in the Irish, Erse and Manx:—from *oundea*, is formed the German *unde*, the Teutonic *ende*, and the English *and*.





T H E

LIATH MEISICITH.

P L A T E II.

This very curious monument of antiquity, is the property of T. KAVENAGH, Esq; of Ballyborris, in the County of Carlow.

IT is a box, the size of the drawing, and two inches deep, it is made of brass cased with silver: it contains a number of loose sheets of vellum, on which are written extracts of the gospel and prayers for the sick, in the Latin language, and in the Irish character. There are also, some drawings in water colours of the apostles, not ill executed: these are supposed to be the work of Saint Moling, the patron of that part of the country.

In the center of the lid is a large crystal,* the size of the drawing and one inch and a quarter thick;

* Críost-al in Irish, signifies a holy stone; and is probably the true etymology of the word, and not from *κρυστα*, frigus, for the Greeks could not be ignorant, that crystal was the produce of hot countries as well as of cold,—the best is found in the island of Madagascar:—the strongest crystallizations are formed by heat.

thick ; this is the *Meisicith* : it was originally let through the cover, so that the light could pass through : on the back of it, there is now a foil of tin, moveable, evidently the work of a modern day. At the right hand corner at top, is another crystal on a red foil ; next to it a bead of a transparent composition : the ornament that stood next is lost : those of the two left hand corners have been taken out, and the sockets filled with common glass on a red foil. At the right hand corner at bottom is an oblong piece of crystal on a red foil ; next it a transparent bead ; and lastly, an amethyst-drop of a deep purple colour : there have been ornaments at the two ends of the *Meisicith*, which are also lost.

The box represents the Roman *Thuribulum*, in which the incense burnt during the sacrifice. Several drawings of these may be seen in *Montfaucon*.

I am favoured with drawings of several boxes of this kind, fabricated since christianity, being ornamented with crucifixes : this has no marks of that kind, and appears to be the Druidical *Liath Meisicith* or *Liath Fail*, in which they pretended to draw down the *Logh*, the essence or spiritual fire, and presence of Aesar, (God) whenever they consulted this Oracle.

Hence the λόγος, the articulate voice or speech in man, (in its kind or degree) what the Divine λόγος, word, is to the essence, viz. the Irradiation ad extra of the mind or soul. The same notion, therefore, the Heathens had of their God, the *solar light*, and called it accordingly, by the same name λόγος. (*Holloway's originals*, v. i. p. 222.) With submission

sion to this author, the word Logos was applied by John in opposition to the Druidical Logh, for John wrote against Cerinthus, a converted Druid, and therefore very properly used this word; from Logh is derived the Irish and Coptic Lo, day, the light of the day.

How this fire was communicated, I cannot pretend to say, but, as it is well known, that Cobalt ground up with oil, will lye an hour or more in that unctious state and then burst into an amazing blaze: * it is probable that the Druids, who were skilful chimysts, (for their days) could not be ignorant of so simple an experiment. A fire lying so long concealed, would afford them ample time for prayers and incantations.

Nothing could so well suit the purpose of the Druids as bringing fire from oil. Oil was the emblem, the sacrament of that complex vertue, of wisdom, justice and mercy, called Holiness. "Mystice sic intelligentibus, Oleum est ipse Dominus, a quo ad nos pervenit misericordia." † Specimen quoddam divinatis in oleo præ omnibus terræ, atque arborum fructibus, veteres omnes agnovisse quamdamque excellentiam divinitus quodammodo in eo oleo collocatam ostendunt. ‡ And thus probably the sacred fires were lighted. Justus Lipsius, thinks this was done by an instrument like a funnel

* Experiment lately made in London, before Mr. Banks. (Letter to me).

† Clem. Alex. p. 129.

‡ Schac. Myroth. p. 224. ibid. p. 567. See also Euseb. Demonstr. Ev. l. 3.

nel, collecting the rays of the sun in a point; a thing impracticable in this climate. The fire was sacred, "noſter ignis, actionem divini ignis imitans quicquid materiale reperit in ſacrificio deſtruit, & admota purificat, & a vinculis materiæ ſolvit, ac propter naturæ puritatem ad Deorum communionem idonea facit."

Chriſtianity took its name from the emblematical inſtitution of oil. The emblem was שמ, oil; the action was anointing: the perſon anointed, was מִשׁוּחַ Meſuh: thoſe who anointed or conſtituted, are מְשֻׁחִים Meſuchim: The word conſtantly uſed in this caſe, is מְשִׁיחַ Meſſiah, rendered anointed. Whence the Greek Μεſſias, Χριſτος, the Meſſias, Chriſt.

Mr. ODonnell, of the Barony of Innifhewen, informs me, there was in the hands of the Rev. Mr. Barnard, of Fahan, a precious box, ſet with ſtones; called in Irifh, Meethac, a word ſuppoſed to be Hebrew, and to ſignify a Vow. This is ornamented with a crucifix and the twelve apoſtles: Another is deſcribed by Sir Henry Piers, in his hiſtory of Weſtmeath *, by the name of *Corp nua*, that is the new preſence, the new body: a name given by the firſt Chriſtian miſſionaries, in oppoſition to the Druidical Aefar, or Logh, the ſpiritual light of the Godhead, they pretended to draw from Heaven.

The crystal ſtone in the center, is named Liath Meſicith; or the Magical ſtone of ſpeculation.

Liath, i. e. Lith, i. e. Seod, i. e. Liath & Lith, ſignify a gemm. (Vet. Gloſſ. Hib.)

* Colleſtanea Vol I. We ſhall give drawings of theſe, in the courſe of this work.

Meifi, i. e. Dealbha Sithbheara, i. e. Meifi signifies, magical representations. (ibid).

Meifi, a judge, fairies, ghosts, hobgoblins. (OBrien and Shawe.)

Lith, solemn, festival. (OB. & S.) Lith lai, festival days. Lia fail, the fatal stone. (ibid.)

Leice, (corrupted of Liath-cith) a precious stone, a diamond : In the highlands of Scotland, a large crystal of a figure somewhat oval, which priests kept to work charms by ; water poured upon it at this day, is given to cattle against diseases ; these stones are now preserved by the oldest and most superstitious in the country, (Shawe). They were once common in Ireland : I am informed the Earl of Tyrone, is in possession of a very fine one.

Lithos, gemma, politus lapis ; hence *Philo-lithos*, qui gemmas amat. (Pliny).

Mais & Meifi, have both the same signification in Irish, viz. Draoidheacht, * i. e. Druidism. Cith, is a vision ; whence cim, I see ; ocitear, seeing that. The corresponding Hebrew words are מַשָּׂא masha, prophetia dura, מַצָּא maza invenire, comperire ; חִי chi, revelatio ; Chald. חִיטְסֶה chitseh, videre ; Arab khei, a phantom.

The use of this stone was strictly forbidden to the Jews by Moses, in the xxvi. chap. of Lev. ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye suffer the stone מַשְׁכִּית mashcith, to be within your dominions.

* Every term appertaining to the tenets of the Druidical religion, is translated draoidheacht, by our modern Lexicographers.

The Vulgate and English, have mistaken the sense, and translate this passage, by "neither shall ye set up any image of stone in your land." Montanus says, & lapidem speculationis non dabit in terra vestra. The LXX very properly name this stone λίθος σκοπῆς; that is gemma speculationis.

Σκοπῆς derived from σκοπεῖν signifies, delibero, confulto. Skopai, non specula tantum, sed etiam actus speculandi denotat, (Spencer). σκοπία, speculator, contemplor, intueor, obferuo animo agito. Ἀποσκοπία, divinatio ex inspectione æris.

No words in the Greek language could more properly have expressed the form and use of the the Liath Meisicith, than λίθος σκοπῆς. The same stone is again forbidden in Numbers xxxiii. and 52. "Then ye shall drive out all the inhabitants of the land from before you, and destroy all their מַשְׁכֵּיחֵם Mashciothim, translated σκοπιάς by the 70, and pictures in the English version." It is evident from this passage, that Mashcith in Hebrew, is the singular number and not plural, as many of the Rabbins would have it.

The LXX, The Rabbies of the apostate Jews, and the Christian Ecclesiastics, (says Hutchinson) have had the management of the translations, and the handling of the Scriptures: the LXX, &c. have confounded the roots for their names, construed a word in one place one thing, in another place another thing, to avoid the meaning: and most of the Rabbies would have their institutions to be taken from the heathens, to be sufficient in themselves, and have no reference to the divine institutions,

stitutions, which were at the beginning. * Yet he allows, that many things have been revealed and recorded since, and many things more antient, have been lately discovered. † I am afraid our author has past a hasty judgment on the 70; for although, as Leusden thinks, part of the original translation of the 70 was lost, and the rest made by much later authors; I cannot help thinking the various words they have given for the same word in Hebrew, was done with great consideration and design.

No passage in the old Testament has perplexed the Commentators more than this Ebn Masheith. Doctor Spencer, after reciting all that has been written on it by the Rabbies, concludes, that a man must be a prophet rather than interpreter, to understand them; *Vatem potius quam interpretem postulare videatur*: and the learned Doctor is of opinion it must have been something, formed from an Egyptian or Syrian model.

Some of the Rabbies thought it was a tall stone, others an Obelisk, which they worshipped, others that it was a mute idol; and others, that it was a tower, from whence to explore the stars: but the Samaritan text, calls it *ebn mithnaggedah*, that is, lapis indicationis aut annunciationis. And my late very worthy friend Mr. Moore, author of the Manx version, very properly names it cloch-thoit, (or hoit corruptè) that is the magical stone. Poole, is not very distant from the form of it, by calling it a set-stone, lapidem inclusum.

* Data in Christianity page 206.

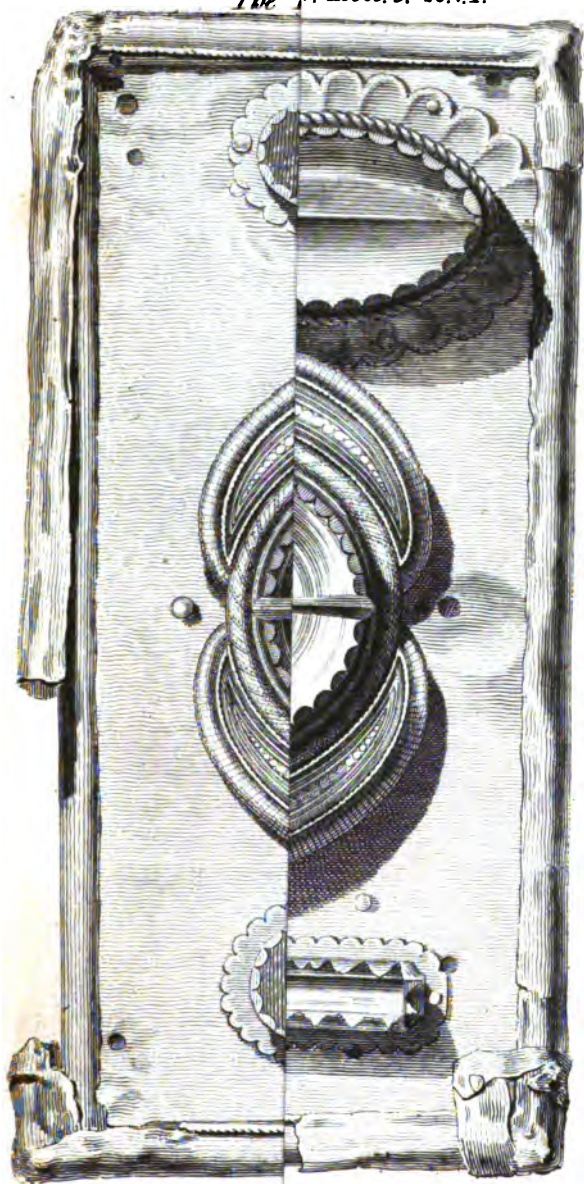
† Ibid, Religion of Satan, page 51.

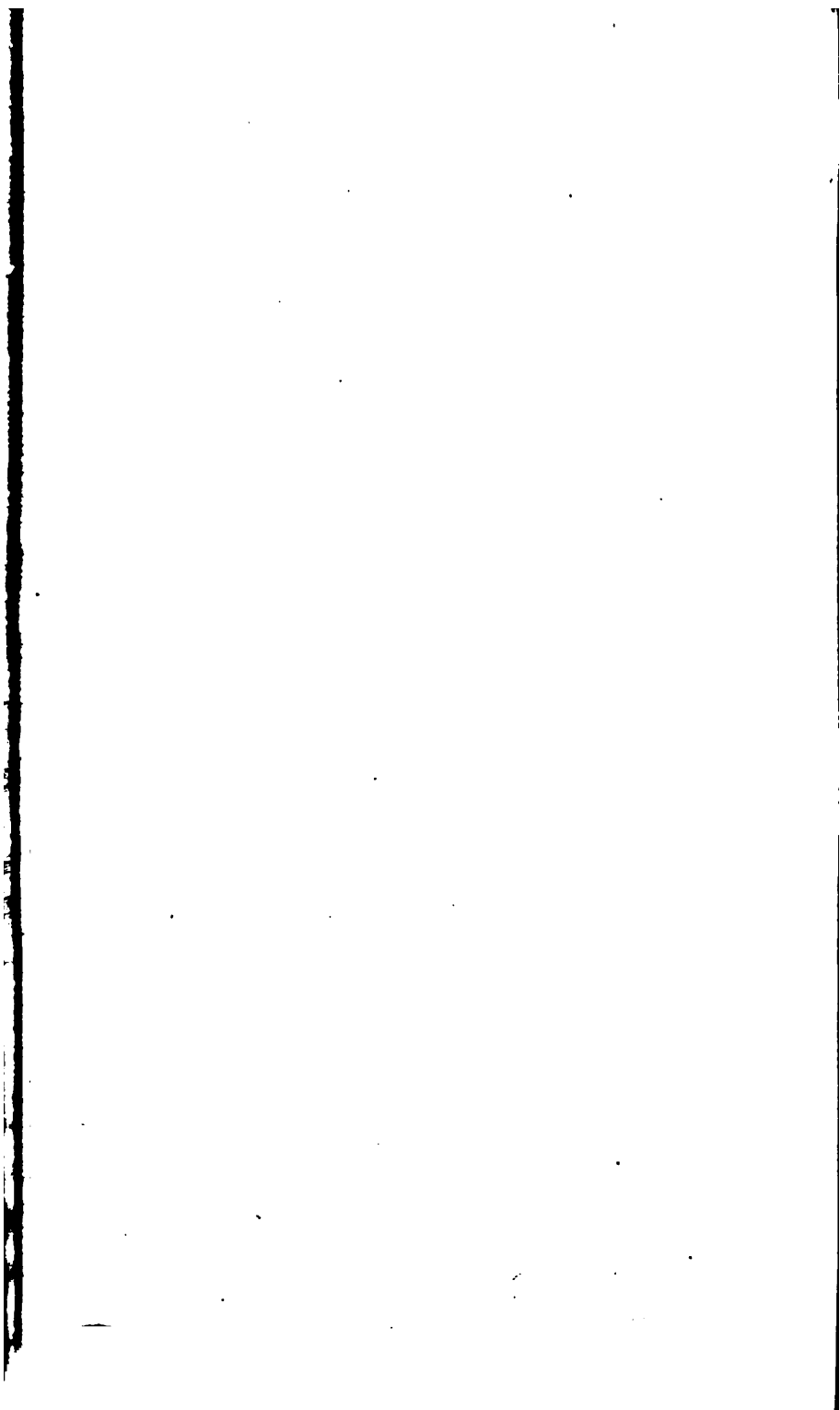
But says Millius, we must distinguish between מִצְחָה *mezceh*, de rudi & impolito lapide and the מַשְׁחִית *mashcith*. Obscurius est vocabulum & variis expositionibus obnoxium. He then shews where Onkelos, Bechai and Maimonides, have mistaken the meaning of the word, and quotes Manilius, who thought it was tessellata pavimenta; and concludes his opinion that the word *Mashcith* is derived from שָׁחָה, *aspicere, prospicere* - id est, lapidem adspectus. Et mihi expositio Ebn Mascith, placet, lapides ingenio & arte ficti & formati:—id est opus ingeniosum & artificiosissimum; etiam lapides intelligam *Magica* arte parata; which is evidently our *Liath Meiscith*, here represented.

The composition of cobalt, ground with oil, must sometimes have failed and, from various causes, not blaze: then probably the Aesar was displeased; and vengeance was denounced on the state, or person offering the oblation.

This seems to be well represented on two ancient Etruscan Relievs, engraved in Dempster's Etruria. Tab. xxxvii.

No. 1. Represents a sacrifice or *thurma*, for a bounty recieved. The fire blazes on the altar, one man is pouring on wine or oil; another holds a lamb ready for the sacrifice, and a third is bringing *turma*, or a dish of the fruits of the earth. An old man richly dressed in a lay habit, attended by a domestick, stands by the altar: behind are musicians,—All is joy. The Etruscan Inscription is,





LIATH MEISICIATH. 21

INNE CAC .LEF ISEF ETITVA

in Irish

AITITE FEISI. FEIL CAC EINNI

i. e.

The joyful feast for any bounty.

No. 2. Represents an altar without fire; the artist has placed a small blaze on the ground, to shew the disappointment. A woman stands by the altar with a lamb in her arms, to point out the intention of the sacrifice. The same old man and his attendant are retiring from the altar in haste and confusion. A Druidess leans over the altar lamenting and explaining the cause of the ill omen. The Inscription in Etruscan, is,

AIHTI . S : VC .EA ISEF . ETITRF

In Irish

FRITITE. FEIS. AE. CVC. S. ITHIA.

i. e.

Returning unsuccessful from the festival sacrifice of the Lamb (vowed) to Holy Ithia.

N. B. The Etruscan Inscription is to be read from right to left.

P L A T E I I I .

THIS little image of brass, is of the size of the drawing; it was found under the root of a tree, that was grubbed up in the County of Roscommon; it has been gilt, but the gilding is worn off in most places. It is in the collection of the Museum of Trinity College.

This image has the appearance of an idol; the hands hold the corners of the beard, like the Etruscan Silenus in Gori's collection; but, the position of the arms and feet have every appearance of its having been the ornament of a crucifix.

The Irish Druids, like their Scythian ancestors, permitted no image worship. The unchiselled stone was the emblem used by all antient nations. The Chinese and Indians still retain this stone, though their pagodas are crowded with images, and Pausanias declares that all the antient Greeks had no other emblem of their deities.

Maximus

Maximus Tyrius says, that before the time of Mahummed, the Arabians had no other; and the Mater Deorum of the Romans, was a black rough stone. The Etruscans claim the art of making images; they certainly learnt it of the Ægyptians; but the Etruscans were the first that formed them after nature; the Ægyptians deserve no eulogium on this account, their figures are clumsy and unnatural; those of the antient Etruscans are as bad; but the figures of the more modern artists of that wonderful people, are equal to the works of the most celebrated Grecian artists.

In the Gentleman's Magazine for December 1742, is an account of two silver images found under the ruins of an old tower, which had raised various conjectures and speculations amongst the antiquaries. They were about three inches in height, representing men in armour, with very high helmets on their heads, and ruffs round their necks, and standing on a pedestal of silver, holding a small golden spear in their hands. The account is taken from the Dublin papers; the writer refers to Merrick's translation of Tryphiodorus, an Ægyptian (that composed a Greek poem on the destruction of Troy, as a sequel to Homer's Iliad) to shew that it was customary with the antients, at the foundation of a fort or city, to consecrate such images to some tutelar guardians, and deposit them in a secret part of the building; where he also inserts a judicious exposition of a difficult text of Scripture on that subject.

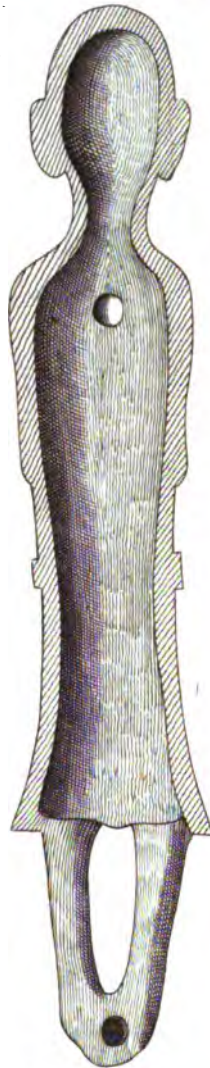
The description of these images corresponds exactly with the Etruscan statues, see Gori's *Museum Etrus-*

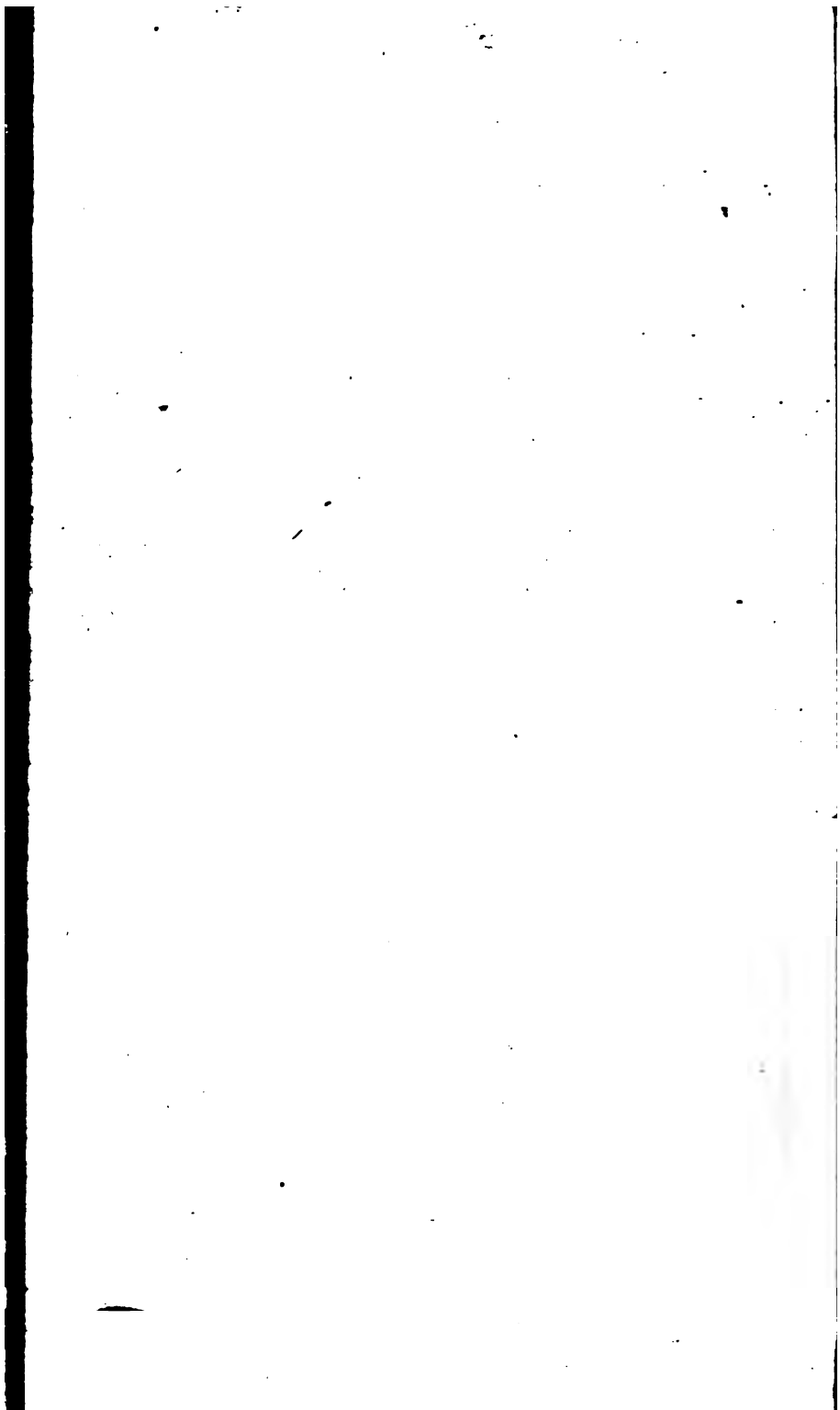
cum, pl. 40, 45, 108, 117, where the helmets are nearly half the height of the figures.

If any gentleman in Ireland is possessed of these images, the author of the Collectanea, will think himself greatly obliged, if he can be indulged with a sight or a drawing of them.

THE

Plate 3.





T H E

C H A R T E R H O R N .

P L A T E I V .

THE horn from which this drawing is made, is of ivory, has sixteen fides, and is mounted with brafs, indifferently gilt. Round the mouth piece is the following infcription : **Tiguraníus Olaban me fecit Deo gracias, i. h. c.** Tiguraníus O Lavan * me fecit Deo gracias, I. H. C. that is, Tiguraníus made me for the love of God. It was the property of Thomas Kavanagh, Esq ; of Ballyborris, in the County of Carlow, who has generously added it to the College collection.

The famous horn of York, is also of ivory, and like ours has sixteen fides ; it is somewhat larger than this, and is flung with a belt ; ours is made to stand. Drake in his antiquities of York stiles that, “ the famous horn made of an elephant’s tooth, “ which is indeed the greatest piece of antiquity the

* Probably O Laffan, and ancestor of the Laffan family, now resident in the County Kilkenny.

“ church can exhibit, having been bestowed by king
 “ Ulphus, the son of Toraldus, who by reason of a
 “ difference like to happen between his eldest son
 “ and his youngest, about his lordships when he
 “ should be dead, presently took this course to make
 “ them equal. Without delay he went to York, and
 “ taking with him the horn wherein he was wont to
 “ drink, he filled it with wine, and kneeling down
 “ before the altar, bestowed upon God and the
 “ blessed St. Peter, all the lands and tenements *.”

In antient times there are several instances of estates that were passed without any writing at all, by the lord's delivering of such pledges as these, a sword, a helmet, a cap, a horn, a bow, an arrow. “ *Nuda verba absque scripto vel charta, tantum cum domini gladio, vel galea vel Cornu,*” are the express words of Ingulphus. *Cornua, notæ religionis & sanctitatis erant, res & personæ peculiari sanctitate donatas, & religiosus observandas indicantia.* Hence Keren or Koran in Hebrew and Chaldee, and Cearn, Corn, in Irish, signify a horn, cup, glory, majesty; whence kearn, victory; kearn airdhe, a trophy; kearn duais, athletic laurel; Jeremi. ii. and iii. “ he hath cut off in his fierce anger all the korin (glory) of Israel;”

———— addit cornua pauperi vinum.

Hence horns were used as marks of religion, sanctity, and of things and persons devoted to religion, and an indication of religious observations: they were dedicated to deities, and often hung upon the creann naomhtha, or holy trees of the groves. So

* See also Camden's Britannia.

the Egyptians in their hieroglyphics expressed Isis by horns, and the Etruscans and Greeks ornamented their deities with horns. Dr. Spencer shews, that long before the age of Moses, the horn was the emblem of strength and royalty, of dignity, and excellency. Arnobius says, rivers were represented by horned statues; and Porphyrius, that every sacred image had its particular horns allotted them; but the learned J. Douglas (in his *Annal. Sacr.*) proves that the altars of the ancient heathens were made entirely of horns; *miror & innumeris structam de cornibus aram.* (Cydippe, *Ov. Ep.* 20.) whence the Irish words *carn* an altar, *carnac* a priest, *suit-cearnach* a donation to a religious purpose, and hence the Latin *Carneus Apollo*. Jupiter's nurse *Almathæa*, (i. e. the Irish *Am-alt-itha* or the mother nursing *itha*) was represented by a horn full of fruits and flowers, a cornucopia, which still passes for a symbol of plenty, though the physical reason and ground of the device, has been long swallowed up in fable and romance, while nothing more was signified by it, than that plenty of the rich fruits of the earth is produced by the operations of the horns or rays of light, and one name in Hebrew for that fire at the orb of the sun was *חריני* *chriuni*, whence the Irish *chrian* or *grian*, the sun, the solar heat, and the Latin *Granneus Apollo*; hence also the Irish *Cruinne*, the Mundane system.

There is a curious passage in Inghiramius's Etruscan antiquities, translated into Latin from the Etruscan, that not only points out the origin of our *Anu**,

* See Preface.

from whence the Latins formed Diana, but shews that the great Meuse deer was common in Italy as well as in Ireland, but at that distant age, was an animal unknown to the Etruscans. The inscription was written on lead by Proiperus Fefulanus in Ullterranensi Collegio Augurum Socius, and runs thus : —“ postridie, dum foderent in loco, ubi futura erat porta, inventa sunt Cornua Cervina *immensæ magnitudinis*, quæ eum ad sex cubitos sepulta essent ; visum est omnibus prodigium ; cornua Di-Anæ solemnî ritu & sacris ceremoniis dicata fure ; ædificata arce, Mutius Maurus primus custos, aurea cornua eorum loco posuit super aram, & quæ inventa fuerunt subter aram ad tres cubitos in templo ipsius Di-Anæ.” The same is recorded by Alcus Filaccus ; and the inscription concludes with these words, “ demum desperata salute hic ea reposui, quæ ad Di-Anam pertinent, nè eis Romani potirentur. Prosperus Custos Arcis.”

These horns were sacred to Ana or Anu, who with Ith and Dagh presided over the produce of the earth and waters, and were denominated Mathar, i. e. first cause, whence the Romans formed their unknown gods, the Deæ Matres, that Spon takes for deified women, who while living, were thought to have the gift of prophecy ; but the Druids taught they were only the Adhbhan or Abhan, compounded of *abbar*, the cause or instrument of fertility, acting under the power of Æsar (God) and hence they were denominated Aufanii. But the etymology of Anu is in the Irish language signifying a cornucopia ; a cup, plenty, &c. The sub-druids always carried an Anu with them, and it was held sacred, that every spring in Ireland, should be supplied with a horn chained to

to a stone. Sir John Chardin remarks, that the dervises of the east always carry with them the horn of a goat or of an ox.

In the third vol. of the *Archæologia* of the London Society of Antiquaries, are the drawings of six horns, and a very ingenious dissertation on the Charter Horn, by Mr. Pegge. The Pusey horn (there described) is that of an ox, tipped with silver, and mounted with feet, like ours; on the middle ring is this inscription in black letter.

King Knowde geve William Pewse
This Horne to holde by thy Londe.

The horn of Corpus Christi College Cambridge, is also that of an ox, and mounted with feet. The charter horns of Carlisle cathedral, as they are improperly called, are supposed to be the teeth of some very large fish; they were given by Hen. I. to the prior and convent of Carlisle, with a large estate to be held *per quoddam cornu eburneum*. Lord Bruce's horn is an elephant's horn or tooth; it is a hunting horn, flung, and most elegantly ornamented.

The Earl of Ormond's horn is remarkable. In his will, dated July 31st, 1515, he makes particular mention of it, as in this extract, taken by Thomas Astle, Esq; from the register called *Holder*, in the Prerogative Office, viz. "I Thomas Butler, Knt. erle of Ormond do make this my last will and testament, &c. Item I give and devise to my dar dame Anne St. Leger—to my dar dame Margt Bolin, late the wife of Sir Wm Bolin Knt, my manor of Newhall in Essex—Item when my Lorde my father, whose
soul

soul God affoile, left and delivered unto me a *lytle whyte borne* of ivory, garnished at both thendes with gold, and corse thereunto of whyte sylke, barred with barres of gold, and atyret of gold thereupon, which was myn auncetours at fyrst time they were called to *honour*, and hath sythen contynually remained in the same blode, for whych cause my seid lorde and father commanded me upon his blessing, that I should do my devoir to cause it to contynue still in my blode as far furth as that myght lye in me soo to be done to the *honor* of the same blode. Therefore for the accomplishment of my seid father's will, as farr as it is in me to execute the same, I woll that my executors delyver unto Sir Tho. Boleyn, Knt. son and heir apparent of my said dar Margaret, the said lytle white horne and corse, he to keep the same to the use of thissue male of his body lawfully begotten. And for lack of such issue the said horne to remayne and be delyvered to Sir Geo. Seyntleger Knt. son of my said dar Anne, and to the issue male which successively shall come of the body of the said George. And so to contynue in the issue male of the bodies of the same dame Margaret and dame Anne, as long as shall fortune any such issue male of the body of any of my said daughters. And alls for default of issue male of the body of any of my said daughters, the said *borne* to remaine, and to be delivered to the *next* issue male of my said auncetours, so that it may contynew styl in my *blode* hereafter, as long as it shall please God, lyke as it hath done hytherto to the *honor* of the same blode."

The antiquity of our horn may be judged by the letters I. H. C, which are either the three first of the Greek

PLATE IV.

PL. IV.



Greek word IHCOG, or stand for I. H. S. i. e. Jesus Hominum Salvator. The antient Greeks used *c* for *s*, as in that inscription,

ΘΕΟΙC ΑCΙΑC ΚΑΙ ΕΥΡΩΠΗC.

And this continued to the first ages of Christianity. In the *Symbolæ Litterariæ Opuscula* of the Florentine academy, vol. iii, are descriptions of many antient crosses, where *c* often is found for *s*; indeed the *s* seems to be formed of *c*, softened as in the modern French and Spanish *ç*; but on an inscription in the Basilica Vaticana, erected by Constantine the great, we find both letters used on the same marble, viz. ΠΑΥΛΟC. ΠΕΤΡΟC, that is, Paulos, Petros, and on a crucifix in the same church

ΙΗCΟΥC, ΧΡΙCΤΟC, ΘΕΟΥ, ΥΙΟC, CΘΗΡ.

that is, Jesus Christus Dei filius Salvator. It is remarkable that *Soter* is here used in the same sense as *Seathar* in Irish, meaning god, strength, favour. The author of the essay concludes in these words, "*Quæri hinc coeptum est, in ideo in sacris litteris inditum sit Christo servatoris Σωτήρ nomen, ut constaret Christum fictitiis inter Deos, & homines servatoribus nunquam non opponendum, potiorque & optimo jure Dei Σωτήρ & Regis Σωτήρ sive Αυτοῦ nomen obtinere?*" * I therefore conclude, this cup was made about the fifth century.

* P. M. Pacidius, in the same vol. p. 228.

T H E
H A R P
O F
B R I E N B O I R O M H.

P L A T E V.

THE harp from whence this drawing was made, was handed to me with the following anecdote :
“ Brien Boiromh being slain in the eighty-ninth year of his age, at the close of the most memorable and renowned victory he had gained, over all the united powers of the Danes, on the plain of Clontarf near Dublin, on Good Friday, in the year of our Lord 1014 ; his two sons by his second wife, viz. Teige and Donogh, succeeded to their father as Coregnants on the throne of the two Munsters (Thomond and Desmond.) Teig being treacherously slain at the instigation of his brother Donogh, anno 1023, Donogh took upon himself the sole government of Leth-Mogha, and soon after became chief king of all Ireland ; but, after great losses and humiliations, he was dethroned by his nephew Turrlogh, son of Teig,
anno

anno 1064 *. He then went to Rome to crave the remission of sins, particularly of the murder of his brother Teig, and carried with him the crown, harp and other regalia of Brien Boiromh, which he laid at the feet of the pope. The holy father took these presents as a demonstration of a full submission of the kingdom of Ireland, and one of his successors Adrian IV. (by name Brakspeare and an Englishman) alledged this circumstance as one of the principal titles he claimed to this kingdom, in his Bull of transferment to King Henry II. These regalia were deposited in the Vatican till the reign of Henry VIII. when the Pope sent the harp to that monarch, with the title of *Defender of the Faith*, but kept the crown, which was of massive gold. Henry setting no value on the harp, gave it to the first Earl of Clanrickard, in whose family it remained till the beginning of this century, when it came by a lady of the De Burgh family, into that of Mac Mahon of Clenagh, in the County of Clare, after whose death it passed into the possession of Counsellor Macnamara of Limerick.*

In 1782, it was presented to the Right Hon. Wm. Conyngham, who has deposited it in the Museum of Trinity College.

This Harp is thirty-two inches high & of extraordinary good workmanship: the sounding board is of oak; the arms of red-sally: the extremity of the uppermost arm in front, is capped with silver extremely well wrought and chisselled: it contains a large crystal set in silver, and under it was another

* See Annals of Tighernach. Chronicon Scotorum. Annals of Innisfallen, and Law of Tanistry. Collectanea, vol. 1, p. 540. stone,

34 BRIEN BOIROMH's HARP.

stone, now lost: the buttons or ornamental knobs at the sides of this arm are of silver. On the front arm at *a*, are the arms of the O'Brien family, chased in silver, viz. the bloody hand, supported by lions: these are represented as large as the original in the corner of the plate at *a*. On the sides of the front arm, within two circles, are two Irish wolf-dogs cut in the wood: - the holes of the sounding board, where the strings entered, are neatly ornamented with scutcheons of brass carved and gilt: - the large sounding holes have been ornamented, probably with silver, as they have been the object of theft. This harp has twenty-eight keys, and as many string holes, consequently there were as many strings. The foot piece or rest is broken off, and the parts to which it was joined are very rotten. The whole bears evidence of an expert artist.

In Montfaucon's *Ægyptian antiquities*, * is a woman playing on a triangular harp, about the size of our Irish Harp. Polyd. Virgil, says, the harp of the Hebrews, was in the form of a Greek delta Δ and had twenty-four strings †. The fabulous history of the Chinese informs us, that Fou-hi took the wood of Tong, made it hollow, and formed a *Kine* (harp or lyre, says Gouget) of twenty-seven strings of silk; it was three feet six inches high: this instrument he called *Li*: he took the wood of Sang, and made a *Seh* or *Se* (harp, lyre or guitar) of thirty-six strings: But Niu-aua (the Eve of the Chinese) made several instruments of music. *Seng* and the *hoang*, served her to communicate with the winds.

* *Pompe d'Isis*, Vol. 4. † *De invent. rer.* l. 1. c. xv.

BRIEN BOIROMH's HARP. 35

By the *Kouene*, she united all sounds into one, and made concord between the sun, moon and stars. She had a *Seb* of fifty strings, whose sound was so affecting, it could not be borne; therefore she reduced them to twenty-five. *

Here are so many old Irish words signifying music, melody, harp, &c. one would be inclined to think, that the Chinese had borrowed these terms from the Scythians. The antient Irish had four names for the Harp, and probably each was of a different construction, viz. 1. Clar-seh or Clarfeach. 2. Cionar, or Cionthar. 3. Crut or Cruit. 4. Crabtine Cruit or Creamtine Cruit. Clar, signifies a trough, a desk, a table, a board; and seh, *fighe* and *seach*, is harmony, melody; Arab. *shook*, harmonious; so that Clarfeach implies the melodious tables. Cionar is evidently the Hebrew and Chaldee *כִּנּוּרָא* Cinura undè *κινύρα*. Crut is also the Chaldee *קִיתְרִים* Kithris, undè Cithara, *κίθαρα* & guitarra; but the Creamhtine Crut or Cream-Crutin, by the name, imports the harp used at potations or carousals; whence Creamh-nual a noisy drunken company, which exactly corresponds with the description given by Midras Rabba in Echo, of the Chaldee *קְרֻטִין* Krut or Krutin; it is, says he, a profane musical instrument used in drinking houses and music houses.

Lomna is a cord or string of a harp, whence Lomnoir, vulgarly, a Harper. Tead, is also a cord or string, and tead miotalte, the string of a harp;

* Chinese History by Le Roux des Hautes-Royes, Royal Professor.

because

36 BRIEN BOIROMH's HARP.

because made of wire, it is literally the Chaldee מְתֵכָה שֵׁאֲתוֹ metallicum netum, or wire ; hence Teadidhe a harper, and Teadh-loin a harp ; that is, the merry making stringed instrument, from *loine*, merriment, cheerfulness ; loin-dubh, a black-bird, i. e. the black harmonist ; loineach, a chorus, a highland catch, (Shawe). Arab *lan* placidus. The Irish Teadhloin, pronounced Tealoin or Telin, is certainly the etymon of the Welsh *Teylin*, a harp ; a word I can find no derivation of, in that language ; and I think, proves from whence they borrowed both the instrument, and its name.

The Irish distinguish very plainly between the strings of the harp and those of the fiddle ; the last they name feith or feidh, * that is a *sinew* ; whence feidhlin, a fiddle ; and perhaps the English fiddle, phiol, violin. Feith is literally the Phœnician and Chaldean פֶּתָה phetha, i. e. nervus ; Persic pheī. Feith in Irish is also chord, a rope, and there is every reason to think the Eastern people made their first chords of sinews, as we find in the Chaldee, gid signifies a sinew, and gidlim & gidal, a rope : iather, a sinew and a rope : pheth a sinew, and phethil a rope, &c.

Mr. Barrington in the Archæol. VOL. III. and Mr. Evans in his dissert. de Bardis, think that the *Crwdd* or *Crwd* was peculiar to the Welsh nation. I believe the only honour they can have, is the invention of playing on this instrument with the bow : yet this seems to have been known to the Irish also,

* Hence the Latin fides, fidium ; the strings of a musical instrument.

for in our common Lexicons we find Cruit, a harp, a fiddle, a crowder. Montfaucon in his sixth Vol. collects upwards of twenty Latin and Greek names for harp and lyre, and observes that many of them signified the same instrument.

“ The second kind of British bards,” says Selden, “ are those that play on the harp or crowd: their musick for the most part *came out of Ireland* with Gruffith ap Conan, prince of North Wales, about king Stephen’s time. The Britons affected the mind, composing Dorick; which is shewed in that part of an old author (Marc. Heraclest.) affirming that *ἡμισόφους χάρις*, i. e. to make them gentle natured, the western people of the world constituted the use of musick in their assemblies, though the *Irish*, from whence they learned, were wholly for the sprightly Phrygian.” *

In an antient MSS. in my possession, called the Romance of Cearbhall, is this passage, “ agus ro boi Cearbhall an tan sin ag orphideadh d’ Aofar cumtha idir anda codhlai: i. e. and at that time Cearball was playing on his harp to the Almighty Aofar (God) after his first sleep.” N. B. this passage occurred to me since the explanation of the Etruscan Aesar in my last number.

THE CROWN.

The Crown here represented, is copied from an engraving given by the translator of Keating in the

* Remarks on Drayton’s Polyolbion, p. 1759.

frontispiece to his history of Ireland; there has been (says the translator in the preface) a dispute among learned men, whether the antient kings of Ireland, of the Milesian race, wore crowns of gold, after the manner of other nations. We are informed by Hect. Boetius, in his 2d and 10th books, that the kings of Scotland, from the time of Fergus to the reign of Achaius, used a plain crown of gold, *militaris valli forma*, in the form of military trench; and it is more than probable, that in this practice, they followed the Irish monarchs from whom they derived their descent and customs. And this conjecture, is still rendered more reasonable by a golden cap, (or crown) supposed to be a provincial crown, that was found in the year 1692, in the county of Tipperary, at a place called Barn-an-Eli, by the Irish, and by the English, the Devils bit. It was discovered about ten feet under ground, by some workmen that were cutting turf for firing. This crown weighs about five ounces; the border and the head is raised in chased work, in the form here represented; and it seems to bear some resemblance to the close crown of the eastern Empire, which was composed of the helmet, together with a diadem, as the learned Selden observes in his titles of honour, chap. viii. page 1. Some of the antiquaries of Ireland, have imagined that this was the crown worn by some provincial king under Brien Boiromh: others are inclined to believe, it belonged to the Irish monarchs, before the planting of Christianity in this kingdom, and they give this reason, because it is not adorned with a cross, which was the common ensign of christian princes. However, it is a valuable piece

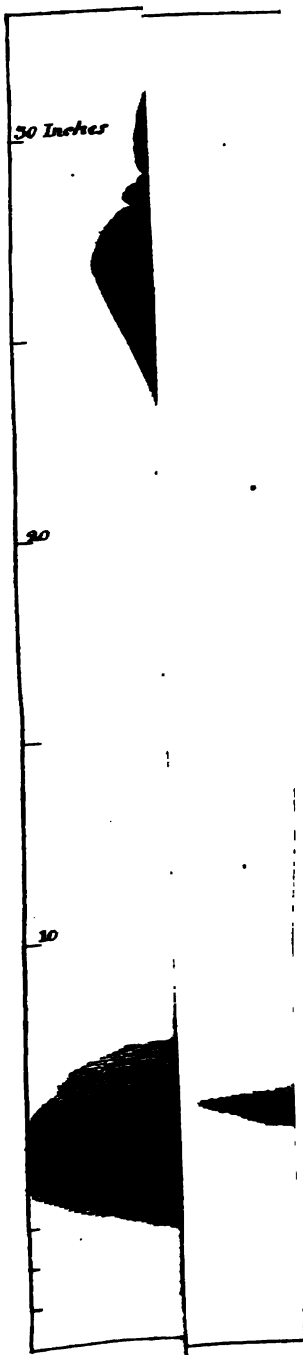
piece of antiquity, and would unavoidably have been melted down, had it not been preserved by Joseph Comerford Esq; a curious gentleman, descended from a younger brother of Comerford, of the county of Stafford, who attended king John in his expedition into Ireland.

Another close crown of gold similar to this, I am informed, was found some years ago, on the estate of Mr. Stafford. A cow plunging in a bog, trod on the crown, and piercing it with her hoof, carried the crown on her leg into the gentleman's farm yard. The balls of this crown were not chased, but raised almost globular, like those represented on our Viscounts Coronet's. Mr. Selden remarks, "that testimonies are not clear enough in credit, that tell us Dunvallo Mulmutius, king of the old Britons, and the old kings of Scotland, even from Fergus the first, wore golden crowns; but it seems from old British monies, that the diadem or fillet perhaps of pearl, also was worn by king Cunobelin."

O'Flaherty in *Ogygia*, page 46; says, the antient kings of Ireland, from whom Fergus descended, wore golden crowns; that the Irish name of such crown was Aísfion, and afterwards Coroin; and he particularly mentions a gold crown of king Catir, who reigned A. D. 174. Now Aísfion in Etruscan, is the name of the golden crown placed on the heads of the dead princes. *Corona aurea nobiliores defuncti ornabantur*, (Gori.) מָוֶן *asun* in Hebrew is death, mors, exitium; & aísfion, in Irish, is also a relic; as, aísfiona na naomh, holy relics; aísline, a shroud. I believe O'Flaherty has mistaken the diadem of the dead for that of the living

prince, for in all our Lexions, O'Brien's excepted, we find coron, crun, fleasg, cruineacan, synonymous for a crown; and I cannot help thinking that Catir was a fictitious name, from the Hebrew or Persian כתר Kater or Keter, for both Vashti and Esther, were crowned with Keter Malcuth, that is, the crown or diadem, or ensign of the kingdom, the Citaris and fillet on it. Both the vulgate and LXX, turn these words *diadema*; and some will have Ceter in Esther, to be but the same word from whence Citaris was first made. However, the Hebrew compared with the profane writers, says Selden, justifies clearly that there was a crown of gold, as well as a fillet for a royal ensign in Persia. Aifon or asun in Irish, properly signifies any royal ensign as a scepter, or staff of dignity, (in Arabic *Afa*). **Ex.** Gr. foidis dino an tuafal Jacop Joseph oirindte agus asun in a laimh. i. flat in a laimh, (*Leabhar breacht*) i. e. Straightway the noble Jacob sent his son Joseph properly arrayed, and with a staff of dignity in his hand: Here asun is explained by flat, a rod, a sceptre; and this word in Hebrew, signifies to govern. Saobhath is another Irish word for a Druid's Rod, from the Hebrew שבת shebet, which implies Virga, sceptrum tribus.

Mr



P L A T E VI.

FIG. 1. AND 2. are of Gold.

THE center pieces or handles are solid, and the ends terminate in cups. Fig. 1. weighs three ounces eighteen penny-weights, and is in the College Museum. Fig. 2. weighed ten ounces, and was sold to a goldsmith, who informs me he had melted down several of this form; one weighed sixteen ounces: he found some, the handle of which were of silver chased with plated gold. Fig. 3. and 4. are also of gold, but differ from the first in having the circular ends flat, and the handles or bow parts ornamented. These are evidently fibula: the circular heads passed through the button holes and lay flat on the body, and the chased or ornamented part was turned to the eye. In the *Archæologia* of the London society, Vol. II. are drawings of two of the larger instruments, varying in the form of the cups, which of one, are perfectly hemispherical.

The late Bishop Pococke, presented these drawings to the Society, &c. by his memoir, we find he thought

thought these also were a species of fibula. I am of opinion, Mr. Simon, (author of the essay on the Irish coins) judged right, in thinking they were used in the religious ceremonies of the Irish Druids. I think they were pateræ: one of a most delicate construction, Fig. 7. was sent to me since the former were engraved: this, from its make, could not have been a fibula; it weighs exactly two guineas; was found in a bog on the estate of James Cuffe, Esq; of the county of Mayo, and is now in the possession of Judge Hellen: hitherto, nothing similar to these instruments, has been represented or described in any book of antiquities.

Fig. 5. was drawn from an urn of baked earth, and of very rude workmanship; it was found near Baalnamolt, on the mountains between Clonmell and Capoquin, under a small tumulus, with the mouth downwards, covering some black earth stained by the burnt ashes of the corps, and part of the jaw bone and skull of a youth not burnt: it was presented to me by the Rev. Mr. Ryan, parish priest of Baalnamolt, and is now in the museum of Trinity College. The Irish MSS. mention, that in times of Paganism, the dead bodies of Princes and Druids were burnt, but that those of chiefs and generals, were buried with their arms, &c. So that like the antient Etruscans, * the Irish used both modes of burial at the same time.

Fig. 6. Is a drawing from a vase of brass; it was found in a bog twelve feet deep, near the ruins of Grey Abbey, in the Ardes of the county of Down,

* P. Bonarota. Epist. Tho. Coke, page 35.

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on the estate of William Montgomery, Esq; A. D. 1742; it is in the College Museum. The form of this vase is much in the stile of the antient Etruscans: I think it was a præfericulum used by the Druids in their sacrifices. Montfaucon, in Vol. V. has an antique brass vase, a trois pieds, that much resembles ours,—he thinks that served as a præfericulum and for culinary uses also.

T H E

T H E

CROTAL, CORABASNAS or CIBBUAL.

P L A T E VII.—Fig. I.

IS the drawing of a musical instrument used in the chorus of the antient Irish: the circular plates are of brass, and the brass wire or worm part, round the flanks, jingled, when the plates were struck upon by the fingers. Six of these were found in 1781, in digging up part of the park of Slane, the seat of the Right Hon. William Conyngham; one of them is in the College Museum. In the first volume of the Academy of Cortona, are two plates of various kinds of Etruscan Crotolæ, “*instrumenti da sonare, detti dagli antichi Crotala.*”——“*Crotola quoque dici sonorās sphæras, quæ quibusdam granis interpositis pro quantitate sui, & specie metalli sonos edunt.*” (Jof. Sarriser. Policart. l. viii. c. 12.) This is the exact description of our Samothracian rings, of which hereafter. Crotala is an Irish word, formed of *crot*, or *crut*, the *hand*, and *ala* to *shake*. Cibbual has the same signification, viz. *cib* the hand; *bual* to strike;

strike; i. e. instruments struck with the hand. Corabafnas is formed of cor *musick*; and basfnas of *bes*, *exact*, keeping time, and nafc a *ring*, a circle, i. e. i. e. an instrument wherewith to mark the time in musick:

The antient Irish had also a base called cornàn, vulgò crònàn, a word formed of cor *musick* and an- or ahan, *base*, chorus. Chaldee ענן enan chorus, there was another named iachdar-channus, Latin Cantus Bassus, of all which I shall treat fully, when describing the musick of the antient Irish.

They had also a Cibbual or Corabas, composed of many small plates of brass, or of shingles of wood, fastened with a thong, that was held in one hand and struck on the palm of the other, vulgarly now called a clapper or rattle; this was the antient sistrum of the Egyptians, named in Scripture *menabnahim*, agreeable to the Hebrew idiom, signifying the *shaking-shaking* instruments, translated by LXX *αόμματα* cymbals. David had this instrument, among others, sounded before the ark of the Lord, when he fetched it from Keriath Jearim, 2 Sam. vi. 5. but he would not use the same that the Egyptians did; therefore as theirs were of brass, his are said to be of fir, with addition of thin plates of some metals*.

Whether our Irish Corabas may serve to explain the following lines in Virgil, which Servius and Pierus think were altered from the original, I leave my readers to judge.

Hinc mater cultrix Cybele, Corybantiaque aerea,
Idæumque nemus

Æneid iii, v. 3.

* Holloway's Originals, vol. i, p. 146:

*The STOC or TRUMPET, and of its use in our
ROUND TOWERS.—Fig. 2.*

Represents a brazen trumpet of the antient Irish, many of them are found in our bogs. This drawing was made from one in the College Museum. They had various kinds of trumpets, viz. the stoc, buabhall, beann, adharc, dudag, corna, gall-trompa. Stoc is the Chaldee תִּקוּחַ takuh (buccina) with *ſ* prefixed. Corna the Chald. קַרְנָא karna : buabhall, beann and adharc, from their names, betoken they were made of the horns of animals. Dudag, I conceive, must have been a very shrill trumpet of brass, from its name, *dud* signifying the tingling of the ear, whence the poetical compound *dudaireachd* the noise of horns and trumpets. Gall-trompa implies the foreigners (English) trumpet.

The construction of the Stoc here represented, is singular, the mouth hole is on the side, and so large, no musical note could be produced. It was a speaking trumpet, used on the tops of our round towers, to assemble the congregation, to proclaim the new moons and quarters, and all other festivals. The *takuh* of the Chaldees and Hebrews was for the same use. Buccina incurva : usus ejus multiplex erat; ad convocandum cœtum Ecclesiæ; ad indicandum festum Sabbathi; novilunii; paschatis, &c.—*Artis erat bene posse inflare.* (Buxtorf.)

Virgil, Statius, Silius Ital. and many others, give the invention of trumpets to the Etruscans. Tuba primum a Tyrrhenis inventa (Isidor. l. ii. Etym. c. 20.)

Tubam

Tubam Tyrrheni primi invenerunt ; laudatoque Virgilio deinde addit : hanc a Tyrrhenis prædonibus excogitatam dicunt, cum disperfi circa maritimas oras, non facile ad quamque prædæ occasionem voce aut buccina convocarentur, vento plerumque obstrepen- te. Hinc postea bellicis certaminibus adhibita est ad denuntianda signa bellorum, ut ubi exaudiri præco præ tumultu non poterat, sonitus tubæ clangentis attingeret, (id. l. 17.) denique dividendis vigiliis, ineundo prælio, &c. &c. in all which services, I believe the speaking trumpet, not the musical, must have been used.

Acron will give the honour of this invention to Diræus, from these lines of Horace,

Post hos insignis Homerus
Diræusque mares animos in martia bella.

Diræus, I believe, was a horn-trumpet maker, and took his name from the Irish adarc, a cow's horn.

These trumpets being found in the carns and raths, (sepulchres and forts) belonging originally to Irish chiefs, Dr. Molyneux attributes them to the Danes, with much the same success as Dr. Plot does the brazen Celts found in England to the Romans. The figure of that given by Molyneux in his *Natural History of Ireland*, differs from this, in having two rings near the small end to suspend it.

The Earl of Drogheda has one, with four small brass pins or spikes within the mouth or greatest end, seemingly to hold fast a second joint, that probably terminated in the form of our modern speaking trumpets.

In

48. TRUMPET. ROUND TOWER.

In the second vol. of the *Archæologia of the London Society*, is a dissertation on the round towers of Ireland, by Mr. S. Brereton, that perfectly describes not only the use of these towers, but of the trumpets, his words are, "When I lately made the tour of Ireland, I saw several of those buildings called Penitential towers; not one of them had either belting or girding, nor the least sign of there having been any room in them, till within ten feet of the top; that room had windows exactly facing the cardinal points, from thence downwards to the entrance, which is about fifteen feet above the surface of the ground, only a few slits were cut, just to give light to persons going up or down stairs. These towers are all built of stone, and exceeding strong, the stones and mortar remarkably good; and in general they are entire to this day, though many churches, near which they stood, are either in ruins, or totally destroyed."

"I think them rather *antient Irish*, than either Pictish or Danish structures, having never heard of one like them in Denmark, or any other part of Europe, except in Scotland; I saw one at Abernethy, near Perth, which exactly resembles those in Ireland. Upon looking into Gordon's *Itinerarium Septentrionale*, I find his opinion is, that it was the work of the Picts*; what reason there is for such a conjecture, I do not see; I rather think we may conclude, when the Irish made their incursions into Scotland, they built the two towers there, after the model of so many they had left behind them in Ireland. However, I deem their antiquity to precede the use of bells, cast ones

* Of the Peæti a Thracian colony, see Preface.

TRUMPET. ROUND TOWER. 49

at least, in that country; and from their situations near churches, and having a floor and windows only at the top, I verily believe their principal use to have been to receive a person to call the people to worship with some wind instrument, which would be heard from a much greater distance than small uncast bells possibly could: one of these towers at Drumskin, is at this day made use of as a belfry. In Mahometan countries, the voices of their Muezens, or callers to prayers, who stand for that purpose on turrets, much higher than their mosques, are heard to a very great distance."

"The *Ægyptians* at this day, proclaim the time of worship with some wind instrument from a high place; which I rather take notice of here, because the late Bishop Pococke often mentions the *amazing conformity* he had observed between the IRISH and the *Ægyptians* in many instances."

The trumpet and the horn were sounded on the tops of the hills and of the towers, on any approaching danger; and on the declaration of war against a neighbouring state; on this occasion the Druid lighted a number of sticks called crois-tara, at the holy fire, with these, the people ran from place to place, and followed the horns to the hills. Crois-tara, says Mr. Shaw, in his Irish Lexicon, is a signal to take up arms, by sending a burning stick from place to place with great expedition. This word is of Chaldee origin, חַרִּיס chris, the solar fire, and תָּרָא tara, an assembly*. Gabaltara was another Irish name of

* Hence Tambar, the seat of the Irish monarchs, was named TARA, because of the triennial assembly of the states there.

this ceremony, from *gabal*, burning with great flame. Whence the Phœnician and Irish Uilegabál and the Arabic Algabil, *unum esse è Dei epithetis.* (Bochart) and the Greek Heliogabalus, the priest of the SUN, a word that originally had not one Greek letter in it.

The troops being assembled together by this means, as soon as they came within sight of the enemy, they set up the war cry, the CRIOM-ABU, two words of Chaldee origin **חירום ובעו** *chirom-ubau*; the first signifying bellum, internecio; the second exultare, and then rushed on to Catha, Chaldee **אנרותא**. See Job xxxviii. 23. In latter ages, each tribe had their particular abu, but the antient general term, is preserved in the Leinster family, by the motto, CROM ABU. See Criom or Griom further explained in Pl. XL

Fig. 3. is the drawing of a brass sword in my possession; it is twenty-two inches long: in the College Museum is one about three inches longer. Many of these are found in our bogs, that from which this drawing was made, was found with about two hundred others of the same kind, in the bog of Cullen, in county Tipperary. The handles were of wood or bone, and were rotted away, the rivets only remaining.

The weapons of the antient Irish were all of brass or copper, mixed with iron and zinck; so were those of all other antient nations; for although they had iron, it being a metal very difficult to be extracted

tracted and fused, they only mixed such a quantity with the copper as to harden it; this metal, says Montfaucon, became as hard as iron, all kinds of cutting tools and instruments were made of it, but the art of tempering this mixture is now lost.

Where with our brazen swords——

(Drayton's Polyolbion)

The Author (says Selden) thus teaches you to know that among the antients, brass, not iron, was the metal most in use; their little scythes wherewith they cut their herbs for enchantments; * their Priests razors, plow shares, their musical instruments and such like; how special this metal was, it is with good warrant delivered. Nor with less how frequent in the making of swords, spear and armour, in the heroick times. As among other authorities, that in the encounter of Diomedes and Hector manifesteth,

———πλάγχθη δ' ἀπὸ χαλκείῃ χαλκός. Iliad λ.

———brass rebounds from brass.

And Goliath had an helmet of brass upon his head, and he was armed with a coat of mail, and he had greaves of brass upon his legs, &c.

Sed prius Æris erat quàm ferri cognitus usus.

Lucret. l. 5.

———æratum quatiens Tarpeia securem.

Æn. xi. ver. 656.

Æratæque micant peltæ, micat æreus ensis.

Æn. vii. ver. 743.

* See one of these, Pl. X. Fig. 4.

The spears of the Lusitanians, says Strabo, were pointed with brass; the Cimbrians and Gauls had brass for their weapons; the Danes made their short swords, arrow points, spurs and knives of brass. *

When iron became known, and its superior hardness acknowledged, it was scarce. The Sarmatians had no iron in all their country. † The Germans had none in Tacitus's time; and in Britain, iron was very scarce, as Cæsar says, so that it is no wonder that antiently their weapons were made of brass.

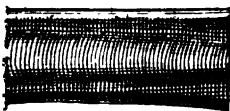
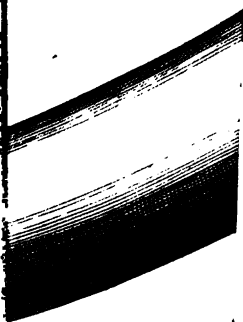
The Caledonian heroes of O S S I A N, shone in polished S T E E L !!

According to the Arundelian Marbles, iron was not found out till 188 years before the war of Troy.

Some of our brass swords were sent to governor Pownall, who has given the following accurate description of them in the *Archæologia*, Vol. iii. page 555; "that the society might have a precise and philosophical description of the metal, I applied to the master of the mint; and by his direction, Mr. Alchorn, his Majesty's Assay-master, made an accurate assay of the metal. It appears, says he, to be chiefly copper, interspersed with particles of iron, and perhaps some zinck, but without containing either gold or silver: it seems probable, that the metal was cast in its present state, and afterwards reduced to its proper figure by filing. The iron might either have been obtained with the copper from the ore, or added afterwards in the fusion, to give the necessary rigidity of a weapon; but I confess myself unable to determine any thing with certainty.—These swords are as *exactly* and minutely

* Worm. Mon. Dan. 48.

† Pausanias, Attic. l. 1.



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to every apparent mark, the same with those of Sir William Hamilton's collection, now in the British museum, as if they came out of the same armoury: the former found in the fields of Cannæ, are said to be CARTHAGINIAN: these, therefore, by parity of reason, may likewise be said to be of the same people. It does not appear, as far as I know, that the Romans were ever in Ireland either as soldiers or merchants. The Carthaginians, or at least the GADITANI, certainly were there."

To this accurate account of the Governor's, (which perfectly agrees with the Irish history) I shall only add, that the Irish name for a sword, is cli, cliabh, cliath & clidamh; all oriental words, as in Hebrew כלי cli, Phœnicean כלה claph, an axe, אכלית clath, a sword; Coptick kelebin, an axe: —from cliabh or cliav, is derived the French glaive, and the Welsh klothw, a sword; and probably caliburn, the name of the sword of the British king Arthur. The Irish had also the scymeter or crooked sword, named airbén; so called from its representing the form of airbè a rib: I have not yet seen one, but this is certainly the Thracian harpe or harpen, i. e. brevis gladius in arcum curvatum.

(Justus Lipsius)

P L A T E VIII.

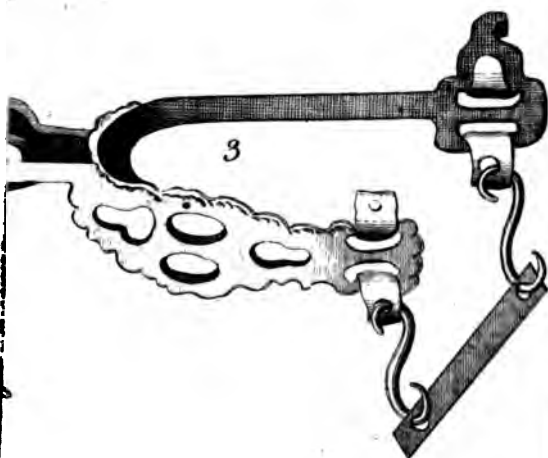
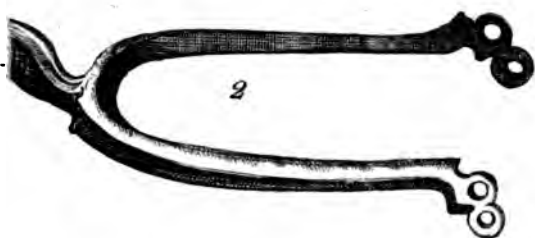
FIG. 1.

IS the bitt and headstall of a bridle, both of brass; it was found in the county of Roscommon, and is now in the College museum. The bitt is of extraordinary neat and curious workmanship: a celebrated artist of Dublin, assured me, that it was impossible to make a better joint, at this day, than that of the center of the bitt. The curb and chains were of gold, but were secreted by the peasant that found it. On the top of the headstall, an elegant pillar of brass is erected, to which a plume of feathers was fastened.

Fig. 2. Is a brass spur neatly wrought; in possession of the Rev. Mr. Archdall.

Fig. 3. A surprizing large spur of iron, in the College museum.

Fig. 4. A brass spur of the College museum, the shape is singular, and by experiment, this spur must have been worn low on the heel, in the sloping position here represented, the circular part being chamfered off within-side, for that purpose.





Tuagh Snaighte——*Chip Axes.*

P L A T E IX.

REPRESENTS several tools of brass found in our bogs, called by the antient Irish Tuagh-snaighte, or Chip Axes, from the Chaldee  tuach to strike, whence the Arabic Tush, an Axe. Multitudes of these instruments are daily dug up in Ireland. In this plate and the next, I have given the drawings of every species I could collect. Some are in the College museum, but the greatest collection is in the possession of the Rev. Mr. Archdall. Some were used with handles, part of the wood adhering still to the bottoms of the sockets; and these had loops for the convenience of taking them off readily to be ground. These are all drawn of the size of the originals.

Fig. 1. Has a square socket; this resembles fig. 2. taken from a drawing in the chief d'Ouvre d'un inconu; some peasants digging in Normandy, found as many of those in one spot, as loaded a horse. Monf. Dela Roque, the Antiquary, was present,

sent, he thinks they were Roman ; for, says he, in his letter to Mr. Hearne, “ you have justly observed these are neither arrow heads, or British axes, or the heads of Roman Catapults ; they are neither *Gaulish*, *Saxon* or *Danish*, nor yet sacrificing hatchets ; and you justly conclude, that although these instruments were not military arms, they were carried by the Roman soldiers for the express purposes of ashlering and chiseling the stones, with which they faced the intrenchments of their camp.”

Fig. 5, and 8. Are gouges or semi-circular chisels ; the small one has no loop, nor has the small flat chisel ; these were for slight work, and had sufficient holding on a wooden handle. Montfaucon, properly classes all these with implements used in architecture.

With submission to Mon. Dela Roque, Mr. Hearne and Dr. Plot, these instruments are not Roman ; they are neither *Gaulish*, *Saxon* or *Danish*, nor British or Welsh ; but the manufacture of an antient people that possessed these islands and the Continent, long before the Romans were a nation, or the Welsh arrived in Britain. For, as the ingenious Dr. Haviland observes, * the migration of the *Gomeritas*, (the ancestors of the Welsh) into Europe, is not related as planting colonies, and furnishing them with inhabitants, but as a warlike expedition, as an invasion and irruption. They are represented as conquerors, subduing and driving the former inhabitants out of their possessions, or where there was room enough, incorporating with them ; and,

* Dissert. on the peopling of Britain. Archæol. V, 1.

as is always usual with conquerors, compelling them to observe their laws and customs; to learn and speak their language, and take their name. This seems to Mr. Haviland, to be the case of Britain and the neighbouring continent. They were invaded and subdued, and obliged to take the names of their conquerors, and to quit the original name of their family; which, being by the silence of history wholly lost, was absorbed in the appellation of Celts, Gauls, Germans, &c. who having gotten possession of the country, afterwards assumed the claim to be the *aborigines* of it; whilst these who were really so, might be induced to resign willingly their pretensions to it, and to change their names out of a vanity, either of being thought the descendants of the eldest branch of Noah's eldest son, rather than a younger; or else from imagining the appellation of a conquering, more honourable than of a vanquished nation. And he further observes, that Javan and his family, came into Europe about four hundred years at least, before the Gomerians began their migration; a period sufficient for stocking all the southern and western parts of Europe with inhabitants; he then proves them to have migrated from Thrace and Italy to Britain, agreeable to the antient Irish history, explained in the Preface to this work. These are the people, these great Welsh antiquaries Lhwyd and Rowland, discovered by the names of places to have existed in Britain before the Gomerites; and these are the people, thrust by the Welsh into Mann, Ireland, and the Highlands of Scotland; destroying their records and monuments of antiquity, and leaving them to cut each others

others throats, in the idle dispute of which nation descended from the other. In short, these are that mixture of Scythians, Phœnicians, and Ægyptians, known by the Greeks by the name of Pelasgoi, who gave the name of Bruttan, to Britain, because it abounded in Lead; and of Korn bhuabhal or Corn yuaval, to the promontory of Cornwall, because formed like an ox's horn; who named several other promontories in Ireland, sheep's-head, wolf-head, mutton-island, cow and calf, &c. &c. and the descendants of these people are now settled in Ireland, Mann or Mona, and the north of Scotland; speaking their primitive language, and still adhering to several oriental customs, unknown to the rest of the western world — they are the ancient people perdue of Mons. Bailly.

Dr. Borlase describes many of these brass instruments found in Cornwall: he rejects the opinion of their being Roman chissels for cutting stone, and adopts Thoresby's of their having been the heads of offensive weapons, originally indeed of British invention and fabrick, but afterwards improved and used by the provincial Romans, as well as Britons. I believe the Britons did not trade with these to Herculanum, or to Carthage; at both places they are found in great numbers. The Doctor piques himself on his observation, that none of these instruments had been found at Herculanum: since the Doctor published his history of Cornwall, they have been discovered there; Count de Caylus, saw them and has given drawings of them, by which we are convinced of their form and size, being exactly the same as those found in these Islands.

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Mr. Lort has given a great variety of brass instruments found in Britain, in the 5th Vol. of the *Archæologia*, he calls them Celts; he says, Dr. Borlase saw plainly, that, as heads of offensive weapons, they were too awkward to have been invented and fashioned by Romans, and too correct and shapely to have been the work of Britons, before the Julian invasion. But as they had been often found in Roman stations, accompanied with Roman coins; he supposes them to have been of Roman workmanship, after the old British models. Dr. Borlase and Mr. Lort, had seen *brass cases* of these instruments, which fitted them as exactly, as if they had been the *molds* in which the instruments were cast. I cannot conceive why these gentlemen hesitate to call them molds; as a certain proof that they were manufactured in Ireland, where the Romans came not either as friends or foes, the molds are found in our bogs: they are of brass also, mixed with a greater quantity of iron, or in some manner, tempered much harder than the instruments: half of a mold is represented in the next plate; it is much burnt by constant casting of the hot metal.

Tuagh Snaighte.—*Chip Axes.*

P L A T E X.

Fig. 1. 2. 3. 5. 6. 7. 8. 9.

REPRESENT different forms of these brass instruments found in our bogs. Fig. 3, and 9. are smoothed at the sides, and formed to fit the hand, being used without handles; the rest were handled with cleft sticks, part of the wood remained in the bottom of several sockets. Fig. 4. is a small *securis*, called by the Irish a *Searr*, to cut herbs, acorns, mistletoe, &c. it has a double edge very sharp.

Fig. 10. Is the half of a mold, described in the foregoing Plate.

Fig. 11. Is a chissel of that species of black stone, called by the French *piere de touche*, or touch stone; being used by the Goldsmiths for trying the colour of gold and silver. This is in the College museum, most of the others are in possession of the Rev. Mr. Archdall, in whose collection is also, the Coopers adze or axe, of brass, represented at the upper corner of the plate; it has been much used, but from its form I do not think it is antique. Our Coopers use the same instrument, in barrelling up gunpowder,

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Orneis Ghriom—*Implements of War.*

P L A T E X I.—Fig. 1.

THE head of a javelin or dart, formed of a very hard black stone, very skilfully wrought with a tool; it is drawn of the size of the original, in the College Museum, and is the largest I have seen; fixed to a spear and thrown with force, this weapon must have brought more certain death than a musket ball.

Fig. 2. An arrow head of the same, of the size of the original; these are found of the size of one third of this; the peasants call them Elf arrows, and frequently set them in silver, like this figure, and wear them about the neck as an amulet against being aithadh or elf-shot. The scale will shew the size of the rest.

Fig. 3 and 4. Brass scians (scians) knives or daggers; the handle of 3 is broken; 4 is cast in one piece, the rivets being either ornamental, or to stop against the top of the scabbard; פסעין, a knife; Prov. xxiii, 2.

Fig. 5. The brass head of a hunting spear, very neat, called in Irish laighean sealgach.

Fig.

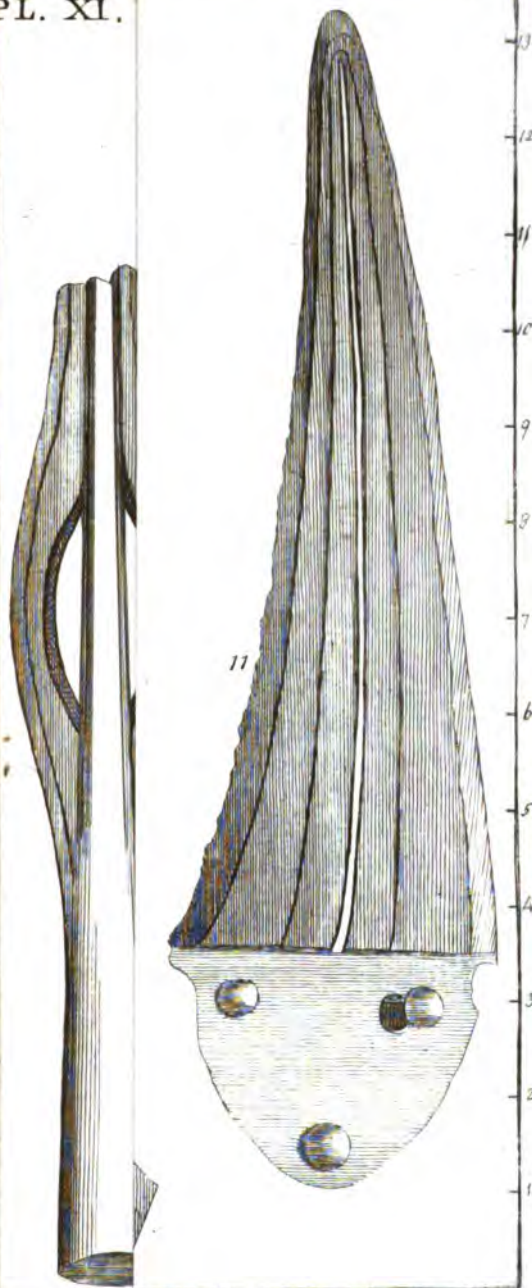
Fig. 6, 7, 8, 9 and 10. The brazen heads of Laineach-catha, or military spears. Chaldee לֶנֶךְ *lanek*, a spear. Another Irish name for these is Roimhne; these were thrown at the enemy, so named from the Phœnician rima, to cast, jacere, whence רִמָּה *rimahh*, a lance, Greek ῥιμη, Arab. rumh, and Latin framea.

Fig. 11. The brass head of a Tuagh catha, a general name for the war axe, from the Chaldee טוּחַ *tuach* to strike, whence the Greek thuein, the French tuer, to wound, to kill, and the Arabic tawur, a battle-axe or halbert; the Irish cath a battle, skirmish, compounded with arbhar, a host, forms *catharbharr*, commonly written *catharb*, as if contracted of cath and treab, a tribe, but it is undoubtedly the Syriac and Phœnician כְּתֵרְבָּא *catharba*; turma mixtionis, is a bad translation of this word by Bochart; hence the caterva of the Romans. Persic kaw, warlike; Khesh, war; Arabic ketal or katal a soldier; whence the Irish proper name Cathal, by which they translate Carolus, quasi Cath-areolas, expert in war.

The Irish had three names for the Tuagh catha, or battle axe, whether they were different weapons, or several names for the same, I cannot determine. 1st, Tuagh deilsgiathanach, i. e. bipennis. 2d, Tuagh deilbhealach, literally the axe that kills at the meeting of two roads, before and behind, having two edges, and is probably the pic-meallach or mbealach, or Lochaber axe of the Erse. The large rivets of this weapon, shew it was mounted on a very strong shaft. it was an excellent weapon for the defence of an intrenchment.

As the Irish cath, is derived from the Hebrew אֶגְיוֹת *agioth*, bellum quod ante urbem geritur, so is griom

PL. XI.



griom or **criom**, from the Phœnician and Etruscan **𐤐𐤓𐤍𐤏** *cherme*, i. e. bellicoso, e lo crede un soprannome dato dagli Etrusci a Perseo * ; hence the Irish **grim-carbad**, *currus falcatus*. **Grim-cliath**, hurdles used in sieges. **Griamhuil**, martial. **Griamht**, grit or greit, a champion ; whence the proper name **Garat**.

* *Bronzi de Ercolano*, vol. ii, p. 133. *Gori*, v. ii, p. 247.

Purin.—Seic Seona.—Cloch Tag.

P L A T E XII.

IT is with great reluctance this and the following plates are introduced in this work : they were reserved for a complete essay on the religion, philosophy, and superstitious ceremonies of the Hibernian Druids, for which the Irish MSS in my possession, afford ample materials ; a subject most desirable to the literati of Europe.

Purin was a species of divination by small stones or bones, in number five, so called from the Chaldee פור pur, lot, (fors) in the plural פורין purin. Esther ch. ix. And they cast pur to consume them ; wherefore they called these days Purim. *Pur*, a confrigendo, ex usu Persico, unde phors, fors & fortuna. (Plantavit.) This kind of divination, is known in Arabic by the word Makton, i. e. Ariolus, qui glareæ, filicumque jactu vaticinatur. (Castelus, p. 2212.) It is now played as a game, by the youths of both sexes in Ireland. Niubur saw it practised by the boys on the banks of the Nile, and thought it worthy of a full description. See his Voyages.

It

PURIN. SEIC SEONA, &c. 65

It was named Seic Seana or Seona, when bones were used. *Seie* is a bone, and *seana* or *seona*, divination, charms; hence *seuna* a charm for protection; *seunta* enchanted; *sean-aini*, an order of the Hibernian Druids, or Diviners; whence the Latin *Senones*; Chaldee *שִׁנָּה* *shinu*. Arab. *senat*, a mystery, miracle; Pers. *sen* holy. *Gearog* is another Irish word for Sors, and hence I believe the Calabrian *Zingari*, (i. e. *Seangearog*.) Gypsies, who are supposed to speak an Oriental dialect*; but certainly, their name for a bag-pipe, viz. *Cormali*, is the Irish *cora mufic*, and *mala* a bag; the musical bag.

The Irish *Seic Seona*, (*Shec Shona*) was readily turned into jack-stones, by an English ear, by which name, this game is now known by the English in Ireland.

Cloch Tag is certainly the stones of the Etruscan *Tages*; it has another name amongst the vulgar, viz. *gob stones*, because one part of the ceremony is, to convey them into the gob or mouth.

In the memoirs of the Etruscan academy of Cortona, is the drawing of a picture found in Herculaneum, representing a marriage; in the front is a sorceress casting the five stones: the writer of the memoir justly thinks she is divining: the figure exactly corresponds with the first and principal cast of the Irish *purin*; all five are cast up, and the first catch is on the back of the hand, the drawing is here copied; on the back of the hand stands one, and the remaining four on the ground; opposite the sorceress, is the matron, attentive to the success of the cast.

* Swinburn's Travels into Sicily.

In the royal edition of the *Antichi Monumenti di Ercolano*, vol. ii, is the copy of another marriage, and by the same hand, Alexandros Athenaios. The attitudes of the figures differ from the former, and the forceress is casting five small bones, one is on the back of the hand, two in the action of falling, and two are on the ground. The author informs us, the Etruscans named this kind of divination Aliosso and Tallone, in Irish Ail-ase, stones of divination; Tallon or Dall-on, has the same meaning; see dallbhadha in the dictionaries. *A/e*, Etrusca voce, fatum, fors, (Gori in the Eugubine Tables,) hence our *Aferlagbachd*, and *Ais-neis*, &c. &c. This had dwindled to a game with the Grecian women, and is described by Julius Pollux in his *Onomastici* under the name of Pentalitha; but from Valerius we may learn, it was a species of divination; no marriage ceremony was performed without consulting the Druids, and her Purin,

Auspices solebant nuptiis interesse.

Juven. Sat. xl.

The Etruscan deities supposed to preside over these matrimonial ceremonies; were Pilumnus and Picumnus; the first is Latinised from the Irish phal or fal, an omen, and muin oracle; the second from pise, a diviner, and muin; but, says Gori, when Picumnus presided at the marriage solemnity, he was named Piso, probably it should have been pisa, the Irish name for matrimony. The Irish Pise, is the same as the Syriac פִּסָּה, the Chaldee פִּסָּה or פִּסָּה, pisa, piisa, piza, i. e. fors; Gr. πίζος calculus, scrupus luforius.

Homer





Homer says, that the princes and chiefs who demanded Penelope in marriage, employed themselves before the door of the house, at playing *σπῆλαι* (Od. *α.*) The antient Etruscans always were married in the streets before the door of the house, which was thrown open at the conclusion of the ceremony. The Druids of Ireland employed stones on this occasion; but on more serious business, bones were employed; the divination was then called Maitheas, that is, say the glossaries, Mait-fhios, or the science or knowledge of Maith. Chaldee מַתְּ math, pytho ossium cadaverum, qui nempe magiam cum illis exercet, & futura ex iis prædicit. (Buxtorf.)

N. B. Tages, was a proper name common to the antient Etruscans, and to the Irish; as Tages an eminent Druid, father of Morna, mother to the famous Fin Mac Cuil or Finn Mac Cumhail.

T H E

C E A D R A I R E.

P L A T E XIII.—Fig. 1.

THESE golden ornaments of the Hibernian Druids, are frequently found in our bogs : they represent the moon at the first quarter, whence the name *cead* first, *rai* quarter, or division, Rè Moon. They were carried in the hand by the Druids in many religious ceremonies, particularly when in procession to cut the sacred misletoe, which was always performed on the first quarter of the moon's age. Pliny says it was on the 6th day of her age, *ante omnia sexta luna, quæ principia mensium annorumque his facit.*

This ornament is extremely well expressed on a bas-relief, found at Autun, and was engraved by Auberi in his antiquities of that place. Auberi died after the first book, and part of the second had been printed off ; the work being then imperfect, was sold for waste paper ; there are very few copies now to be

be found of what was finished. Montfaucon had one, which he thought the only complete copy in the world: he has copied the engraving of the bas-relief, and thus describes it:

“Here we see two Druids; one crowned with leaves of oak, agreeable to Pliny’s words, *Druidas sine ea fronde nulla sacra conficere*; this is probably the arch Druid, having a sceptre in his hand. Near him is another Druid, not crowned, holding in his hand the figure of the moon, such as she makes on the 6th day of her age. I think no one can doubt, that these figures represent the Druids proceeding on that ceremony. They were great astronomers, and as it was essentially necessary to perform it on the sixth day of the Moon’s age, an astronomical Druid here holds a crescent, to signify that the festival is arrived. This explanation of a monument, hitherto undecyphered, I expect will meet no contradiction.”

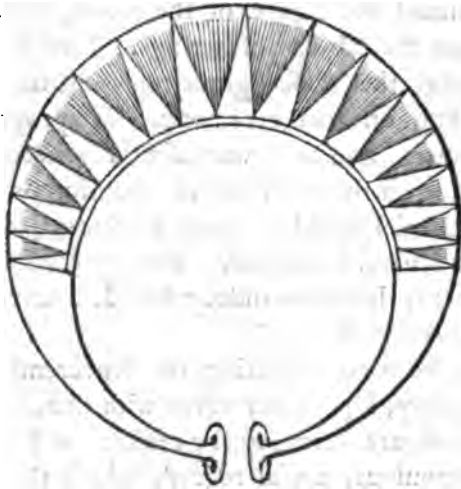
So far from contradicting the Reverend Father and Antiquary, I perfectly agree with him, and have copied the figure, carrying the crescent at Fig. 2.

The scrupulous, awful regard, which the Druids paid to a few plants, as the Mistletoe, Samolus, and Selago, which they accounted sacred, and the extravagant opinion they had of their virtues, may be reckoned among the greatest absurdities of their system: yet in this they imitated the antient Persians and Magi, who thought the Mistletoe something divine, as well as the Druids*.

* Borlase’s Cornwall, p. 147. Hyde, p. 249, 255.

There is another kind of golden crescent often found in our bogs, much resembling the former, except that they have small buttons at the extremities, and the blank part is radiated with a tool. I have seen one, that instead of being tooled, was plaited like a lady's fan into radii from the center.

The following figure will explain the first kind.



One of these is represented in Montfaucon, on the head of the great Sphinx of the Egyptian Pyramids; * another broken on an Egyptian head, Vol 3. Plate 14 ;—but a perfect one may be seen in that author on the bust of the Apotheosis of the emperor Claudius, drawn from a Roman marble.; † the head is here copied at Fig. 3.

* Vol. 4 † Vol. 9. plate 129.

These were worn on the head behind the ears, and by the Druids in their sacrifices and other ceremonies behind the oak-leaved crown, and fastened with a string behind, looped to the buttons. I have tried one of these on the head of a man six feet high, and it fitted well in that position. Xenophon, in his *Cyropædia* says, the Tiara was sometimes encompassed with the diadem, at least in ceremonies, and had frequently the figure of a half moon on it: others are of opinion, that the diadem was in figure of a whole moon, and that from thence the Tiara was called *Lunetta*; others again, that the Tiara was in form of a half-moon. Paschalius, de Coronis, distinguishes no less than five different kinds. The figure here represented, was probably the form of the Tiara, and might be described by some as a half-moon, and by others as a full moon.

On this Plate, at Fig. 4. is the drawing of a beautiful brass vase, dug up in the barony of Inish-Owen, and county of Donegal; this and the *Lunetta*, are of the size of the originals. The Rev. Mr. Marshall, of the parish of Fahan, thus describes the vase; "In the year 1769, in deepening a ditch along the highway, about three hundred feet from the church of Fahan, I found an urn of brass open at both ends, with two ears of snakes pretty well wrought, about two feet under the surface of the earth, and near it, a stratum of human bones about eighteen feet long and eight inches thick, and of uncertain breadth; as we did not open more than five feet wide." This urn is now in possession of the Right Hon. John Beresford; the outline of it is in the true antique Etruscan taste; the extremities of

the handles are horses heads, extremely well executed; it had three feet, formed of the heads of animals; two are broken off; but has neither top or bottom. I conjecture it was used, to cover the burning incense on the altar at sacrifices: it is certainly the workmanship of an expert artist.

The urns designed to contain human bones, were of gold, silver, brass, marble or glass, but generally of pottery ware: among the barbarous nations, they were of rude fashion, and coarse clay, and rather smoked than burnt, such as represented in Plate VI. Patroclus's was of gold,* Corineus's of brass, † but the stern Lycurgus, confined the Spartan urns to the more sober dress of olive and myrtle. From the elegant form of our brass urn, I attribute it to the Etruscan colony from Cortona, mentioned in the Preface.

The handles of this Vase, are very similar to those of the brass Lamp dug up at Herculaneum, a city that once was possessed by the Etruscans. — On voit des morceaux de chainettes tenant aux âiles de deux Aigles adaptées par le moyen d'une piece de métal aux deux cotés de cette lanterne; laquelle a aussi son anse en forme de col & de tête de Cheval. — Cette Ville ayant été habitée, dès les siècles les plus anciens, par les *Oscs*, & occupée depuis par les *Etrusques*. †

* Ll. 23. ver. 253. † Æn. 6. ver. 226.

† Rec. Gen. Historique & Crit. d' Herculane, p. 38 and iii.



Fainadh-Draoieach.—Tair-Faimh.
Boil-Reann, &c.

P L A T E XIV.

NO author, unacquainted with the language of the Erse and Irish, and with the records of that ancient people, was better qualified to write on the tenets, rites and superstition of the Druidical religion, than the late Dr. Borlase; to great classical learning and extensive reading, he joined a knowledge of the Cornish, Welsh and Breton dialects, and his situation was in the center of monuments of that wonderful sect of Druids, the wisdom of the common people, or veneration for the architects that built them, have left undisturbed to this day. How insufficient the language and writings of the Welsh, are to explain these monuments, is plainly proved from the Doctor's History of the Antiquities of Cornwall. From the authority of Cæsar, he piques himself, on the institution of the *Druids being first invented in Britain*. Cæsar was right; Druidism originated from that mixed colony of Phœnicians, Pelasgians, Magogian Scythians, Etruscans and Thracians, we have shewn
in

in the course of this work, to have formed one colony in the British isles. From them it descended to the Gomerian Welsh, who having conquered and expelled the primitive inhabitants to Scotland, Ireland and Man, retained but the *debris* of that religion, they so much admired in their enemies. This will account for the Doctor's surprize, that though the Welsh were of Celtic origin, in common with the Swedes, Germans, &c. &c. he was not able to find the least traces of Druidism in any other branches of the Celtic tribes.

These primitive inhabitants, who gave a name to Britain, from words in their own language, signifying a country abounding in lead, and to Cornwall, because a promontory, in form of a cow's horn, were not ashamed, (like the Britons) to promulgate the tenets of a religion, they thought pure and undefiled. Like the antient Phœnicians, Ægyptians and Scythians, they acknowledged one true God, Creator of all things, omniscient and omnipresent ; forbidding the use of images, they worshipped the sun and moon, as the good and evil spirits, and as the *Cad-maal* or sacred ministers of Aesar, the living God; and under them they thought there were innumerable genii, or aerial beings, empowered to rule and govern all sublunary matters. This was the religion of the Phœnicians*, Scythians, &c. and this was the religion

* We are very much inclined to think the sun and moon were the two great objects of the worship of the Phœnicians; they certainly once had a knowledge of the true God; their idolatry and superstition were borrowed of the Assyrians, Babylonians and Persians; how far they retained, or lost, a due sense and notion of the true God, is hard to determine; and of their idols we know nothing particular. Eng. Un. Hist. v. ii, p. 333.
grew

grew out of that mixt body, the first inhabitants of the British islands, which had in some measure diffused itself with its colonies into Gaul. It was not surprising therefore, to find the Gauls in Cæsar's time, referring to Britain in matters of a religious nature ; but from Britain, the appeal was made at that period, to the heads of that order, the Welsh had thrust into Ireland and Mona, (isle of Mann.) Hence, when the Saxons, in their turn, had conquered the Welsh, and driven them to Anglesea and Cornwall, where their Druids had re-established academies and seminaries of learning, the conquerors declined seeking to them for instruction, but sent their youth to the fountain head, to Ireland, for education.

Doctor Borlase, was surpris'd at the great conformity in temples, priests, worship, doctrines and divinations, between two such distant people as the British *Druids* and the Persian *Magi*. “ Whence it could
 “ proceed, says he, is very difficult to say ; there
 “ never appears to have been the least migration, any
 “ accidental or meditated intercourse betwixt them,
 “ after the one people was settled in Persia, and the
 “ other in Gaul and Britain ; and whether the Celts
 “ (much less the Gauls and Britons) can ever be
 “ proved to have been one and the same people with
 “ the Persians, since the general dispersion, (which
 “ is a time too early to produce such a minute conformity) is much to be questioned. This strict
 “ agreement betwixt the Persians and the Western
 “ nations of Europe, was too obvious to escape the
 “ notice of the judicious and learned Pelloutier ;
 “ therefore he takes it for granted that the Celts and
 “ Persians were one and the same people :—but this
 “ union

“ union must have been so early, (for we have no
 “ tracks of it in history) that it can only account for
 “ an agreement in the essentials of religion, which
 “ in the first ages of the world were few, simple and
 “ unadorned, and spread into all parts, and there
 “ continued in great measure the same as at first.
 “ We had our inhabitants from Gaul, as the nearest
 “ part of the continent to Britain, and with the in-
 “ habitants came the Celtic language, but the Druids
 “ had no being when this island was peopled, their
 “ discipline being invented *afterwards*, as is plain
 “ from the Germans, Danes, Swedes, and Russians,
 “ who were branches of the Celts, and yet have no
 “ Druids; they were a regular order of priests, not
 “ fetched from abroad, but instituted and formed at
 “ first, either in Britain or Gaul, and *peculiar to these*
 “ *two nations*; an order gradually fashioned and
 “ shaped, partly by their own invention, and partly
 “ from the adopted precepts of some philosophers
 “ they conversed with, increasing in learning and
 “ authority, age after age, till by its luxury in both,
 “ it attracted the eyes and admiration of all the
 “ curious and learned. To fix the æra of their an-
 “ tiquity, would be a vain attempt, and therefore
 “ I shall only make this general observation, that if
 “ the Druids were really Celtic priests, they would
 “ have spread with the several divisions of that
 “ mighty nation, and their traces would consequently
 “ appear equally strong, and lively in every country
 “ where the Celts settled, but as we have no warrant
 “ from history to suppose this priesthood settled an-
 “ tiently *anywhere but in Gaul and Britain*, they cannot
 “ be so antient as they are supposed by the Germans.

“ The

“ The Druids were probably obliged to Pythagoras for
 “ the doctrine of transmigration and some other
 “ particulars, and as that great philosopher had been
 “ a disciple either of Zoroastres, or some of that
 “ Persian’s immediate successors, there can be no
 “ doubt but he was learned in all the Magian reli-
 “ gion which Zoroastres presided over, regulated
 “ and established in Persia ; it was with this Magian
 “ religion, that our Druids maintained so great an
 “ uniformity. Now we can well imagine that so
 “ curious a traveller as Pythagoras, could be induced
 “ to traverse almost the then known globe, in order
 “ to converse with Brachmans and Druids. I would
 “ only observe, that what is said here, is agreeable
 “ to the general character of that indefatigable phi-
 “ losopher. He first travelled into Ægypt to converse
 “ with their priests ; thence into the East, to hear the
 “ Brachmans, the priests of India ; and it is not at all
 “ improbable, that his insatiable curiosity would not
 “ let him rest till he had seen also the other extremity
 “ of the world, to converse with the Druids ; gather-
 “ ing every where, what he thought divine, good
 “ and wise, and communicating the doctrines he
 “ treasured up, where he found the people docile
 “ and willing to be wiser.

“ ABARIS formerly travelled from an island
 “ opposite Gaul, and most likely Britain, into Greece,
 “ and renewed the antient league of friendship with
 “ the Delians. Now this priest of Apollo is reported
 “ to have been very intimate with Pythagoras, who
 “ made no scruple to communicate to him freely
 “ (what he concealed from others in fables and
 enigmas)

“ enigmas) the real sentiments of his heart, and the deepest mysteries.

“ In the next place it may be observed, that the Phœnicians were very conversant with the Persians, and nothing is more likely than that the Phœnicians, and after them the Greeks, finding the Druids devoted beyond all others to superstition, should make their court to that powerful order, by bringing them continual notices of the Oriental superstitions, in order to promote and engross the lucrative trade, which they carried on in Britain for so many ages. The same channel which imported the Persian, might also introduce some of the Jewish and Ægyptian rites: the Phœnicians traded much with Ægypt, and had Judæa at their own doors, and from the Phœnicians, the Druids might learn some few Ægyptian and Jewish rites, and interweave them among their own; this is *much more probable* than that the Druids should have had their whole religion from Ægypt, as some think, or from the Jews, as others with as little reason contend.”

This extract from the learned Doctor's work, supports the Irish history, whilst in my humble opinion, it tends to confute his own system of the origin of the Druidical religion. Partiality to the Cornish and Welsh Britons, has carried the author to such a length, as to assert, that the Druids were an order of priests *peculiar to Britain and Gaul*; at the same time, and in almost the same page, when he produces a long string of superstitious ceremonies, in order to shew the very great resemblance betwixt the Druids and the Persian Magi, he is obliged to borrow
most

most of his traditions from the Irish and the Scots; yet not one word of the Druids of those countries. He first shews very plainly that the Gauls and Britons were the only Celtic branches, that had this order, and then carries Pythagoras to instruct the northern Nations.—Would not the doctrine have been common to them all in that case? would the ambition of Pythagoras, have permitted him to have been silent of such a journey; *Abaris*, we have proved was an Hibernian Druid, acknowledged by Pythagoras himself, capable of instructing, instead of being instructed. *Abaris* was a Philosopher of an order established in Ireland, ages before Pythagoras was born. *Pherecydes* Pythagoræ præceptor primus publicavit Druidarum argumenta pro animæ immortalitate. * Ceterum cuilibet vel modicè perspicaci patebit Druidas philosophatos plus mille annis antequam Eruditio Pythagoræ innotuisset in Italia. † Plus octingentis ante annis Philosophati sunt quam Græci elementa literarum Cadmo fuerint assecuti. ‡ Aristote avoit écrit en son Magicien (selon que Laert le raconte) que la Philosophie a pris son origine de Semnotheis des Gaulois anciens. §

The learned Doctor saw these evidences against his system, and therefore candidly acknowledges,

* Hoffman's Dict. (in verb. page iii.) N. B. Phearcadach or Fearcadach, was the name of an Irish Druid. I do not say he was the master of Pythagoras, yet not impossible. He is said to have been the Author of an Uirecheacht, or Grammar.

† Step. Forcatulus, de Gall. Imp. & Philos. page 41.

‡ Jo. Picardi Celtapæd. l. 2. page 199.

§ Coutumes des anciens Gaulois La Ramée par Castlenau, page 52.

that

that it is extremely probable, that there were Druids remarkable for their learning, and even antiquity, before the time of Pythagoras, who lived 600 years before our Saviour; and in another place, he says, Druid is formed of the Irish draoth or druith, wise men, magi:—had the Doctor been acquainted with the Irish MSS. he would have found many other synonymous general names for this order, viz. Bolgith, Dadanann, Maghi, &c. &c. and that the Druidical Oracular Stone called *Logban*, which yet retains its name in Cornwall, and as he confesses, is not to be explained in that or the Welsh dialect, is the Irish Logh-onn, or stone into which the Druids pretended that the Logh or divine Essence descended, when they consulted it as an Oracle. Nor can I think with the Doctor, that such wise and philosophic men as the British Druids, did ever worship stones and Rocks, as Gods. It is true, that in our modern Irish Lexicons we find *Art* a stone; and to signify also God; but *Art*, God, is a corruption of the Chaldee אר אריתא *Ar-aritha* unum è *Dei* nominibus apud Cabbalistas notaricè significans unum principium unitatis suæ; principium singularitatis suæ, vicissitudo ejus unum: quo significant Deum esse unicum, immutabilem, & sibi semper similem: hence אריתא divina potentia (Hefych.) Many such mistakes are committed through want of knowledge in the antient language of these islands: for example, those Porticos of great stones, in Ireland, formerly the Adytum to the *Dabir-Granu* or Oracle, now called the leaba or beds of Darby and Granny. דביר *dabir*, adytum seu Oraculum, pars templi versus occasum in qua erat arca & thuribulum. גורן *Goren*, Area.

Area. Some have thought, with great plausibility, these Dabir granu were cells, in which the Druids instructed their disciples. Docent Druides multa nobilissimos gentis clam & diu, vicenis annis, in specu, aut in abditis saltibus. The Druids teach the first of the nobility, long and secretly, for twenty years together, in caves, cells and the most hidden recesses of woods. (Pomponius Mela.)

Neither the Irish or Britains, owed any of these superstitions to the Greeks, is plain from Strabo,* who quotes Artemidorus, to prove that the Samothracian Orgia, were established (in insulam prope Britanniam) in an island near Britain, *eadem ritu quo in Samothrace*. Now Artemidorus wrote in the time of Ptolemæus Lathyrus, when all the learned agree, the Greeks had not navigated into Britain. A cargo of Ægyptian and Jewish ceremonies, would have been but an indifferent traffick for lead, tin and copper; and the Greeks I believe would have esteemed this a contraband trade.

Where did the Doctor read of this commerce, betwixt the Greeks and the Brittanic Isles. Orpheus, or rather Onomacritus, indeed, mentions Ireland, but, says the learned Bochart, he learned the name and scite of it from the Phœnicians: the Greeks at that time had not sailed into these parts. Nempe edoctus à Phœnicibus. Græcis enim tum temporibus hæc loca erant inaccessa. Onomacritus lived 560 years before Christ. Polybius who lived only 124 years before Christ, acknowledges they knew nothing of the northern Nations. Itaque multa po-

* Lib. 4. Bochart Phal. page 722.

tuiffe illis esse perspecta de occidentalis Oceani insulis quæ Polybius ignoraverit; says Bochart, speaking of the trade of the Phœnicians to these Islands. Cassiterides, as I have said before, was not a Greek name, the Greeks borrowed it from the Phœnicians, גַּסְטֶרוֹן *gasteron*, id ipsum est quod *κασιτέρη* (Buxtorf). In Arabic *kasdir*; and in Irish *keasda*, translated by our modern Lexiconists, iron instead of tin.

If the great affinity here produced betwixt the Irish and the Phœnician languages; if the many authorities of the ancients here quoted to prove the inhabitants of the Brittanic isles, could borrow no accomplishments in arts and sciences of the Greeks; if the acknowledgments of the best Welsh antiquaries are not sufficient to prove that the primitive inhabitants of Brittain, were Irish; if the authority of the Irish history, agreeing in all points with the writings of the Orientals, does not prove, that the ancient Irish, received Colonies from the Eastern Nations, seated in their first stage of migration, in the Mediterranean sea; I must conclude with the old adage, "*there is no one so blind, as he that will not see.*"—Britain and Gaul, looked up to the northern hive; the modern Irish historians, have erroneously followed their example. "Cavar un chiodo & piantar una cavicchia;" it was cutting down an oak and setting up a strawberry. Ireland knew nothing of the northern nations, till over-run by the Danes and Norwegians.

S O I L F E A C H.—Fig. 1.

Is an amulet of brass, commonly called Soilfeach : this was worn on the arm : it may be seen on all the Etruscan statues.

AINIC DRUIEACH or TAIR FAINE.—Fig. 2.

The Druids ring or Ainic Druieach : they are of brass and hollow : are found in our bogs of various diameters : the largest I have seen, and from which this drawing is made ; is in the collection of Trinity College. The Irish Druids never walked abroad without the ring and staff. The Brachmans of India do the same,—gestabant *annulum* & *baculum* ;*—N'oublions point les Brachmanes, qui portent toujours un *anneau* & un *baton*. Artemidorus calls them the hollow brazen rings of Samothrace, for divination : In his *Oncirocritica*, he says, it is unlucky to dream of them. *Annuli vacui enim cavique & qui divinum ac sacrum quippiam intra se habent, dolas & insidias significat, ob id, quod in se continent occultatum*†. Montfaucon fully describes them, as a rings used in divination ; but he

* Philostratus in vita Apollon. Tyan. l. 3.—Photius, p. 1006.

† *Oncirocritica*, l. 2. c. 5.—Danet's Greek and Roman Aniq.

84 SAMOTHRACIAN RINGS.

had not seen them ; erant etiam annuli incantati, teste Clemente Alexandrino, (Strom. 1. page 399.) quibus futura prospiciebantur: tales erant duo annuli Exceſti Phociorum Tyranni, quibus utebatur alium contra alium impingendo, ut ex ſono quid ſibi agendum, & quid ſibi obventurum eſſe ediceret. Ille tamen infidiis oppreſſus occiſuſque fuit: annuli namque illi incantati, qui ipſi mortis tempus indicaverant, ejus vitandæ modum non docuerunt. *

IOGH DRAOACH, OF INCE DRAOACH.

IOGH EOLAS or TAIR PHIAMH.

Fig. 3. 4. 5.

These Chain-rings of the Druids, chains of knowledge, or chains of divination, as the words expreſs; are of braſs, hollow, and united by a ſlender plate of braſs. They are found in our bogs in great plenty; ſome are in the College collection, ſome in my poſſeſſion, and many in the collection of the Rev. Mr. Archdall. They conſiſt in general, of one large and two ſmall rings: fig. 4. repreſents one that probably had four ſmall rings annexed to it. Some imagine theſe repreſented the ſun, moon and earth, and that the large ring in the center was the earth: Others that they repreſent the Sun, Venus, and Mercury; but all agree, that ſome

* Montfaucon, Vol. VI. page 226.

of the planets were intended to be thus represented.

The Jews had some Talismen of this kind, as we learn from Rabbi J. Karo,—*figuræ solis & lunæ & siderum tam planæ quam prominentes interdictæ sunt. At vero, si fiant discendi, docendi, resque dubias decernendi gratia, licitæ sunt omnes, idque etiam prominentes.** The Thracians and Illyrians had the same *mathematico factum*. Kimchi, Selden and St. Augustine, think the Teraphim which Rachael stole from Laban were of this kind.

The Teraphim of the Bible, which we translate *Gods*, all the Jewish Rabbies own to be a word of no Hebrew Etymology. The 70 translate it sometimes an *Oracle*, and sometimes vain idols. Some think it to be an Egyptian word and the same with Seraphis: but it is most probably of Chaldee origin. The name certainly passed to images of the human form: such was the Teraphim, Michal put into David's bed, to represent him there,—that which Rachel stole from her father Laban, was something so small as to be concealed under her as she sat in the tent. Laban was a true believer; we can scarce think he had images of the human form. Genes. xxxi. ver. 37. they are called the *instruments* of his temple, ver. 30. his *Gods*.—Judg. xviii. ver. 5. they are consulted by the Danites, and a *true answer returned from God*, which induced them to take them away, and set them up for public use, which they continued possessed of, even under Samuel and David: surely these were

* In Shulcan Aruch. lib. Jore Dea. c. 141.

not *images*. Hosea iii. ver. 4. The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an *image* and without an Ephod and *Teraphim*.

The Teraphims were afterwards universally known by the name of Talismen, as they are to this day all over India. The Persians call them Telephim, a name not unlike Teraphim. They were made of different metals and sizes, cast under certain *constellations*, with figures of some *planets*, and magic characters engraven upon them. Such is that at figures 9. and 10. They were to be consulted and prayed to at certain times, under particular aspects of the planets, from which the Jews aver, they *partly received that power*, and partly from the characters engraven on them. * One Rabbi goes further, and pretends that they gave answers *viva voce*,† and attempts to prove it from the words of Zechar. “the Teraphims have spoken vain things.” chap. x. ver. 2.

Sanchoniatho, says, that the first idol made to be worshipped and the first moveable Temple in Phœnicia, were made in the ninth generation: these, Philo translates ἀσὴρ ἀποπειθής. Now let us consider the words of Amos, chap. v. ver. 26. But ye have borne the tabernacle of your Moloch and Chiun, your images, the *star* of your God, which ye made to yourselves;—this is again recorded in the Acts of the Apostles, chap. 7. ver. 43. Yea, ye took up the tabernacle of Moloch, and the *star* of your God Remphan, *figures* which ye made, to worship them:—from hence I

* Kimchi.

† R. Eleaz. c. 36.

conjecture

conjecture the first Teraphim was no more than some such thing as our Druids chain or Tair-phiam, introduced by the Phœnicians, and representing certain planets; Jacob probably foresaw, that these would one day become superstitious instruments of idolatry, and therefore, when he made a reformation in his family, he buried them and all their carings under an oak, which was by Shechim. Genes. xxxv. ver. 4.

Berterus is of opinion the Serapis, and Talifman, were of the same kind; inde Teraphim, & Arabum Talismæ & Ægyptiorum Serapides, & Appollonii Thyanæi, Annuli quibus spiritus familiaris inclusus fuerit.* Hottinger proves that the Syrians and Chaldæans

* Page 196. M. Gebelin, thinks the Greek Telefma is derived from  Tfelem, a resemblance, a portrait; images des Dieux; that may be, for the Phœnicians and our Druids, figured the Deity by a circle, the Ægyptians by a serpent curled in a round; the words of Sanchoniatho in the Phœnician language coined by Hutchinson or some other, are,

Phœnician.

Zus hu asphira acranitha meni arits chua;

Translated by Hutchinson.

Jupiter is a feigned Sphere, from it is produced a serpent.

The corresponding Irish, is,

Sos 'ha aspeir acreannaith miana airfad chua, i. e. The Omniscent of the well formed firmament, is expressed by a circle.

Phœnician.

Asphira hu chia] d'Alha dilh la strura ula shulma;

Mr. Hutchinson.

The Sphere shews the divine nature to be without beginning or end.

Chaldæans had these Teraphim before the time of Abraham, and that they were of Chaldee origin; Et fanè Israelitas non ab Ægyptiis ut vitulum aureum, sed a Cananeis & Amorrhæis accepisse, et in Ægypto intulisse." What seems to confirm Berterus's opinion, is that passage in xx. Exod. ver. 23. "Ye shall not make with me Gods of silver, neither shall ye make unto you Gods of gold." here the Chaldee Bible has אופנים ושרפים aophenim ou Seraphim, i. e. wheels, circles, rings, or seraphim. Munster translates aophanim angels; but אפן is a wheel, circle or ring, and is always used in Chaldee to express the celestial circles, as the zodiac, æquator, &c. in the same language טיר Tair signifies divination, fors; whence the Irish Tair.—טיר אפן Tairaphin might have been the original word, formed by the Hebrews into Teraphim. תרא tara, in Chaldee is vinculum, catena, a chain.

But what, in my humble opinion, sets this in a clearer light, and proves that the *σφαῖραι* were a kind of chain, composed of hollow brass rings, is a passage quoted by the learned Selden; in his discourse de Teraphim, he quotes the Chaldee Paraphrasts in these words, "de iis autem oracula Chaldaica ita præcipiunt *ἐνέργει πρὸς ἐκκλινὸν ἐκφραστον* here he would change *ekatinon* to *ἐκκλινὸν* and thus translate it, *operare*

Irish.

Aspeir 'ha ciul d'Alla, duile la stara uile shuilmor.

The firmament is the circle of God, the elements are therein suspended in all splendor.

N. B. שפיר round, is the only word in Irish for the firmament.

operare circa Hecaticam sphæraulam. Hecate was certainly a Chaldean Deity, under the name of אַחַד Achad, by which they signified the *Moon*, as Millius has well explained ;* but if the word is to be changed, I beg leave to read it καίριον, that is a chain, † a word formed evidently from the Chaldee עֲדָן ghadan, Catena pretiosa, unde Hispan. Cadena. ‡ And σφæραλις is the same as σφæραλις, gyros, a circle or ring, and this might have been written in Chaldee העֲדָן שֶׁטַח רַבֵּל, i. e. Catena circulis inflatis ad circumferentias : the exact description of our chain made of hollow rings: Again, the Paraphrasts explained this by ἸΥΓΓΑΣ an Ægyptian word, corresponding with the Irish jogh, ince, jonga, a chain.

Bishop Cumberland, in his remarks on Sancho-niatho, page 270, explains a passage much to our purpose, “ To prevent mistakes, says he, it must be noted, that *Inachus* here mentioned as the same with *Pofidon*, and father of *Ægialeus*, is about 250 years before that *Inachus* who was founder of the kingdom of Argos. And to me it is no wonder that this name, or rather title, should be given to several men, because I believe it is derived from the eastern אֲנַךְ anak, and signifies Torquatus, a man that wore a chain as a badge of honour. The *Anakims* in Phœnicia long after, were called so on the same account.”

Anak is the root of the Irish ince, a chain : whence muince, a chain or collar, worn about the

* Dissertatio vi. de Idolo אַחַד,

† Meursii Gloss. Græcum. Theodorat. Hist. Eccles. l. 2. chap. 8.

‡ Plantavit. Lex. Synon. Chald. Hebr.

(muin) neck : Ince seems to be the root of many things wrought in metal as ionga, a nail ; ionang an anvil ; ingir an anchor ; ingleid a hook ; ionga an ingot ; and henger in old Persic. is a smith ; — whether Ægialeus, was so called as the fabricator or wearer of our jog-eolas or chain of knowledge, and Posidon, from our Písa-iodan or Urim and Thummim, I shall not pretend to determine.

In the preface to this number, I have said, that the work of Sanchoniatho, must appear a forgery to a person skilled in the *Bearla-pheni* dialect of the Irish language : indeed, it rather appears to be the work of an Irishman, ill explained by a Greek. Montfaucon has given his opinion of it in the following words, “ Fabulam putant eruditiores esse, quidquid Eusebius post Philonem Bybl : refert, & Sanchoniathonem nunquam extitisse. Nec desunt qui suspicentur ipsum Eusebium & Sanchoniathonem & interpretem ejus confinxisse. Non puto autem hanc fraudem posse in Eusebium conferri, quandoquidem Porphyrius ab Eusebio allatus, p. 485, de Sanchoniathone loquitur ejusque ætatem adscribit. Expectat fortasse lector, dum quid de Sanchoniathone ejusque interprete sentiam, expromam : meam sententiam paucis aperio : Sanchoniathonem puto *nunquam extitisse*, sed discernere non ausim utrum Philo Byblius sese Sanchoniathonis interpretem confinxerit, ut fabulas proferret suas : an vero quispiam alius fallaciæ auctor. Philonem Byblium ementitus sit, quem quam quidam, ut diximus, nunquam extitisse ut nec Sanchoniathonem putant.” Vol. iv. page 385. In fine, Astor-ith, Derc-ith, Eag-ala-bal, & Gealach-bal, are Irish names for the moon ; Uile-gabal, & Mealach-bal

lach-bal or Moloc, are Irish names for the Sun, words which could have been introduced by that nation only, that worshipped the moon under the names of Easc, (i. e. Isis) Astorith, Astarte, Derceto & Rè; and the Sun under those of Elagabalus, Aglibolus & Malachbelus. The vulgar Irish at this day, retain an adoration to the New Moon, crossing themselves, saying, "*may thou leave us safe as thou hast found us,*"—imo ipsi Lunam ut deam adorabant: hi Lunam adorabant ut deam, alii Lunam ut deum*.

As a proof that our Irish Druids did not borrow the terms of their religion from the Celts, but from the Ægyptians, Syrians or Phœnicians, take the following examples. The great spirit (God) is expressed by the word TĪ, as TĪ-MOR; or FO-TĪ; i. e. the great spirit; the prince of Spirits: it is the same as the Chinese TĪ; the Phœnician פתא phta; the Ægyptian φτα phta. The wicked or evil spirit is named CISEAL; it is the Phœnician חשל Hebrew חשל chifel, i. e. blasphemavit.† So likewise the Irish *Magb* and *Maghan*, an epithet of God, is the Hebrew מגן magon, nomen Dei, i. e. the shield or buckler. Eilegabab in Irish, expresses the religion or sect of fire worshippers. ‡ אלה גבל elah gabal,

* Montfaucon, ver. 4. page 391.

† Do lōdar uile re Ciseal, they were all led by Satan. See the Diction. of O'B. and Shawe; hence Chafil is the name of the Locust in the Bible: factum est a verbo חסל chasal, quod consumere significat. (Jonath.) consument te ut Chefil. Nahum, ch. 3. ver. 16.

‡ Eile, in Irish and Arabic, expresses not only a people, but their Religion.

gabal, Sacerdos Solis inter Phœnices. (Bochart).
 Algabil, unum esse è Dei epithetis inter Arabes,
 (idem). Rê the moon in Irish, is the Ægyptian
 ⲙ, the Sun. There are very many words to be
 found even in our common dictionaries, expressing
 Divination, that cannot be explained in the Celtic
 language, yet are all found in the Oriental tongues.
 Such are Adhab, ערב — Seona-faobhtha, Afar-
 lachad, Garl-lachad,—These three are evidently
 Hebrew words; 1 Kings chap. 10. וילכך שבט
 בנימין ou ilacad shebet Benjamin, & cecidit fors
 tribus Benjamin, the 70. Sortitum est ⲙⲁⲓⲁⲓⲁⲓⲁⲓⲁⲓ Ben-
 jamin; or, capta est Virga Benjamin, according to
 Schacchus, who observes, that wherever the Vulgate
 has fortior, fortiris, the Hebrew is always expressed
 by לַכָּךְ lacad, a word that imports to take in the
 hand; to lay hold of.* as in Jos. chap. vii. 1 Kings,
 chap. x. and xiv.

Rings and such trinkets used in Divination, might
 have been imported from the East, and with them their
 oriental names; but when I can produce upwards
 of three score other words on the same subject, that
 cannot be explained in any of the Celtic dialects,
 can there be a doubt of a communication, in former
 days, between this Island and the East. In the a-
 bove examples, you have Goral, this is not Celtic,
 but it is Chaldee גורל gural, fors;— This again is
 compounded with *sean*, a charm, in the Irish and the
 Persic languages; and in the Irish forms sean-garal,

* Arcanorum Sacr. Script. Myrothecium, chap. 13. Inagu-
 rationis Oracula, qua forma ab Israelitis fortibus quærentur,
 page 833.

contracted to *lean-gearrog*, *lean-gaire*, *bona fortuna*, *bonum omen* : hence I suppose, the Zingari or Gypsies of Calabria. So *Coic* an omen, a mystery ; *bais* the palm of the hand ; *Coiche-bais*, *Legerdemain* ; *Perficè choko-baz*, whence the vulgar English *Hocus Pocus* ;—the last is Celtic, and it is *Perfic*, the former are not. The Phœnician words *Adonai* and *Adonathadh*, signifying sovereign, and sovereignty, were never admitted into the Celtic dialects, or we should meet with them in antient Authors, as we do *Ric-and Bren*, &c. &c. but the former words occur frequently in the *Brehon laws* of the antient Irish and in the common Dictionaries. *

That great luminary of learning, *Monf. Gebelin*, has given the original Celtic, so great a scope, that according to him, we might say, every word is Celtic and Hebrew : however, when he comes to detail the remains of the *Celti*, he omits (very properly) to mention Ireland, as if he was sensible, he could not rank the language of this country with those of *Wales*, *Bas-Breton*, or *Cornwall*. “The Celtic,” says he, “was the same in its origin as the Eastern tongues : it was the first language spoken in Europe, where it soon split into various dialects, in proportion as Europe was peopled, and as these became a roving or settled people, or had more or less communication with each other.” From hence, it must be concluded, that as Ireland was at the extremity of Europe, it was last settled, and consequently the language of the people most corrupted,

* See *Brehon's Laws*, vol. 1. and *Shawe's Irish Dictionary*.
most

most different from the Eastern original : but that is not the case ; it is the most pure, most like the original, and consequently, there must have been some communication with the mother tongue, to have restored it to its primitive roots. Again, our learned Author says, “ from the Celtic sprung the
 “ antient Greek or Pelasgian, before the days of
 “ Homer and Hesiod—from the same sprung the
 “ Latin ; the Etruscan ; Thracian, Phrygian, or
 “ Trojan ; the Teutonic ; the Gaulish, which included the Alps, France, Paybas, Switzerland ;—
 “ the language of the two Britains (I suppose he means Ireland and Britain) the Cantabrian or
 “ Old Spanish ; and the Runic. It is true, that
 “ France was at one time over-run by a Scythian
 “ people named Alani or Teifaliani, headed by
 “ their king Goar ; these almost swallowed up the
 “ name of Gauls and their language ; the remains of
 “ these Scythians actually existed in the 11th century, on the borders of Poitu and l’Aulnis :
 “ Most of the Gauls mixt with these conquerors,
 “ and formed one people, insensibly losing all traces
 “ of their origin ; some few retained their liberty
 “ and language : 1st, Those that fled to the extremity of the great Peninsula called Bretagne : 2d,
 “ Those who dwelt in Britain, the country afterwards possessed by the English, who forced the
 “ Gaulish Britains to the mountains of Wales, and
 “ to the rocks of Cornwall, opposite to Bretagne in
 “ France : these again reunited with the Bas-Bretons.
 “ Thus dispersed in inaccessible mountains, and
 “ amongst barren rocks, their conquerors did not
 “ think worth sharing with them, this shadow of
 “ the

“ the great Celtic nation, retained their antient
 “ customs and speak a dialect foreign to that of their
 “ conquerors; but this is again split into three
 “ other dialects, the Welsh, Cornish, and Bas-
 “ Breton.” *

I believe Monf. Gebelin, will find many learned authors, to oppose his system of the Pelasgian and Etruscan languages being of Celtic origin: and as to the Irish, I must here observe, that so far from the antient Irish allowing themselves to be of Gaulish origin, they have uniformly used the words gall, i. e. ghoi-eile, gallna, & gallda, to express a foreigner, or one speaking a different language, always distinguishing the Erse and Irish by Gaodhlag. Heb. גוי ghoi, a foreigner. Chaldee ܠܝܠܝܢ Chiluni, foreigner, גלגל gala migrare.

The ingenious Mr. Cleland, saw clearly that the antient Druids of these islands, had a correspondence with the East: it was suddenly cut off, says he, by the intervention of some powerful nations, but at what period is uncertain: it might have been historically or figuratively expressed in the Ægyptian annals, by ATLANTIS, an island of immense extent, being swallowed up by an earthquake, with all its inhabitants, which probably means no more than a natural or moral separation of Britain, perhaps both, from the continent. † The following assertion of this author, requires to be authenticated, — it seems to open a new light to northern history, if a fact. —
 “ Not more than twenty years before Julius Cæsar

* Gebelin. Prelim. Disc. to his Etymological Dictionary.

† Way to words by things, and to things by words, p. 11.

“ invaded

“ invaded Britain; one ODIN or Woden, had
 “ raised a party in Britain, to shake off the yoke
 “ of Druidism, and to put the civil power into the
 “ hands of the laity. But he was successfully re-
 “ sisted by the majority, whose attachment to their
 “ old laws, engaged them to reject the innovation.
 “ WODEN and his partisans, being over-power-
 “ ed, retired out of the land, and made their escape
 “ to Germany, where they obtained a settlement,
 “ and preserved the British manners and language,
 “ among the less cultivated nations, which surround-
 “ ed them. Woden did more; he propagated his
 “ new ideas of government, and drew the whole
 “ north to his party; and I have some reason to
 “ think that the EDDA or Icelandic records, con-
 “ tain Woden’s system of innovation.”

FIG. 6.—Is of Brads.

I take it be a triangular Talisman; one of the
 star-like ornaments is lost. ΙΥΓΓΑΣ, ὅτι σφαίριον,
 ὅτι τρίγωνον.*

FIG. 7.—A I S I N.

Thin plates of gold joined together by a semi-circular piece: these were suspended by a string

* Obsopeus, de Oraculis Chaldaicis.

round the neck, and hung at the breast: they may be seen on the Etruscan *Tages*, and many statues of their Augurs, which Gori and Dempster have very good naturedly turned into Gods and Goddeffes. On the external plate is a small loop, into which was fixed a slender golden wire, on which perched the Augur's favourite bird: The Hibernian Druids fixed on the *Wren*, an English word derived from drean, i. e. Draoi-èn, the Druids bird; it was also named Draolèn, i. e. Draoi-ol-èn, the speaking bird of the Druid. Toithèn is another name, signifying the bird of Toth or Thoth. The Druids represented this as the king of all birds, hence he was called by the vulgar Breas-en, king bird; Righ-beag, little king; Ri-eitile, flying king; and lastly, Briocht-èn, the bird of witchcraft. The superstitious respect shewn to this little bird, gave offence to our first christian missionaries, and by their commands, he is still hunted and killed by the peasants on Christmas day, and on the following (St. Stephen's day) he is carried about, hung by the leg, in the center of two hoops, crossing each other at right angles, and a procession made in every village, of men, women and children, singing an Irish catch, importing him to be the king of all birds;—hence the name of this bird in all the European languages, Greek *τρίχλιος*, *Βασίλειος*. Trochilus, Basileus; Rex avium, Senator; Latin, Regulus; French, Roytelet, Berichot; but why this nation call him boeuf de Dieu, I cannot conjecture.—Welsh, Bren, king; Teutonic, Koning vogel, king bird; Dutch, Konije, little king.

FIG. 8.—B O I L - R E A N N.

Solid rings of brads: they are found single and double: they passed as money in the Brittanick Islands. Cæsar makes mention of iron rings and pieces of brads, used by the Britons as money. In Irish, they are called *Boillreann*, to distinguish them from other rings. *Boill*, round, circular, a ring; and *reann*, bargain, sale, covenant: from *boill*, probably the Latin *obolus*; which Plutarch, from affinity to a Greek word, thinks to have signified *rods*, and that the first money was in that shape. Some of these may possibly have had the value engraved on them, בלינא biliona Chaldee, figura vel sculptura annuli. The Greeks had also ring-money. *Annuli iis pecuniæ facculi & cibi obsignati.* *

There is a passage in Ruth, chap. iv. ver. 7. gives room to think the ring was used by the Jews as a covenant: the words in the English are, "Now this was the manner in former times in Israel concerning redeeming, and concerning changing, for to confirm all things: a man plucked off his נרתיק *narthik*, and gave it to his neighbour, and this was a testimony in Israel: and therefore the kinsman said unto Boaz, buy it for thee, so he drew off his *narthik*:" the vulgate have translated it *Shoe*; Drusius shews the word is Chaldee, not Hebrew, and implies a case; so he translates it a *Glove*, and Arias leaves you in doubt what he means by *vagina*.

* Gronovius Thes. Græc. Antiq. Vol. 6. page 169.

In Irish, Nuirt is an amulet worn on the finger or arm, a ring. Ollamh-nuirt, an amulet, or bracelet given by the Ollamh, to be worn as a charm. Sphæra folis est Narthik, says Buxtorf, in his Chaldee Lexicon. Quando egreditur sol è נֶרְתִּיק Narthik sua.† it there signifies the horizon. That the Jews used rings and amulets for this purpose is plain from Hottinger. Sunt nempe Amuleta, Talismæ & alia id genus, quibus Oriens ita scatet,—plerique enim tales nummi in scriphone habent. Nummus facer est & Ecclesiasticus, vel politicus & civilis, vel kabbalisticus, vel denique *magicus & superstitiosus*.—alii ferrum adhibebant, stannum, orichalcum, conchyliæ, lapides, ossa demortuorum. In like manner, rings, amulets, bracelets, and even household stuff, was ordained to pass for money in small occurrences, by the Brehon-laws of the antient Irish. ‡

FIG. 9. 10.

Are drawings of a medal of brass lately found in a bog at Allentown in the county of Meath: the drawings are the size of the original: there is a square hole pierced through in the middle, seemingly to fit it on some other apparatus. On the face Fig. 10, is an inscription in old Syriac characters; the bottom line seems to be composed of Olaph (capital) & Olaph (med.) Cquoph, Lomad, Tau. On the reverse fig. 9. appear to be Astronomical characters. I take it to be a Talisman, and can give no further explanation.

† Joma, fol. 54. ‡ Collectanea, Vol. 1

Plate XIV. was engraved and worked off, when another medal or talisman, was put into my hands by the Rev. Mr. Archdall. It is of brass, and in size, exactly the same as that represented at fig. 9. and 10. in the 14th Plate. This was also found in our bogs. The inscription on one side, is the same as that at fig. 9, which I believe to be astronomical characters. The inscription on the other face, is in two lines as in fig 10, and that over the square hole is the same, which I read P U R, i. e. Sors : but the inscription under the square hole, is totally different, from that under the square hole of fig. 10. The letters may be found in the various Syriac alphabets of Claude Duret, and Dr. Barnards tables, but they do not all exist in any one alphabet. The inscription on this face is exactly delineated in the following figure ; an explanation is earnestly entreated from the learned.

FIG. XI.



A single medal with an oriental inscription, being found in any part of Ireland, would not have established its currency : one piece of that kind might have been dropped from the pocket of a curious person ; but, when a second is produced, similar

Plate xiv.

Fig. 3.

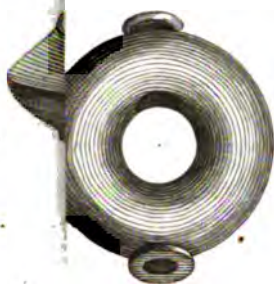


Fig. 4.



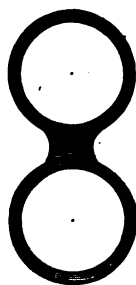
Fig. 9.



Fig. 7.



Fig. 8.



9 inches.

8

7

6

5

4

3

2

1

lar to the first in metal and figure, and a third is found in Dublin, of copper, with the same inscription as at fig. XI. on one face, written apparently in the *Mendean* or Tartar characters (which seem to have been formed from the old Syriac); and all have the like characters on the reverse, which seem to be *Chinese*; there is great probability, that these are Chinese medals imported to this country, by our East-India ships.

It is not surprizing, to find a Chinese medal with a Syriac inscription on it. The learned *Kircher* has shewn, that inscriptions on stone, in Syriac Estrangelon characters, interlined with Chinese, are to be met with in China; and he has explained a remarkable one of this kind, in his *Prodromus Coptus*: from whence he thus argues, “ An illud forsitan quod è Syria in Ægyptum & Æthiopiam utpote confines regiones tractatæ Coloniae & Linguae Syræ & characterum fuerunt traditricæ? certè argumenta quamplurima conjecturæ factæ veritatem comprobare videntur.----Verum operæ precium faciam, si hoc loco *Syriacam* inscriptionem iisdem characteribus Strangelicis, quibus in *China* expressa fuit, una cum interpretatione ejus exhibeam.”

Hæc tibi Gogque, Magogque aliisque ex ordine cunctis.
Marfon atque Aggon tibi quot mala fata propinquant.
Sibylla. l. carm..

(See his chapter De expeditione Ægyptiorum seu Coptitarum in India, China & reliquas Asiæ regiones facta.)

* Les Chinois n'ont qu'une seule monnoie de mauvais cuivre, qu'on appelle *cache*; elle offre un trou quarré dans le milieu, qui sert à l'enfiler. Sonarat Voy. à La Chine. p. 36.

I must take this opportunity of begging Father Keating's pardon, for saying at page 2. that O'Flaherty had not mentioned Moran: In the Ogygia page 300, at A. D. 90, (instead of A. D. 4, as Keating has it). I find Moran named, and the IODHAN MORAIN or Breast-plate of Judgment, there transformed into a Ring: a fresh instance of the mistakes of our Irish antiquaries.

I now submit this investigation of the antiquities of Ireland to the judgment of the impartial public. Sensible as I am withal, that the nature of the subject is rather curious, than entertaining; the little reason I have to anticipate any thing better than a cool reception, or total disregard of the many, can be but a recommendation the more to the few, in whom a love of literature is not the less, for the general neglect and state of languor, in which they see it in this kingdom.

If in the course of my researches, I have failed in etymology, I have done no worse than Plato, Cicero, Vossius, Hodore, Perron and Bullet, have done before me. The antient history of Ireland, had been misrepresented; its monuments of antiquity unexplored; if my readers think, I have misemployed my time and trouble; I can only say, that I am sorry I have not been able to offer more than a rush light, instead of the torch I proposed to carry for them, into the dark depths of the history of a remote and antient people; and I am unhappy in that I can only shew what I have been aiming at, and not what I have hit.

DUBLIN, *December*, 1783.

P O S T.

P O S T S C R I P T.

The reader will find a further illustration of the hollow brass RING, fig. 2, 3, 4. and of the hollow RING-CHAIN fig. 5, Plate XIV. in the following Authors, viz.

IN Sonnerat's voyage to the East-Indies and to China, Vol. I. Plate 73, * is the figure of a *Tadin*, a religious mendicant of the sect of Vichnou; he is dancing and singing in honour of his Deity; with one hand he beats time on a small tambourin, and with the other on a brass *Crotal*, (before described). On the ankle of each leg, is fixed a *hollow brass ring*, in which some round pebbles have been introduced to add to the musick. The Indian name of these Rings is *Chelimbou*. " Le Tadin va mendier de
" porte en porte en dansant & chantant les louanges
" & les métamorphoses de Vichenou: pour s'ac-
" compagner, il bat d'une main sur une espèce de
" tambour, & quand il a fini chaque verset il bat sur

* Voyage aux Indes Orientales & a la Chine, fait par ordre du Roi, depuis 1774. jusqu'en 1781. Par M. Sonnerat. à Paris, 1782, 3 Tom. 4to.

“ un plateau de cuivre avec une baguette qu’il tient
 “ dans les deux premiers doigts de l’autre main :
 “ ce plateau lui pend au dessous du poignet, &
 “ rend un son très-fort & tres-aigu. Sur le che-
 “ ville des pieds, il porte des anneaux de cuivre
 “ que l’on appelle *Chelimbou* : ces anneaux font
 “ creu & remplis de petits calloux rond qui font
 “ beaucoup de bruit.” (Vol. I. page 258.)

Plate 77. represents another sect called Poutchari, devoted to the worship of *Manarfuami*, which is forbidden by the Brahme’s as being idolatrous. This sect go in groupes, commonly three together. Whilst they sing their hymns, one rings a small hand bell, another beats a tambourin, and a third strikes two hollow brass rings together, lifting the right hand high above his head, and holding the other near his center. (Vol. I. page 259.)

Of the RING-CHAINS, Kircher has treated largely in his *Œdip. Ægypt. Theat. Hierogl.* Vol. IV. this extract is made from page 563.

Catenarum quas *Syræ* vocant, Origo.

“ Symbola Hieroglyphica uti ex omnibus mun-
 “ dalium rerum classibus assumpta fuerunt, ita
 “ magnæ quoque virtutis & efficacæ, ob miram &
 “ occultam cum supramundanis causis connexionem
 “ fuisse, ex Ægyptiorum opinione amplè in hoc
 “ opere demonstratum ex omnigena eruditione fuit :
 “ neque enim quisquam sibi persuadeat, primos
 “ hujus leteraturæ institutores temerè & fortuitò
 “ quarumlibet obviarum rerum imagines ad sacræ
 “ sculpturæ institutum adhibuisse, sed eas sibi po-
 “ tissimum, quas longo studio & experientia ex
 “ abditis

“ abditis naturalium characteris morum sigillis, ad
 “ mundanas geniorum catenas magnam habere si-
 “ militudinem, proprietatem & analogiam norant,
 “ assumendas duxerunt.”

“ Quæ quidem tanto putabantur efficaciores
 “ quanto majorem ad mundanæ alicujus *Catena* nu-
 “ men choragum similitudinem exprimebant; ut pro-
 “ inde hinc, numinum *Catena*, quas Syras vocant,
 “ originem traxerint; ad quas omnia ea, quæ sive
 “ in Sidereo, sive Hylæo mundo, in quadrupedi-
 “ bus, volatilibus vegetabilibus, mineralibus, ad
 “ numen certæ *Catena* cuiuspiam præsidem, analo-
 “ giam quandam virtutibus suis præferre videban-
 “ tur, tanquam numini istius Catenæ tutelæ com-
 “ missa, assumerunt.”

“ Hoc pacto Catena Osiriaca, Hermetica, Isiaca,
 “ Serapica, Memphtæa, atque innumeræ aliæ, quas
 “ in *Astrologia & Medecina* adduximus, erant certæ
 “ quædam rerum ex diversorum mundorum ordi-
 “ nibus assumptarum classes, in quibus singulæ res,
 “ quantumvis etiam disparatæ, Numinis Catenæ
 “ alicui præidentis virtutes & proprietates expri-
 “ mebant.”

This learned author in *Ægyptian antiquities* reckons various kinds of chains from three links or rings, to seven: this accounts for that of five rings in our plate XIV. Those of three rings he thinks were dedicated to Osiris, Isis and Ammon.

To this we will add the explanation of *Yoga* by Zoroâstres.

“ *107776* enim multæ ascendunt lucidos mundos
 “ insipientes & in quibus summitates tres sunt, sub-
 “ jectum ipsis princeps, sub hoc aliæ, quæ patris
 “ opera

“ operaintelligentes intelligibilia sensibilibus operibus
 “ & corporibus revelerunt.” (page 481.) “ Quas
 “ quidem *catenas* tantæ efficaciz & potestatis esse
 “ credebant, ut mox ac myitici eorum characteres,
 “ juxta legum sacrarum præscriptionem, simulachro
 “ fuissent insculpti, hoc ipso virtutem acquirere ad-
 “ mirandum contra omnes adversarum potestatum
 “ machinationes putarent.” (Kircher.)

This accounts for the multitudes of these chains
 being found in Ireland. I have in my possession a
 silver ring for the finger; the device is one of these
 ring-chains: it was found in a bog near Athlone,—
 | it contains also some *Ægyptian* characters.

T H I R D L E T T E R

From CHARLES O'CONOR, Esq; *to*
COLONEL VALLANCEY.

S I R,

YOUR favourable reception of two letters of mine, on the Pagan state of *Ireland*, encourages me to offer you a third, and I offer it with some confidence, as what I have written, and what I have now to add, will be found to receive no mean support from your own learned researches on the origin and literature of the antient inhabitants of this country. Your knowledge on this subject, was drawn from various, but clear sources : mine must be more confined, as it has been extracted chiefly, from the documents still preserved in our antient language. In the darkness which enveloped our earliest domestic accounts, I found some objects visible, and indeed distinct enough, to enhance expectation, that those on which time had cast a fuller light, would be worthy of attention. I have endeavoured to show, that many facts exposed in our more antient reports,

reports, are not the inventions of our old Bards, but the remains of some memorable transactions, over which poetic license had spread a garb of fable, in the times which preceded the more enlightened periods of civilization. In labouring to separate the true from the false, I had the example of many able antiquaries to justify me, as I had the example of others to guard against, who on the present subject, published little else, besides their ignorance and confidence. In the most celebrated countries of *Europe*, as well as in this detached island, many important truths regarding the early state of mankind, have been obscured in the fables of the poets, our first historians. It was thus even in *Greece*, whose old inhabitants borrowed the elements of their knowledge, from nations they afterwards styled Barbarians. Their earliest accounts are shrouded in fiction and mythology, and to strip off that covering, has given employment to some great names of the last and present century. They laboured with great advantage to literature, and added to the sum of our knowledge. They would still add more, had they undertaken the present subject, and previously struck out for themselves, the lights you have struck out for others, who may hereafter employ their abilities upon it, to discover the antient course of government and manners in *Ireland*, through the several stages of youth, maturity and decline. But this subject should be undertaken in the present age, before the documents we have left are lost, or rather before the few who can read and explain them, drop into the grave.

Some

Some of those materials dispersed in *England* and *France*, cannot readily be consulted. Some that I have been collecting for many years are valuable; and of some equally valuable, put into my hands by Col. *Cunningham* and yourself, I have (I think) made some good use. I was far from being discouraged by an idea industriously propagated, that the old annals of this country, are unproductive of the instruction which history should afford, for rectifying civil legislation, or securing the just rights of individuals in every degree of subordination. I was as little obstructed by another idea, which undoubtedly has plausibility to countenance it. Many sensible men cannot conceive, how a *nation of islanders*, cut off for many ages, from intellectual intercourses with *Greece* and *Rome*, could antecedently to the reception of Christianity, transmit any historical memorials of themselves, while the other northern nations of *Europe* transmitted none, 'till instructed by the example of their *Roman conquerors*. This negative argument, and the great pains taken of late, to shew its sufficiency, might have weight with yourself, sir, on your revolving this uncommon circumstance first in your mind. But on reflection, you did not think it enough, to rest upon a bare negative, and you found no difficulty in supposing, that this nation undisturbed through many ages, by foreign invasion, might in their Pagan state, obtain the elements of arts and literature, from instructors different from those of *Greece* and *Rome*. On examination, you discovered strong marks of such an event, and they led you to conceive, that this sequestered people, might in favourable conjunctures,
improve

improve the rudiments of science they fortunately received ; and that once possessed of the *means*, they did not neglect the *practice*, of registering the operations of their own minds, on every subject that occurred to them. Examples of such improvements in other countries, and in early times might be produced, and fatally, some examples also, of a relapse to the savage state, through conquests and extirpation. But such calamities, in the extreme, were never experienced in *Ireland*.

On this subject you have been almost singular in hitting on means of investigation, the most effectual for obtaining the certainty which removes doubts, and silences controversy. They are means which no British Antiquarian, before you, the excellent Mr. Lluïd excepted, had the patience to employ. To your knowledge of the *Hebrew*, *Syro-Chaldaic*, and other oriental tongues, from which the *Phœnician* was derived, you have with great labour, added the knowledge of our own *Iberno-Celtic*, as preserved in our old books ; and thus enabled to compare the *latter* with the *former*, you could on finding in the language of *Ireland*, a much greater number of *Hebrew* and *Punic* terms, than could fall in by mere accident, conclude that the tradition among the old natives, of early intercourses between their Ancestors and the Orientals, is well-grounded. You made the trial, and, very probably, succeeded beyond your expectation. This led you to examine whether the writings which contained the *words*, had retained any *facts* also, which might be quoted as additional proofs of those early intercourses. In this research likewise, you had success : Prepared by

THIRD LETTER.

III

no prejudice in favour of our domestic reports, you have examined them with the circumspection, and with the doubts also, of severe criticism. On more than one capital point, you found their evidences consistent: You found them satisfactory also, and the lights you received impelled you to seek for more. In the ancient religious rites of *Irelānd*, you found some that were not of *Celtic*, or *pure Druidic* extraction, but in oriental history, you immediately discovered the source, from whence those religious rites have been borrowed.

On such foundations, the confronting of domestic with foreign testimonies, must be found useful. Some confronted by myself in former essays you have not rejected; on the contrary, your superior erudition brought additional force to some of the facts I have paralleled: and doubtless, it is not a little extraordinary, to find several reports of our oldest bards, confirmed by old *Greek writers*: though it could not appear so, but that we know, the reporters on one side, could not possibly hold any communication with the reporters on the other.

By comparing the languages of nations, you could trace the speakers of each, to their true origin. The language of the *Phœnicians*, you found to have a close kindred with the *Hebrew*;---that of the antient *Irish* to be *Scytho-Celtic*, derived from the primæval language brought into *Europe* by the *Celtes* and *Scythians*. How, therefore, the language of *Ireland*, (a country vastly remote from the nearest parts of *Asia*) could be mixed with a great number of oriental terms, you have accounted for.---You have proved from authentic history, that in an early age, a swarm
of

of Scythians have settled themselves on the confines of *Palestine* and *Phœnicia*, where they had an opportunity of adopting some rites of the Hebrew Theology, and of learning some oriental Arts. What stay they made in those parts, before they took another flight is not known, but that they migrated westward, and traversed various regions from time to time, which bordered on the *Mediterranean*, *Tyrrhene*, and *Ægean* seas, you have sufficiently shewn. That a party of these *Scythian* rovers should in the course of ages, find their way to the *Britannic-isles*, we need not deny, as the fact is possible; and denial will be vain, when the fact is proved true. It will reduce some modern hypotheses into a heap of ruins.

Several of these facts extracted by you, sir, from foreign documents, are paralleled by similar passages in our *book of Migrations*. Therein we have a recital, that the leaders of the last heathen Colony, who possessed *Ireland*, were of *Scythian* extraction, and named themselves *Kinea Scuit*, i. e. descendants of *Scythians*. That in the east, they learned the use of sixteen letters from a celebrated *Phœnius*, from whom they took the name of *Phœnii* or *Phœnicians*; that the descendants of this *Phœnius* traversed several countries, particularly, those bordering on the *Mediterranean* and *Greek* seas, that they sailed through the straits of *Hercules*, landed on the island of *Gadir* [Cadiz], and having sailed along the western coasts of *Spain*, settled there among the *Celts* of that country, and particularly in *Brigantia*: that finally, they sailed from *Spain* to *Ireland*, where they have put an end to their peregrinations and disasters

disasters, and made a lasting settlement. I need not inform you, sir, that these accounts are swelled with the fabulous and marvellous: It is enough that some of the principal facts are supported by parallel relations from foreign history.

Of this origin of the *Scots* from *Scythians*, and of their mixture with the *Celts* of *Spain*, and of their arrival in *Ireland* from that country, the tradition has been invariable. It has been invariable among the * *Scots* of *Britain* also. † Nennius the Welsh antiquary has recorded it, and the excellent Mr. Lloid, ‡ has from researches on our Celtic tongues, declared the expedition of the *Scots* from *Spain* to *Ireland*, an indubitable fact. In my former letters

* Of the expedition of the antient *Scots* from *Spain* to *Ireland*, and of their establishing colonies in future times, in *North-Britain*, all the historians of the latter country have been full, down to the seventeenth century. John de Fordun, Hector Boethius, Bishop Lesly, and Chancellor Elphinston, have been unanimous on this head. So constant a tradition amongst the old *Caledonians* was far from being rejected by *Buchanan*. Thus he begins his fourth book, “*Cum nostræ gentis historiam aggredieremur, pauca visum est supra repetere: ea potissimum, quæ a fabularum vanitate abessent, et a vetustis rerum scriptoribus non dissentirent. Primum omnium constans fama est, quam plurima etiam indicia confirmant, Hispanorum multitudinem, sive a potentioribus domo pulsam, sive abundante sobole ultro profectam, in Hiberniam transmississe: ejusque insulæ loca proxima tenuisse, &c.*”

† Novissimè venerunt Scoti a partibus Hispaniæ ad Hiberniam, *Nen. edit. per Bertram. A. D. 1757.*

‡ Ninius and others, wrote many ages since, an unquestionable truth when they asserted the Scottish nations coming out of *Spain*. See Mr. Lloid's translation of his letter to the Welsh, in Bishop Nicholson's Irish Historical Library, page 228.

to you, sir, I have examined this matter more in detail, and to those I refer.

I shall now take a short view of our insular affairs, and begin at the commencement of the Revolution now mentioned. After some sharp conflicts, the foreign invaders brought the old natives to submit to their authority, and to a monarchical form of government established, under very limited powers. It is remarkable, that the *Scytho-Celtic* dialect introduced by those strangers, was so intelligible to the old *Belgian* and *Danan* inhabitants, as to require no interpreters between them. This fact useful to history, is of use in chronology also. In the times antecedent to the *Roman* conquests in *Gaul*, the several Dialects of the *Celtic*, or *Scytho-Celtic*, underwent no great variations in the west, from the shores of the *Baltic* to the pillars of *Hercules*. It was only when nations quitted the roving state, for fixed settlements and regulated government, that those dialects were formed into distinct tongues of different syntaxes, and that the copiousness and strength of each, was in proportion to the degree of improvement made in the civilization of the speakers. Of these *Celtic* tongues of different construction, only two remain at this day preserved in old manuscripts; one in *Ireland*, and the other in *Wales*; the latter, formed from the old Celtic of *Gaul*, and the former from that of *Spain*, mixed with *Phœnician* or *Carthaginian* terms. In both, we find a community of *Celtic* words, both being certainly derived from the primæval language of the greater part of *Europe*; but the different syntaxes of those words, prove demonstrably that the old *Scots* of *Ireland*, and old
Cambrians

Cambrians of Wales, originated from different Celtic stocks.

The first inhabitants of *Ireland* being swarms mostly from *Britain*, spoke the *British-Celtic* undoubtedly; but they spoke it in its original simplicity, and with small variations---confined to a few words, as the speakers were to a few ideas, it was adapted to the rudeness, and accommodated to the ignorance, of the earlier ages. Until the introduction, or rather improvement of literature, the primæval *Celtic* was a language of great sterility. It split first into dialects; and when civilization and letters were introduced, those dialects (as I observed before) were gradually formed into different tongues.---The dialect brought into *Ireland* by the *Scots*, took the lead (so to speak) in forming the language of *Ireland*: But it took a long time, undoubtedly, before it arrived at the energy, copiousness and harmony we discover in some fragments of the heathen times, which are still preserved.

In fact, the tongues of *Wales* and *Ireland* on the introduction of letters, and in the first stages of improvement, were no better than the uncouth dialects of a people emerging from antient rudeness. They must expire with the causes that gave them existence; and had they survived in monumental inscriptions to this day, they would be no more intelligible to us, than the Latin jargon in the days of *Numa Pompilius*, would be intelligible to the Roman people in the times of *Augustus*.

In this, and my former letters, I have been, perhaps, more minute on this subject of the antient languages of *Britain* and *Ireland*, than an epistolary correc-

correspondence requires. With your leave, I thought it proper (as another opportunity might not soon offer) to oppose facts, to some late hypotheses established on very precarious authorities, and rendered voluminous by loose conjectures and extended declamations. I have been equally minute on the origin of the last heathen colony that possessed *Ireland*; and the more, as in their posterity, they became a most distinguished nation in the west, by the name of Scots. Their arrival from a Scytho-Celtic province of Spain, as well as their descent from Scythians, who travelled in an early age from Syria to Europe, are facts which required to have strong lights thrown on them, as the excellent writer of the history of *Manchester*, has pronounced those facts fabulous. In shewing his mistake, I owe much to your assistance.

Though this last pagan Colony have arrived from a country long possessed by the Phœnicians and Carthaginians, and imported hither the elements of arts and literature; yet it must not be forgot, that they also introduced the coarse manners of their Scytho-Celtic ancestors, and that on their arrival in *Ireland* they mixed with a still coarser people than themselves. The arts in which they were initiated were yet in their infancy, and often neglected in the cradle. We are told, that after the conquest they made of the old inhabitants, their chief occupation consisted in cutting down woods, and making room for themselves in a country almost covered over with forests. That they also employed a part of their time in building of Duns, structures of more than ordinary convenience for the habitations of their
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leading printes. — This account may be well credited. Without such occupations, those New-cointers, would soon degenerate into a nation of hunters and savages.

The clearing the country of woods, shews that agriculture was not neglected : But the form of government must prove a great impediment to the improvement of arts. On the demise of *Heremon*, denominated *the first king of Scots* ; we meet with a catalogue of successors, taken occasionally from one or other of the four families who claimed a right to regal elevation. Election became the source of bloody contentions, and a monarch rather intruded, than chosen, was necessitated often to govern, and to be governed, by a faction. Scarcely any came to the throne of Teamor, but through the blood of his immediate predecessor. The constitution in some periods became a species of military government. We meet with princes of legislative genius, who sought a remedy to so great an evil, but obstructed by customs too prevalent to be removed thoroughly, they only could apply palliatives, and the temporary advantages administered in a long reign, under a wise and popular prince. Such advantages under such a government come but seldom. The body of the people impressed with their own importance, in the frequency of elections, could not be brought to part with a ruinous liberty, wherein they could not, or would not see the slavish dependence on which they held it. In the excess of the distemper, an Ultonian prince named *Achay*, emphatically styled *Ollam-Fodla* mounted the throne, in the manner of his predecessors : But what he

obtained by violence, he merited by his admirable administration.

He reigned long, and as one of his institutes had a happy effect in tempering the manners of the people through the turbulent times which followed, a few observations on his conduct as a legislator, may not be improper in this place.—Through an influence which military power can never obtain, that martial prince prevailed in the institution of the *Teamorian Fes*; an assembly of the states, to be held triennially, for promulgating laws, and repressing the crimes, which generate from civil association, after quitting the savage state. Of the particular ordinances of this first *Teamorian Senate*, we have very few memorials: They must be imperfect no doubt, as necessarily conformed to the prejudices, and adapted to the manners, of a people emerging from barbarism, and perhaps still agitated by the malevolence, which commonly subsists between an old nation and its recent conquerors. In the convulsions attending divided interests, and intruding ambition, Ollam-Fodhla, foresaw infractions of his laws; and in consequence, a frequent suspension of the *National Fes*, or senate, which he instituted: Sensible, moreover, that legislation would be hurtful from ignorance, and ruinous from the partialities of a faction, he applied the best remedy that could be devised in such circumstances. He studied with assiduity, and he brought others to study the extent and proper uses of the mental faculties, as preparatory *means*, for obtaining the *ends* of good government. In this idea, he erected the *Mur-Ollavan* at *Teamor*, a receptacle for

for the order of Fileas, under whom the principal youth of the nation were to receive their education. His own example furnished a rule, and his patronage served as an incitement to philosophic exertion, in this college of the Fileas. He endowed them also, with inalienable property, and obtained immunities for them, which superceded every care, but such as attended the duties of their profession.

For a long time the conduct of the Fileas was irreproachable. They began with simple, but solid maxims, such as searching minds easily discover. Happily they departed not from simplicity in the progress of their improvement, but taught what to do, and what to avoid, without entering into metaphysical refinements, which oftener darken than enlighten, the knowledge we stand most in need of: They soon became respected by the chiefs of the nation, and their privileges, like those of the Druids, were held sacred. Even in the fiercest domestic hostilities, their districts were spared, as any violation of their property, or insult to their persons, was attended with indelible infamy: a most happy impression this on the public mind, which in particular communities secured the advantages of civil society, amidst the horror of domestic warfare, and prevented the evils of universal depravity.

Under *Ollam-Fodbla*, and his successors, the Druids had their separate sanctuaries also, for protecting others, as well as their own order from political persecution. As ministers of religion, their authority with the people was great, and crimes which human laws could not reach, they in some degree prevented, or at least lessened, through the sanctions

of future punishments, in a future state. They preached the rewards of virtue also in another life, when attended with no reward in the present. In this service the Druids were assisted by the Fileas; the truths of natural religion were the less departed from, and probably the wise Ollam-fodla intended they should be a check also, on an order of men who shewed a strong disposition to strengthen their power over the people, through the effectual means of superstition and ignorance. That in the progress of time, great corruptions took place among the Druids, some of our old annals inform us, and that they have been opposed, and opposed with some success, by the Fileas, we are assured also.

The compositions of the Fileas, historical and moral, were delivered in poetic numbers, adapted to the variations in the compositions of their Orfidies, as the musicians were denominated.—Whatever the subject; the heroic, the mirthful, or the dolorous, correspondent music was prepared. In their public entertainments, in private associations, in funeral meetings, verse and song in union, excited the passions intended to be raised. The soul was either swelled to an enthusiastic imitation of a martial ancestry, or humanized, by attending to the distresses of unsuccessful heroes. In no nation had the union of poetry and music more powerful effects; and they operated to the times near our own. Spenser, the best poet, and consequently the best judge of poetry of the sixteenth century, acknowledged the excellency of our Irish compositions, and as to our music the three species of it were admirably supported in
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the present century by Carolan, a fine natural genius, who died in 1738.

The institution of the order of Filéas was the result of profound reflection, undoubtedly. Whether they discovered a capital truth, or occasionally mistook error for it, in their investigation of the mental powers, we may conclude from their undisturbed repose, that their efforts were vigorous, and in most instances successful.—We are however informed, that in course of time, they deviated from their original principles: From being instructors indifferently to all parties and mediators in their public contests, they became incendiaries, and incendiaries, of the worst kind, from the influence of their eloquence. In the first century of our era, they were expelled, as nuisances, out of four of our provinces. Through the power and interposition of *Concobar Mac Nessa*, king of *Ulster*, they were restored to their former immunities, but put under a new reform, on the first principles of their institution, which for a considerable time had a good effect. In the third century, during the reign of the philosophic *Cormac O Cuinn*, they assisted that monarch in his contest with the Druids, and edified the public by their conduct, from that time down to the reception of the gospel, and for a whole century after that happy change to true religion. In the sixth century they relapsed again to the old corruptions. They inflamed domestic contentions by virulent invectives, and invidious panegyrics. Public administration was insulted, and its mistakes were exaggerated; private characters were invaded, and the peace of families public and private, was equally destroyed.

destroyed. - A remedy was applied in the great Council of Drumkeat, A. D. 590. Through the interposition of some princes, assisted by the celebrated Colum Kille, the *Fileas* were again reduced to order.

Ollam-Fodhla died at *Teamor*. He was succeeded by three sons who reigned one after the other in regular succession. The wisdom of their administration kept a turbulent people in quiet ; but the spirit of their father's government, did not descend to his grandsons. One conspired against a reigning uncle, and usurped his throne. The usurper fell in the war raised against him by another of those grandsons, who likewise seized on the government of the kingdom, avenging a father's death, and gratifying his own ambition at the same time. Thus did Misrule commence, in the family which laid the foundations of law and of a regular civil constitution. The third grandson of *Ollam-fodla*, who waded to regal power through the blood of his predecessor, was cut off in turn by his successor. The posterity of the *Ultonian* legislator was for the present excluded from the throne of *Teamor*. The Heremonian line was restored to its former regal authority in the person of *Siorna*, though advanced to a great age.

This revolution which brought about a change of family, had good consequences during the life of a wife and old monarch. But after a reign of twenty one years, public peace was disturbed by the ambition of *Rotheasta*, prince of the Momonian Heberians. He made war on *Siorna*, killed him in battle, and had his victory rewarded by being elevated to the throne of *Teamor*. This new revolution involved fatal consequences. The claims of
four

four families, who formerly had a right to regal succession, were revived. Through a period of near two hundred years, the nation had hardly any repose ; the greater part of the time was wasted in bloody contests, nor have we now any documents, which make a proper distinction between the legitimate monarchs of the nation, and the intruded monarchs of a faction. We have before us only a catalogue of kings, most of whom were set up, and acknowledged, by their several parties ; princes of whom nothing is recorded, but that they killed one another in battle, and obtained power from violence, rather than law. Their civil disorders offer us nothing but confusion and obscurity.

Civil evils brought to such an excess, necessarily produce sooner or later a change for the better. In the instance before us a remedy was applied by three able and popular princes, whose names deserve to be recorded. *Aodb roe*, *Ditborba* and *Kimbaoth*, of the Ultonian line. They set up a species of Republican monarchy of which we have, I believe, no example in history. With the sense of the nation on their side, they agreed to rule alternately by septennial administration. *Kimbaoth* was the last, and the ablest of those administrators. He erected noble buildings at *Eamania*, which thence forward became the seat of the provincial kings of Ulster ; several of whom are much celebrated by their good government, and their patronage of useful arts. *Kimbaoth*, the founder of the *Eamanian* regulations, was succeeded in the throne of *Teamor*, by *Macha*, his queen, a most extraordinary heroine ; who to the amiable qualities of her own sex, added every masculine

masculine endowment which could recommend the other, to popularity and affection. She was the only female that the nation ever permitted to reign over the whole kingdom.

That queen, conjunctly with her husband *Kimbaath*, preserved the *Heremugian* line (which became almost extinct) in the person of young *Hugony*. They adopted him, and his natural talents rendered him worthy of the education they gave him. *Macha* warred upon by *Reachta Ridarg* of the Munster Heberians, commanded her troops in person against that prince, and falling in battle, ended her reign gloriously. Her adversary seized on her throne, and distinguished himself by martial adventures in North Britain. *Hugony*, having arrived at full maturity, called him home, to defend by arms, the title he obtained by arms; *Reachta* fell in the engagement with this young adversary. *Hugony* revenged the death of his protectress, and by a general adoption of the people, was proclaimed monarch of the whole island.

This was a great revolution, because it was productive of great actions. Before I enter on the changes made by *Hugony*, I shall, with your leave, take a retrospect of the antecedent times from *Here-mon* to *Kimbaath*, and his adopted son. *Tigernach*, and other antiquaries have pronounced our accounts of those times uncertain; and thus it is doubtless, in the infancy of all profane history. Our ancient genealogies of the four royal families of the *Milesian Race*, vary from each other, and are very inaccurate in the copies. Several generations are foisted in, to countenance the scheme of technical chronology,

chronology, which some senachies have formed, for establishing a higher antiquity of the Irish monarchy, than is consistent with the state of arts and civilization in *Europe* before the commencement of the *Persian* empire, *Tigernach* therefore, and the antiquaries I have mentioned, are in a general view, very right in their judgment: yet in the obscurity of the earlier periods of our history, some characters appear with brilliancy. *Amergin*, one of the leaders of the colony of *Scots* from Spain, has been through all the succeeding times, celebrated for his knowledge even in the infancy of science. *Uchadan* of *Cuala* has been celebrated also for his skill in metalurgy, and his erecting his smelting forges on the banks of the *Liffey*. In the same early age, we read of the art of dying cloaths, in the reign of the monarch *Tigernmas*, who disgraced himself by the introduction of idolatry into the Druidic religion; finally, we read of *Ollam-Fadbla*, conspicuous in a particular manner, through his legislation, and his endowment, as well as regulation of the order of *Fileas*. Such men are visible in the darkness surrounding them: like beams of sun shine, which through the opens of a dark sky, enlighten the spots of ground they fall upon.

Hugony began his reign by bringing the states of the nation to consent that for the future, the monarchy should be confined to one royal family only; and they all have bound themselves by the most solemn religious tests, to continue the regal authority in *Hugony's* posterity. It was seemingly a wise institution in a country long torn by intestine divisions, occasioned by the claims of several families to a participation

icipation of regal power: but through the neglect, or perhaps the difficulty of establishing the right of succession by primogeniture; this constitution of *Hugony* failed in the third generation.

The art of navigation introduced by the Phœnicians, and by a colony from *Spain*, was not lost for a considerable time in *Ireland*, nor exchanged for the wicker vessels (of later ages) covered only with cow hides. With a well appointed fleet, *Hugony* sailed along the coast of *Gaul*, where he landed, and soon espoused the daughter of a *Gallic* prince, by whom he had a numerous offspring. Thence he sailed into the *Mediterranean* and *Tyrrhene* seas, and from this voyage we have a proof that the people of *Ireland* had still kept up intercourses with *Spain* and with the *Carthaginians*, who were masters of a great part of that country. Had we the detail of *Hugony's* voyages, they would doubtless, throw very considerable, and useful lights, on our antient history.

Before *Hugony's* time, *Ireland* was divided into five provinces, each governed by a prince of great family and connections, with privileges and powers also too great, for the proper exertion of monarchical authority, over those subordinate states. To remedy this evil, *Hugony* had sufficient influence to dissolve those provincial governments. He parcelled out the kingdom into twenty-five districts, named from twenty-five of his own children he appointed for their government. On these districts the revenues of the monarchs, were for a considerable time cessed, and collected.

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This change from an Oligarchical, to an Aristocratic monarchy, had at worst, a better effect than the former constitution ; and during *Hugony's* own time, it produced the good intended. On the murder of that great prince, by the hands of a brother, *Laogary Lork*, a younger son of *Hugony*, seized on the throne of *Teamor*, in prejudice to his eldest brother *Cobtach* : A civil war was the consequence, and it descended fatally to their posterity. The nation distressed by their contests, sought a temporary relief, at least, from recalling to the throne, the families excluded, by the late law of succession. *Mocorb* (Grandson of *Reacta Ridarg* mentioned above) was favoured by the people in making war on *Melga*, the reigning monarch, and had success. On defeating and killing his sovereign again in battle, he was proclaimed monarch of the whole island.

Between *Mocorb's* posterity and those of *Hugony*, civil wars for dominion were continued ; and the people sensible, too late, of fighting for the heads of parties only, called the *Ultonian Race* of *Ollam-Fodla* to the throne. *Ruderic*, king of *Ulster*, by defeating and cutting off the *Hugonian* reigning monarch *Crimthan Cosgrach*, took the general consequence of such victories. His troops led him to *Teamor* immediately, and was there (about eighty-five years before the christian era) proclaimed king of Ireland.

On this last revolution, the *Hugonian* succession, ratified in its institution by the most solemn, civil, and religious tests, was utterly suspended, and in appearance abolished. After *Ruderic's* death the government of the kingdom was contended for, between the families of *Ulster* and *Munster*, through
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six reigns. General misrule made way finally, for the restoration of the *Hugonians* in the person of *Achay*.

Achay owed his elevation to his conduct and courage, through his victory over *Fachtna*, the reigning Ultonian monarch; who like his predecessors, would not outlive the loss of his diadem; but fell in battle. His successor began his reign, by a strain of policy, which to us at this distance, appears unaccountable. He utterly abolished the *Hugonian* Aristocracy, and restored the antient provincial governments. By entering into matrimonial alliances with some of the new provincial kings, and strengthening the *Degad Hugonian* family in the government of Munster, he provided for the quiet of his own reign; and if he obtained regulations for keeping the governors of provinces, within bounds consistent with monarchical authority, it is certain that they had no long duration. After the happy reign of his successor *Conary* (A. D. 60). *Crimthan Nia Nary*, gained renown in his foreign expedition, at a time when *Julius Agricola* succeeded in subduing the *Picts*, allied at that time, with the *Irish Scots*. Notwithstanding the great success of the Roman general, yet our old books inform us, that *Crimthan* returned to his kingdom laden with spoils. As he kept his court at * Ben-hedar, he probably, had some success against a Roman party in the neighbouring isle of *Anglesey*, then called *Mona-Conain*.

The death of *Crimthan* (A. D. 90) by a fall from his horse, was succeeded by a revolution, which

* Now the Peninsula of Howth, near Dublin.

threatened

THIRD LETTER.

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threatened destruction to the royal line which governed *Ireland* for several ages. The princes of the *Milesian Race*, endeavoured at this period, to reduce the *Belgians*, and other tribes of the old *British* inhabitants, to a state of servitude; a policy the more extraordinary, as the like was never attempted before, in this or in any other northern country. It was intolerable to the *Belgians*, who still were possessed of a power in *Leinster* and *Connaght*, and in all the provinces had formed the majority of the people. The weakest parties among them, though stripped of power, had always preserved personal liberty, and improving the opportunity for a general revolt, they arose under *Carbry*, a bold and skilful leader, and subduing all opposition, they seated him on the stone of Destiny at *Teamor*, and proclaimed him king of Ireland. After this success, *Carbry* reigned over the Irish nation for five years, and died on his pillow; an end which was seldom the fate of any of his *Milesian* predecessors.

Moran the son of *Carbry* did not mount a throne which his father obtained by an usurpation, justified by the necessity of the times. By a greatness of soul, of which little men are incapable, *Moran* prevailed in disposing the people to call *Feradach*, son of the late monarch *Crimthán* to the throne of his Ancestors. *Feradach* was not ungrateful; on his accession, he put his restorer at the head of his councils, and between them was experienced, one of the happiest reigns, recorded in Irish history. Under their administration, a good use was made of the *Fodhan Morainn* of which you give so clear an account in your learned researches.

In

In a few years after the decease of Feredach (surnamed *the just*) the body of the people, headed by the provincial kings, hostile to the *Hugonian* line, began another insurrection, and placed *Elim*, king of Ulster on the throne of *Teamor*. *Tuathal*, the son of *Fiacha-fnola*, and grandson of Feredach the just, was obliged to fly into North Briton; where he was protected under his grandfather king of the Picts, 'till parties at home were formed for restoring him to the dignity, and to more than the power of his royal Ancestors. In the year 130 (as I have noticed in my former letters) *Tuathal*, with a body of forces, landed in Ireland, subdued all his enemies, and reigned during a period of thirty years.

The lights which you, sir, have from your oriental erudition, cast on the origin, religion, and literature of the antients of this western country, incited me to *resume*, and I trust will incite others to *begin*, inquiries into the internal state of manners and government among its inhabitants, from the times wherein they were obliged to trust solely, to the improvements they could make on the elements of knowledge, which you have demonstrated to be imported hither in an early age. I have in a particular manner been attentive to the last Pagan people who took possession of this island, and brought its old British inhabitants to submit to their supremacy. This colony have denominated themselves *Scuit* or *Scots*, and in the progress of their power they were known by the same name to the Romans. The Epochs of their arrival cannot be ascertained with any precision, through the inaccuracy in our regal genealogies, and through the vanity of some Senachies

chies also, who to gain a high antiquity, have made no distinction between intruders and legitimate monarchs, but put them in regular succession to each other, as a son should succeed to a father in a course of hereditary right. This catalogue has been justly rejected by *Tigernach*, and other of our antiquaries, from the reign of Heremon down to the Eamannian æra; and of the monarchs who succeeded to that era, *Tigernach* mentions but a few from the reign of *Kimbaoth*, to the revolution under *Tuathal the acceptable*. We may therefore rest satisfied, that the Irish antiquaries, who date the arrival of the *Scots*, from the time which followed the commencement of the Persian empire under *Cyrus* the great, come nearest to the truth.

In this, and in my former two letters, addressed to you, sir, I have endeavoured to convey some useful idea of the state of this island through the revolutions anterior to the second century of our christian era. From the beginning, one monarchy was established on principles absolutely necessary to civil association. But our government was originally defective, through the omission, or perhaps the difficulty, of putting liberty itself under proper legal restraints. In a word, the ancient state of Ireland may be compared to one, by turns thriving and sickly in his infant state, gathering strength with his growth, but subject to convulsions, though with some intermissions, in his most flourishing state. The first part of this description regards chiefly the times anterior to the succession of *Tuathal the acceptable*, the second relates to the three ages which preceded the mission of saint *Patric*, by far the most instructive
part

part of Irish history: Of that enlightened period I purpose to trouble you with a fourth letter; should you think this worthy of a place in the *Collectanea*.

You know, sir, from what materials I have borrowed most of what I have hitherto advanced, on the pagan state of *Ireland*. In an advertisement prefixed to my first letter, the chiefest are enumerated, and some of my deficiencies may be accounted for, through want of access to other valuable documents scattered in *France* and *England*, written in the antient language of this country; intelligible but to a few, and I may say neglected by the far greater number of my countrymen, most of what is useful in those manuscripts, may be soon lost to the public; and the slight put upon them, has encreased the number of wild schemes lately published, on the subject I have undertaken in these letters; of these schemes, the author of *OSSIAN*, and his namesake *Dr. Mac Pherfon* have been the most conspicuous fabricators; but in justice, we must own, that our countryman *Mr. Beauford*, has pitched the bar beyond all our artists in hypothetic history. In representing the antient *Scots*, "as an aggregate of vagabonds, who so late as the tenth century, had in some measure, confined their Residence to particular spots;" he publishes his ignorance, and through the far greater part of his topography of *Ireland*, he publishes his dreams, without any mask of plausible argument, to set off the ignorance or the dreams: If indeed, it be a merit, that he cuts out the least labour for an adversary, he doubtless enjoys it, beyond any writer antient or modern.

Your

Your merit, sir, is of another kind; you have cut out work, no doubt, for criticism and curiosity: but it is to subdue incredulity, and to gain adversaries to your side, by some capital facts, which will bear no controversy, as well as by probable facts, to which, in your manner of applying them, few critics will object. All this is well, relative to the sources from which you have derived the materials of our ancient language, the rudiments of our ancient literature, and the fundamentals of our ancient theology, but all this is not enough, relative to our internal history, from the time that the inhabitants of this island became a detached people, excluded from all intellectual intercourses with the polished nations of Europe. The public will expect a knowledge of our insular state, not from suspected representations, from me, who have been born in this country, or even from yourself who have been born in another; but from the historical matter still preserved in our old books, and that, in the original and simple form, with a Latin or English translation in a separate column. This is what Mr. *Burke* has recommended in his letter to you of August last. In this as in most other instances, the judgement of that truly great man is decisive, and happy will these nations be, if guided by his judgment in greater matters. In relation to your undertaking he observes, that, “You have infinite merit in the taste you have given of some of our manuscripts, in several of your collections;” but he adds, “with equal justice, that your extracts only encrease the curiosity, and the just demand of the public for some intire pieces;” and he further adds, “that till this is done,

“ done, the antient period of Irish history, which
 “ precedes official records, cannot be said to stand
 “ upon proper authority.” In satisfying this demand of the public, no man has been more active than your worthy friend Col. *Burton Cunningham*. He has been equally active in improving the modern state of his native country, in every practicable measure, and particularly, in labouring to open to it, an inexhaustible treasure long neglected, and yet within our grasp, on our sea coasts, I mean our fishery : Of the honour done me under his roof, as well as under yours, I shall ever retain a grateful memory ; I therefore need not assure you that I am,

S I R,

Your very faithful, and

Obliged Servant,

BELANAGAR,

Dec. 10, 1783.

CH. O'CONOR.

N O T E.

There cannot, in my opinion, be a stronger testimony, of the truth of the Irish history, relating to the time of *Hugony*, as extracted by Mr. O'Conor, in the preceding pages, than in the name of *Hugony*, or *Ugon*, *Ugoine* or *Again*, as it is written by the Irish. The learned Dr. Swinton, has noticed this name in a passage of Homer, and proved it to be of Oriental origin; in so able a manner, I shall here transcribe the Doctor's words, from page 7, of his *Dissertatio de Lingua Etruriæ Regali Vernacula*.

“ Linguae

“ Līnguæ Pelasgica & Hebræa vel una eademque
 “ fuere, vel parum inter se dissimiles—Quod Phry-
 “ gum & Lydorum līnguam attinet, de hac vix quic-
 “ quam certi ab authoribus traditum invenimus; at
 “ Orientales plurimum redoluisse suadent cum testi-
 “ monia supra allata, tum ejusdem raræ, quæ ab Homero
 “ & Herodoto asservantur, laciniæ. Quippe quum
 “ Phœnices, Pelasgi, Phryges, & Lydi vel pro parum
 “ diversis; vel pro uno eodemque habeantur populo,
 “ ut ex prius observatis saltem fit verisimile, æquo
 “ jure colligitur Phrygum & Lydorum linguam vix
 “ leviter è Phœnicia & Pelasgica discrepuisse: neque
 “ Phrygas & Lydos diversas fuisse nationes primitus
 “ fas est suspicari, cum contrarium liquido evincat
 “ Herodoti, Diodori—Siculi, Pindari, Pausaniæ,
 “ Strabonis, & Plutarchi authoritas; quod duximus
 “ notandum, ne fidem historiæ hac in re negligenter
 “ videamur secuti, unde proposito nos minus
 “ satisfecisse viri docti arbitrentur. His positis, ut
 “ lucidior appareat veritas, vocabula quædam Phry-
 “ giæ Lydiæque originis, ad Homero & Herodoto
 “ desumpta, jam in medium proferemus: primus
 “ igitur Homerus in arenam descendat, canens,

Ἀλλὰ σὺ τίς γ' ἐλθῶσα, Διὰ, ὑπελύσσω δισμῶν,

Ὄχ' Ἐπαιδόχῃροι καλῶσας' ἐς μακρὸν Ὀλυμπον,

Ὅς Βριάριον καλῶσι Διοί, ἄνδρες δὲ τι πάντες

Αἰγαιῶν· ὃ γὰρ αὐτὶ βίη, ὃ πατὴρ ἀμείνων.

“ Loquelam duplicem hoc loco & alibi memorat
 “ Poëta; alteram Diis propriam, hominibus alteram.
 “ Priorem fuisse Hellenicam vel inde patet, quod
 “ singule ejus voces, quarum uspiam meminit
 “ Poëta, sunt mere Hellenicæ; posteriorem vero
 “ vel

“ vel ipsissimam Phrygiam, vel dialectum Phrygiæ
 “ quam simillimam, ex summo quo Phryga tractarunt
 “ Græci fastu & arrogantia, licet concludere. Sic
 “ nomen *Βριάριος* duabus voculis Hellenicis constat,
 “ viz. *Βρι* & *Αριος*, ac fortem denotat, vel strenuum;
 “ cui necesse est ut *Αιγυπτιος* æquipolleat, cum utrum-
 “ que robori, quo patre evasit præstantior, acceptum
 “ debuerit gigas, si fides Poetæ & ejus scholiastæ sit
 “ adhibenda. Nomen autem hoc ab Hebræa ra-
 “ dice deducendum quis non videt? Verbum *גא*
 “ Gaa vertit Schindlerus. 1. Magnus, spectabilis,
 “ strenuus fuit, strenue se gessit. 2. Intumuit, su-
 “ perbiit, arrogans fuit, &c. Adjectivum igitur *גא*
 “ Gaa, vel *גאון* Gaion, Latine sonat *strenuus*,
 “ *fortis*, &c. At & in principio Hebræis, Chaldæis,
 “ Syris & Arabibus nomina verbalia formare; quin
 “ & in lingua Arabica pro articulo *א* Emphatico
 “ sæpius usurpari ignorat nullus, qui vel primis at-
 “ tigit labiis literaturum Orientalem; quamobrem
 “ substantivum *גאון* Agaiion virum strenuum,
 “ fortem, &c. vel Emphatice virum robore præcel-
 “ lentem, admodum fortem, &c. commode potest
 “ designare, ac idcirco descriptioni Homericæ &
 “ notiori nominis Græci *Βριάριος* significatui ad
 “ amussim respondere. Sed & id nobis est ani-
 “ madvertendum, quod duas fortitur significationes
 “ verbum *βριος* (cui cum voce *βριάριος* arctissima in-
 “ tercedit necessitudo) binis verbi *גא* Gaa sensi-
 “ bus prorsus accommodatas, nec quæquam latere
 “ puto in literis Græcis mediocriter versatum, duo
 “ reperiri nomina, quibus haud raro apud Græcos
 “ insignitur monstrum ab Homero hic inductum,
 “ viz. *Τυφώ* & *Βριάριος*, quæ dictis sensibus omnino
 “ conveniunt.

“ conveniunt. Nomen igitur proprium *Aiyulor* à
 “ fonte Hebræo profluxisse, & ad linguarum Orien-
 “ talium normam exigendum tuto concludamus.”

Hence the Irish name Bri-an, Bri-air, O'Brian,
 &c. Brie, (Heb.) filius Aser, Num, 26. 2. from
 the Hébrew *אשר* fortis, robustus, firmus.

From the same Oriental fountain, flows the fol-
 lowing names in the Irish catalogue of monarchs,
 which whether real or fictitious could not have been
 given or invented by Gauls or Welsh Britons; and
 which I cannot print in Hebrew for want of type. The
 Oriental readers will know them, and to all others,
 it is a matter of indifference.

viz.

Of the FIRBOLG Line.

Gann, Sean-gann, Gannann.] Explained in the
 foregoing by Dr. Swinton. Add, Gen-thon, nom.
 viri. Exod. 10. *Γενθων*. 2 Machab. 12th. Genubath
 fil. Adad, 3 Kings, ii.

Loic, Laic, Luic.] Leci fil. Semidæ, 1 Para. 7.
 Lacad, subjugare. Lachem bellum. Etruscân Luco-
 mo. i. c. magnus Loic. vel Heros.

Aghnamain.] i. e. Pugnator (causa) *Meoni*. Ag-
 ag, nomen Regis Amalec. 1 K. 15. Age, pater
 Semma. Aggi fil. Gad.---Hence Agamemnon.

Bras, Breas.] i. e. Bri-as, nobilis & fortis. Beri
 fil Supha 1 Para. 7. Beria f. Aser, Gen. 46. Berfa,
 rex Gomorrhæ, Gen. 14. Brie f. Aser, Num. 26.

Eat, Ead, Ead-lam.] Eddo nomen viri Esdr. 8.
 Eder f. Mufi 1 Para. 13. Ethai nom. vir. 2 Reg.
 15. Ethcel nom. v. 1. Esdr; Ethi, 1 Para 12.
 Lamad

Lamad valde. Henc Arg-ead-lam, a name the Bards have mistaken for Airgid-lamh; i. e. silver handed, and trumped up a story to accord with their blunders.

Plofg.] Explained in the Preface.

Lar-coig.] i. e. Heros belli. Etruscan Lar, Dux.

Nath, Ned.] Nahath f. Rahuel, Gen. 36. 2 Para. 31. Noadia nom. v. 1 Esdr. 8. Nad-ab, f. Aaron, Exod. 6-

Lucurg.] i. e. Laoc-arg, heros heroum, hence Lycurgus.

Libon, Liburn.] Laban, frat. Rebeccæ. Gen. 24. Lobana nom. v. 1 Esdr. 2. Lobni, f. Gerson, Exod. 6. Libernia, navis bellica.

And from the same fountain flows the Pelasgian *Ogyges*, the name of Noah; in Irish Oig-Uige, heros navium. Whence Uig-inge, an assemblage of ships, a fleet. Ard-taoiseach Uigingean Admiral. דג-וגית dag-ugith, navis Piscatoria. דוגיא dugia navis Piratica. These and a thousand other words may be produced in the Irish language, flowing from the Hebrew, that never did exist in the languages of the Gauls and Welsh Britons. And I cannot bring a stronger proof, that the Fir-bolg of Ireland, were not Belgians, than the few examples of proper names, in the above quotations,

C. V.

ADVERTISEMENT.

The **AUTHOR** takes this Opportunity of acquainting the **PUBLIC** ;

THAT the Provost and Fellows of Trinity College, Dublin ; have appropriated a very handsome and spacious room, to answer the purpose of a **PUBLIC MUSEUM** ; and it is hoped that the people of Ireland, for whose use the establishment is made, will contribute whatever may serve to render it valuable or curious. Among many objects of attention, the fossils of Ireland afford a copious and almost unexplored field for discovery, and those various instruments of war and peace, those rich and curious ornaments of dress which are every day found buried in our lands, 'prove valuable memorandums of the antient state and condition of this kingdom.

Any information on these or other subjects of this kind, with such circumstances of place, situation, &c. as may give additional light, addressed to the Rev. William Hamilton, F. T. C. D. will be attended

attended to:---any accidental expence of carriage, &c. from remote parts of the kingdom, will be cheerfully defrayed by the college :---and gentlemen who do not wish to deprive their family of such matters of curiosity as have an intrinsic value, shall receive (if desired) an accountable receipt.

PROPO-

P R O P O S A L S
FOR COLLECTING
M A T E R I A L S
FOR PUBLISHING THE
ANTIENT AND PRESENT STATE
OF THE SEVERAL
COUNTIES OF IRELAND,
IN

Descriptions Natural, Civil, Ecclesiastical, Historical,
Chorographical, &c. With a Table of QUERIES annexed.

THE necessity of some scheme, like what is here proposed, will appear to every man, who reads *Misson's Travels through England, Scotland and Ireland*, printed London 1719, *The present State of Great Britain and Ireland*, London, 1738, and other writers antient and modern : some extracts out of which have been made in *the Preface to the antient and present state of the County of Down*, in order to shew how the Irish nation have been misrepresented by writers of other countries ; not to mention their gross mistakes in respect of the Ecclesiastical and Civil State of this Kingdom. To remove therefore, the

the prejudices we have laboured under, and to do justice to this country, is a part, and only a part of this design; while more material advantages must necessarily flow from it. It is acknowledged that the numbers of inhabitants are the riches of a country, and that *Ireland* is not half, nay, not a fourth part peopled: What then are the motives that invite strangers to a country, either with a view of travelling, residence, or trade? The ornaments and natural advantages of it—the fertility of the soil—the healthiness of the air—the fitness of the country for carrying on different kinds of manufactures—navigable rivers stored with fish, and harbours large and commodious for traffick. *Ireland* is happy in all these particulars; to which may be added the hospitality and civilized manners of the inhabitants, the equal administration of justice by the execution of mild and wholesome laws, and a perfect security of our religious and civil rights, under the government of a just and gracious king. It may be sufficient, at this time, to hint at these advantages to engage gentlemen to enter into this scheme, the expence of which is so small, and the benefit of it so great.

IT IS THEREFORE PROPOSED,

That until a few gentlemen of this country, can be formed into a society, to consider of proper methods for acquiring and propagating a competent knowledge of *Ireland*, in its several parts, from their own experience, correspondence or otherwise.

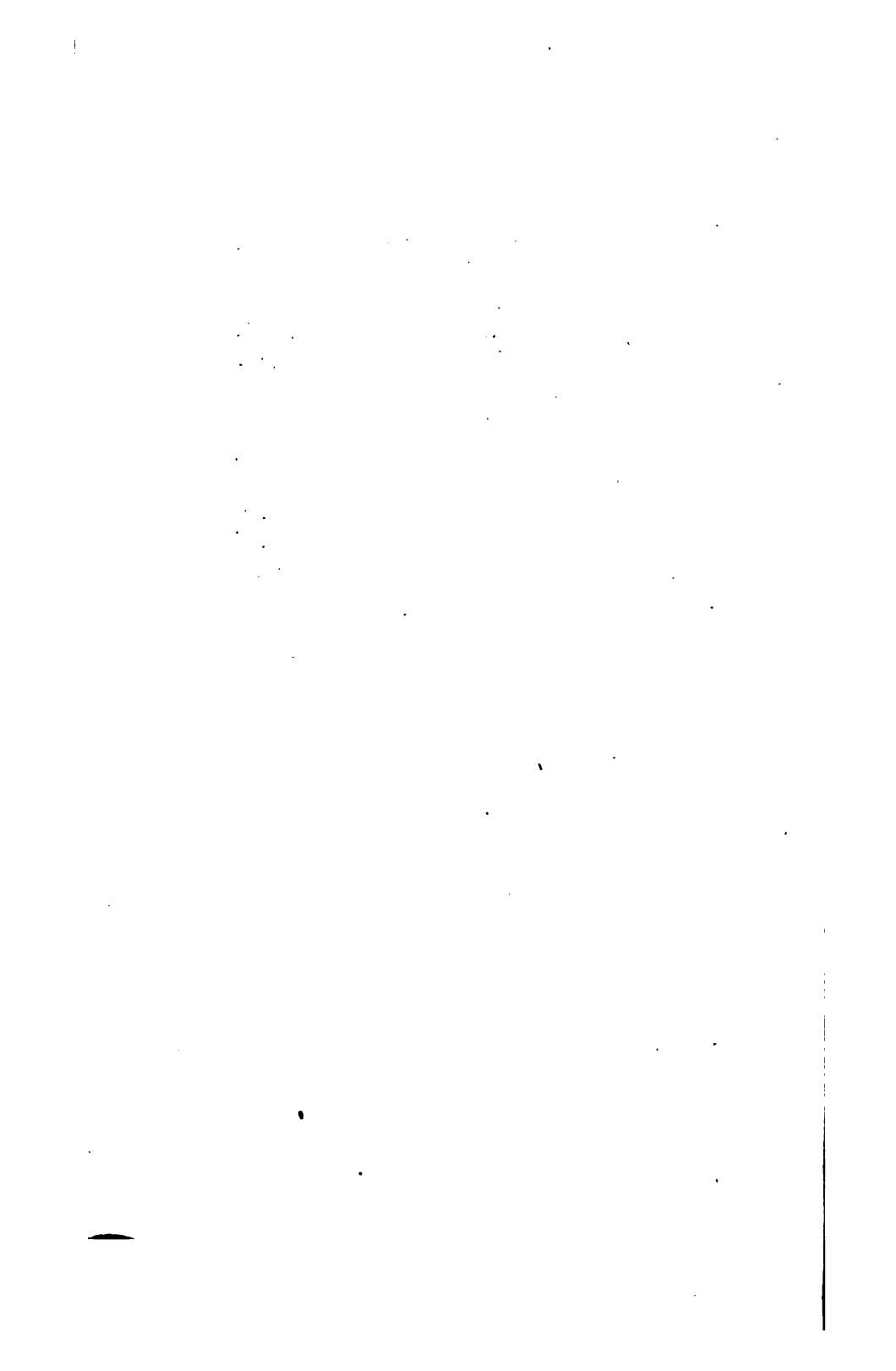
That

That every second publication of this COLLECTANEA, shall be allocated, to record such answers, to the following queries, as shall be communicated to the author, without waiting for the completion of any particular province or county: to be considered only as the depôt of materials and information for future historians.

At the request of the author, three thousand copies of these queries were printed and distributed, in the year 1773, at the expence of the Dublin Society. The committee appointed to digest the answers, in daily expectation of as many, as would complete a certain district, post-poned their publications. The committee was dissolved and most of the answers have been mislaid.

The author here offers a secure deposit of such answers, he shall be honoured with; and it is desired that they may come free of the expence of postage, addressed to him under cover to Mr. L. White, Bookseller, Dublin.

QUERIES



Q U E R I E S

RECOMMENDED TO THE CURIOUS,

To enable them to make proper Enquiries into Natural and other Matters relating to the several Counties of Ireland, so far as they lie in their respective Neighbourhoods or Knowledge.

I. A I R.

Its Qualities for Health, with what Constitutions it agrees best, — Its Qualities for Sicknes, Diseases Epidemical, &c.

What is the situation in general of any county with respect to seas, lakes, bogs, mountains, and the points of the heavens, viz. E. W. N. S.

Extraordinary phenomena, as meteors, ignes fatui, &c.

Experiments on mountains by Barometers.

Tempests, hurricanes, thunder, lightning, and effects, and accidents from them.

Echo's, by simple, double, &c. Reflection.

2. W A T E R.

R I V E R S.

Their breadth, source, progress, end, — whether gravelly, — stony, — muddy, — sandy? — Whether remarkable

markable for whitening? Whether subject to inundations?

Navigation of them, how far?—Where obstructed?—How to be remedied?

Remarkables belonging to them; as subterraneous passages, cascades, waterfalls, &c.

With what kinds of fish replenished?—Their plenty, seasons, way of breeding, haunts, manner of taking them, &c.

2. L A K E S.

Their compass,—qualities,----what soil at bottom,---with what kinds of fish replenished, &c.---whether stumps of trees, buildings, &c. are discovered in them?---How supplied with water,---whether by rivers or springs?

3. FOUNTAINS.

1. *Medicinal*, and whether *Saline*, discoverable by their taste.---*Sulphureous*, discoverable by their stink, and tinging silver of a black or copper colour.---*Vitrioline*, known by their rough acid taste, and turning blue with galls.---*Chalybeate*, known by their turning purple, or some shade of purple, or red with galls, green tea, an oak leaf, or any austere vegetable?---Their kinds, qualities, and virtues, and their mechanical uses, as in dying, &c.---What sorts of earths they pass through?

2. Reputed *Holy Wells*.---To whom dedicated.---When, and by what numbers visited?

3. *Petrifying*

3. *Petrifying Springs*.---What proofs of them?---Leaves, moss, &c. petrified to be preserved, and communicated.

Bays---Difference of saltness in divers of them---How, and with what sort of fish stored?---When first visited by herrings, pilchards, &c.---Plants, insects, &c. to be found in them?---Tides, currents, whirlpools, &c.

Harbours and Creeks,---Observables about them.---Their depths, shallows, shelves, banks, bars, &c. Whether clay, Ouzy, or sandy?

Shores.---What noted fisheries on them?---How furnished with oar-weed, shells, sand, or other manures?---Whether kelp be burned on them, and in what quantities

Promontories.---Of what stone or soil formed? Whether low or bold?---Whether hawks, eagles, &c. breed in them?---How useful to mariners.

3. EARTH or SOIL.

The qualities in general,---whether black,---red---white---sandy---stony---gravelly---mixed---depth or shallowness of the mold.

Chalk. What Mixtures in it?

Clay. Whether fullers---potters---brick---pipe---umber, &c.

Medicinal, as Ochre, Irish slate, &c.

Corn-land. Of what grain productive? Fertility---barrenness---methods of cure, manures, &c. What sort of tillage is carried on in your neighbourhood? With what success, and in what manner?

What

What manures are used? In what proportion to the acre? And which answers best.

Meadows. High or low,---greater or lesser produce.---Experiments in improving them---with what manures?

Pasture. Whether fittest for rearing or fattening, ---for butter or cheese?

Moor and Bogs. Whether red---black---Mossy? How improved, or improveable? What timber trees, thrive best in them? Trees, horns, &c. found buried in them, and at what depths?

What are the different divisions of land used, and the quantity reduced to acres, as nearly as possible.

Mountains. Their height in repute, or on trial, either in gradual ascent, or perpendicular height, by the Toricellian tube; or any other method. Whether they extend N. or E. S. or W. If Volcanoes in them? Whether profitable or barren? Their product as to minerals, vegetables, animals, &c.

Vallies. Their extent, fruitfulness, or barrenness.

Marles. Their sorts, properties, colours. Whether they yield an ebullition by immersing them in vinegar or other acids?

4. STONES USEFUL.

Lime-stone. White,---black---grey---Spotted. Ease or difficulty in burning. What kilns used? Alabaster.

Porphyry---Marble. Their qualities---colours---properties.

Flints.

Flints. Black, transparent, flesh-coloured, &c.
Pebbles. Transparent---red---white---blue---
 black, &c. Whether they take a polish?
Free-stone. The different sorts. Whether fit for
 columns, door-cases, mouldings, vases, malt-kilns,
 cisterns, &c. Whether it endures the weather or
 sweats?
Whetstones, Ragstones, Millstones, Firestones, Slates.
 The different sorts, sizes, or colours.

5. STONES Curious, naturally formed.

In shape. Resembling shell-fish---other fish---
 birds---plants---Parts of creatures---and their co-
 lours---resembling artificial things, as buttons---shoes
 ---wheels, &c.
In Colour. As Kerry-stones---Chrystals---Astroites
 ---Selenites---Lapis Judaicus, &c. Their colours,
 sizes, figures, &c.

6. P L A N T S.

Woods. The kinds---what now standing---their
 extent.

Trees. Different sorts of the same species---un-
 common accidents attending them---remarkable in
 kind, size, &c. Any peculiarities belonging to
 them---What soils they thrive best in? What ani-
 mals or insects they produce? To what use applied,
 as meat, physick, dying, &c.---Fruit-trees.

Shrubs, Herbs. Uncommon----curious----medicinal.

Grass. Foreign, as clover, sainfoin, ryegrass, lucerne, &c. and with what lands they agree best.

7. M I N E R A L S.

Silver, copper, lead, iron-ore, coals, talc, &c. Observations on mines, as quantities, goodness of ore, how wrought, &c. Indications of mines, &c. Whether trees thrive well or ill where they are? Any preternatural colour in the leaves?

8. A N I M A L S.

Birds of Passage, insects, fishes, quadrupeds. Whether unusual or extraordinary in colour, size, shape, &c. The skins of curious birds or quadrupeds to be stripped off, stuffed, and communicated.

9. M A N U F A C T U R E S.

Woollen, Linen, Hempen, &c. Where in reputation, or carried on with success? In what manner? Whether any and what improvements have been made therein? If fisheries, or salt-works are carried on in your country, in what manner, and with what success?

10. B U I L D-

10. BUILDINGS.

Publick. As remains of monasteries, churches, &c. towns, villages, and incidental observations on the errors in maps.

Private. As gentlemens seats and improvements.

11. PUBLIC CHARITIES.

Charity-foundations. Public schools----libraries----infirmaries----hospitals----work-houses----by whom built or endowed? How supported? Are the poor fully employ'd? If not, how to be remedied?

A N T I Q U I T I E S.

I. What is the antient and modern name of the parish, and its etymology, and in what county is it situated?

II. What number of towns or villages are in it, their names, etymologies, and situation.

III. What antient manor or mansion-houses, and by whom built?

IV. Are there any particular customs or privileges, or remarkable tenures in any of the manors in the parish?

V. Are there any wakes or patrons, or other customs used in the parish, any annual processions or ambulations, and on what days of the month, and on what occasion?

VI. Are there any traditions, remains, or ruins of monasteries, colleges, or seminaries of learning, or of religious houses? Give the best account thereof you can.

VII. Are there any crosses or obelisks in the parish? or any inscriptions on stone or wood? Give an exact copy of them.

VIII. Are there any Raths, *Irish* or *Danish*, any castles, or other pieces of antiquity, remaining in your parish; what are they, and what traditions are there, or historical accounts of them? Add a drawing of them, if you can.

IX. Have there been any medals, coins, or other pieces of antiquity, dug up in your parish; when, and by whom; and in whose custody are they?

X. Have there been any remarkable battles fought, on what spot, by whom, when, and what traditions relating thereto?

XI. Are there any Kearns, *Druidical* temples or altars, tumuli, stone coffins, or other antient burial places? please to describe them, and add a drawing of each, if you can; have any been opened and what discoveries have been made therein?

XII. Are there any vaults or burial places, peculiar to antient, or other families; what are they, and to whom do they belong?

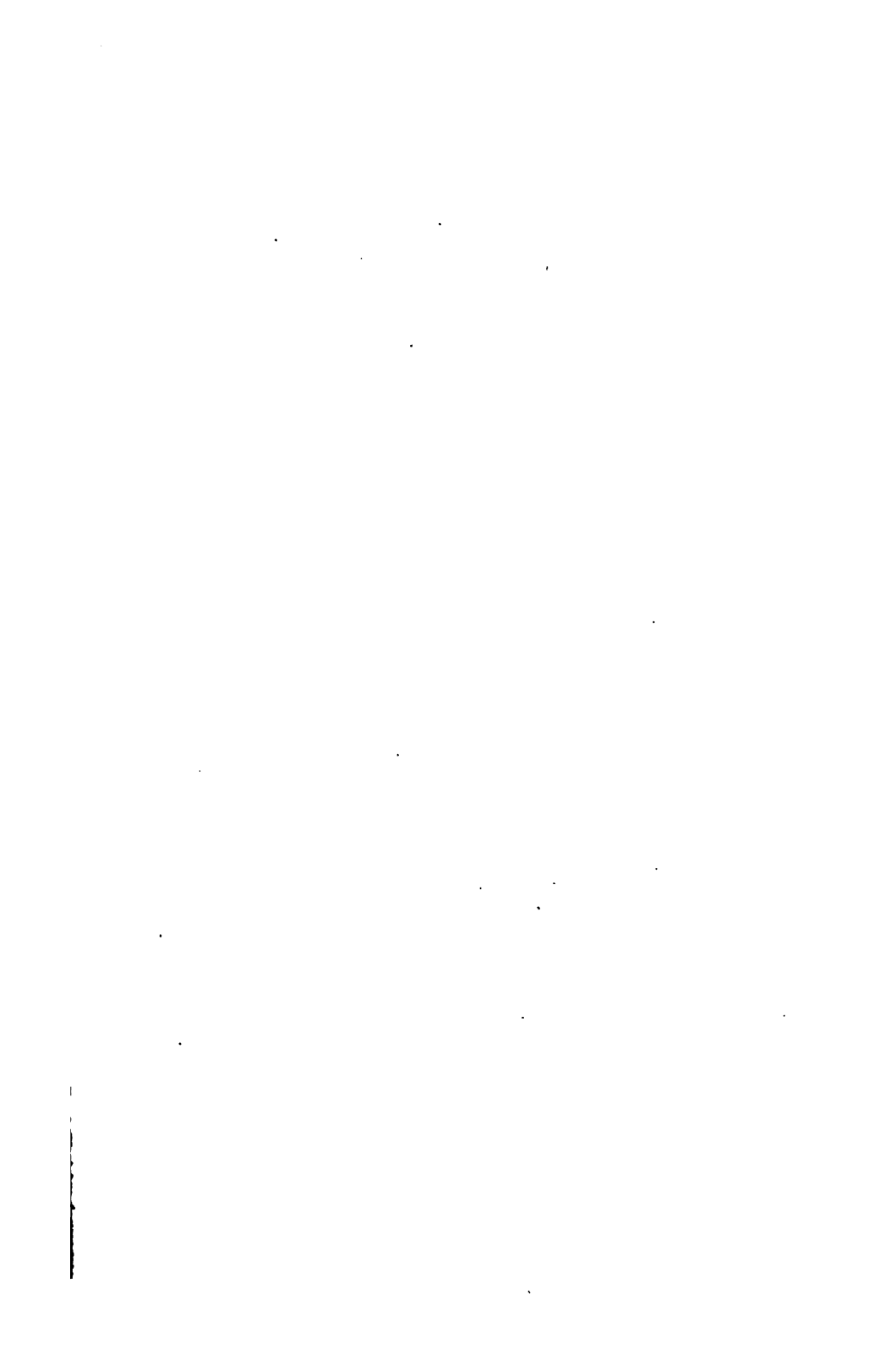
XIII. Are there any antient, or modern remarkable monuments, or grave stones, in the church

or

or chancel, &c.? Please to give the inscriptions and arms, if any, on the same, if worthy of notice, especially if before the 16th century.

XIV. Are there any antient manuscripts in the parish, what are their contents, and in whose possession are they?

A L E T.



A
L E T T E R
F R O M
D A V I D M A C B R I D E, M. D.
T O
J O H N W A L S H, Esq; F. R. S.

Accompanying two Letters from Mr. SIMON to Dr. MACBRIDE, concerning the Reviviscence of some SNAILS, preserved many Years in Mr. SIMON's Cabinet. Read at the *Royal Society*, MAY 5, 1774.

DEAR SIR,

Dublin, 22 Jan. 1774.

I INCLOSE to you two letters, which I received from Mr. STUCKEY SIMON, concerning that extraordinary fact in Natural History, which you seemed to regret had not been sufficiently authenticated to be communicated to the public, in the *Philosophical Transactions* of last year.—The Royal Society are undoubtedly in the right to be extremely cautious of allowing any thing, so very much out of the
the

the hitherto-observed course of nature, as this is, to appear in their publications, without the fullest evidence.

In Mr. SIMON's letter of the 26th of November, you will please to observe, that he mentions a particular shell, whose snail had come out repeatedly four different times, in the presence of different people; each of whom have assured me that they saw it. That gentleman having done me the favour to dine with me, a day or two after the date of that letter, he brought the identical shell (as he declared), in order that we might try if the snail would again make its appearance.

The company were not disappointed; for, after the shell had lain about ten minutes in a glass of water that had the cold barely taken off, the snail began to appear; and in five minutes more we perceived half the body fairly pushed out from the cavity of the shell. We then removed it into a basin, that the snail might have more scope than it had in the glass: and here, in a very short time, we saw it get above the surface of the water, and crawl up towards the edge of the basin. While it was thus moving about, with its horns erect, a fly chanced to be hovering near, and, perceiving the snail, darted down upon it. The little animal instantly withdrew itself within the shell, but as quickly came forth again, when it found the enemy had gone off. We allowed it to wander about the basin for upwards of an hour; when we returned it into a wide-mouth phial, wherein Mr. SIMON had lately been used to keep it. He was so obliging, as to present me with this remarkable shell;
and

and I observed, at twelve o'clock, as I was going to bed, that the snail was still in motion: but next morning, I found it in a torpid state, sticking to the side of the glass.

In a few weeks after the time above-mentioned, I took an opportunity of sending this shell to Sir JOHN PRINGLE, who shewed it at a meeting of the Society; but, as he has been pleased to inform me, some of the members could not bring themselves to believe, but that M. SIMON must have suffered himself to be imposed on by his son, who, as they imagined, substituted fresh shells, for those which he had got out of the cabinet.

When Sir JOHN PRINGLE acquainted me with this difficulty, I wrote to Mr. SIMON, and that produced his letter of the 4th of February. I afterwards also examined the boy myself; and could find no reason to believe, that he either did, or could impose on his father.

Mr. SIMON is a merchant of this place of a very reputable character, and undoubted veracity. He lives in the heart of the city, a circumstance which rendered it almost impossible for the son (if he had been so disposed) to collect fresh shells. The father of Mr. STUCKEY SIMON was Mr. JAMES SIMON, a fellow of the Royal Society; who, being a lover of Natural History, as well as an Antiquarian, made a little collection of fossils, which is still in the son's possession, and contains some articles that are rather uncommon.

Should

Should Mr. SIMON's letters be inserted in the Transactions, they will no doubt be the means of exciting Naturalists to enquire into the extent of vitality in the lower orders of animals.

I am, dear Sir, your most obedient,
and very humble servant,

DAVID MACBRIDE.

Mr. STUCKEY SIMON to Dr. MACBRIDE.

S I R,

Dublin, 26 Nov. 1772.

A N accident having brought to light what some Naturalists have not had an opportunity to examine into, and which has been a subject of some conversation amongst gentlemen to whom I have mentioned it, has made me commit to writing the simple facts, in order to put others on making further experiments on the subject. About three months since, I was settling some shells in a drawer; amongst which were some snail-shells. I took them out, and gave them to my son (a child about ten years old), who was then in the room with me. The Saturday following, the child diverted himself with the shells, put them into a flower-pot, which he filled with water, and next morning put them into a basin. Having occasion to use it, I observed the snails had come out of the shells. I examined the child. He assured me they were the same I gave him some days before; and said he had
a few

a few more, which he brought me. I put one of them in the water; and, in half an hour after, observed him put out his horns and body, which he moved with a slow motion, I suppose from weakness. I then informed Major Vallancey and Dr. Span of this surprising discovery. They did me the favour to come to my house the Saturday following, to examine the snails; and, on putting them in water, found that only one had life which was that I put in water, for he came out of his shell, and carried it on his back about the basin. The rest, I suppose, died by being kept too long in water; for, on the first discovery, I let them remain in the water until the Monday following, when I poured off the water, the snails being still out of their shells, and seemingly dead. They lay in that state until Tuesday night, when I found they had all withdrawn into their shells; and, though I several times since put them into water, they shewed no signs of life. Dr. Quin and Dr. Rutty did me the favour, at different times, to examine the snail that is living; and were greatly pleased to see him come out of his solitary habitation in which he has been confined upwards of fifteen years, for so long I can with truth declare he has been in my possession; as my father died in January 1758, in whose collection of fossils, those snails were, and for what I know they might have been many years in his possession before they came into my hands. The shells are small, and of one kind: white, striped with brown.—Since this discovery, I have kept this snail in a small phial, with a cover with holes,
to

to let in air; and he seems at present very strong, and in health. I shall be extremely glad, if this plain account I have given you would induce gentlemen to make some further experiments on this subject.

I am, Sir,

Your most obedient,

humbe servant,

STUCKEY SIMON.

Mr. STUCKEY SIMON to Dr. MACBRIDE.

DEAR SIR,

Strand-street, 4 Feb. 1773.

I RECEIVED your letter; and see that Sir JOHN PRINGLE received the snail safe. You say, that some gentlemen are inclined to think, my son has imposed on me fresh shells, in the stead of those I gave him. He had no opportunity to get any other shells, being at the time and for several days after, confined to the house with a cold. I am positive they are the same I gave him, having more of the same sort of shells in my cabinet, and nearly the same size.

The nine shells, which produced the snails, are of the same kind as the one you sent to Sir JOHN PRINGLE

L E T T E R.

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PRINGLE; and I now send you one of them, with the snail in it, which I take to be dead. Having put it in water several times, it became soft; and a part of it pushed out of the shell, but shewed no other sign of life. I would have sent you a few more of the shells, but that the Bishop of Derry, and some other friends, have begged of me to give them a share.

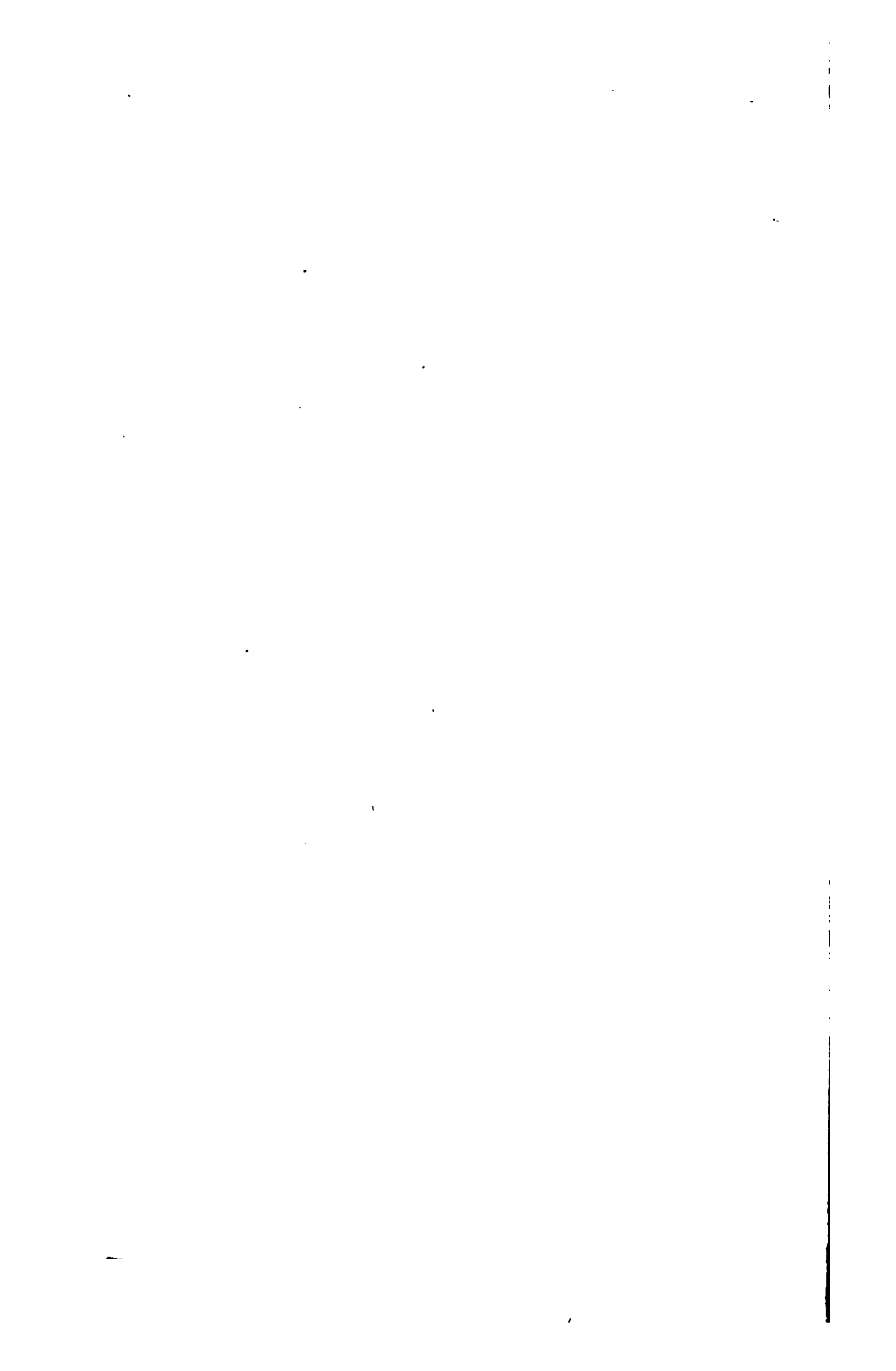
I am, dear Sir,

Your most obedient,

humble servant,

STUCKEY SIMON.

F I N I S.



A
VINDICATION
OF THE
ANCIENT HISTORY
OF
IRELAND.

Collectanea de Rebus Hibernicis.

NUMBER XIV.

A
VINDICATION
OF THE
ANCIENT HISTORY
OF
IRELAND;

WHEREIN IS SHOWN,

I. The Descent of its Old Inhabitants from the PHÆNO-SCYTHIANS of the EAST.

II. The early Skill of the PHÆNO-SCYTHIANS, in Navigation, Arts, and Letters.

III. Several Accounts of the ANCIENT IRISH BARDS, authenticated from parallel History, Sacred and Profane.

&c. &c. &c. &c.

THE WHOLE ILLUSTRATED BY NOTES AND REMARKS
ON EACH CHAPTER.

BY COL. CHARLES VALLANCEY, L.L.D.
Fellow of the Royal Society, and of the Societies of Antiquaries of
London, Edinburgh, and Perth; Member of the Royal Irish
Academy, and of the Phil. Soc. of Philadelphia, &c.

הלקח כל-קדמונים יחפש החכם

Σοφία πάντων αρχαίων ἐκζητήσιν.

Sapientiam omnium antiquorum exquiret Sapiens. ECCLES. xxxix. 1.

DUBLIN:
FOR LUKE WHITE, No. 36, DAME-STREET, 1786.



T O T H E
K I N G.

THIS VINDICATION OF THE ANCIENT
HISTORY OF IRELAND,

IS (BY PERMISSION) DEDICATED BY

YOUR MAJESTY'S

MOST DUTIFUL AND MOST FAITHFUL
SUBJECT AND SERVANT,

DUBLIN, 1 AUG.
1786.

Charles Vallancey.

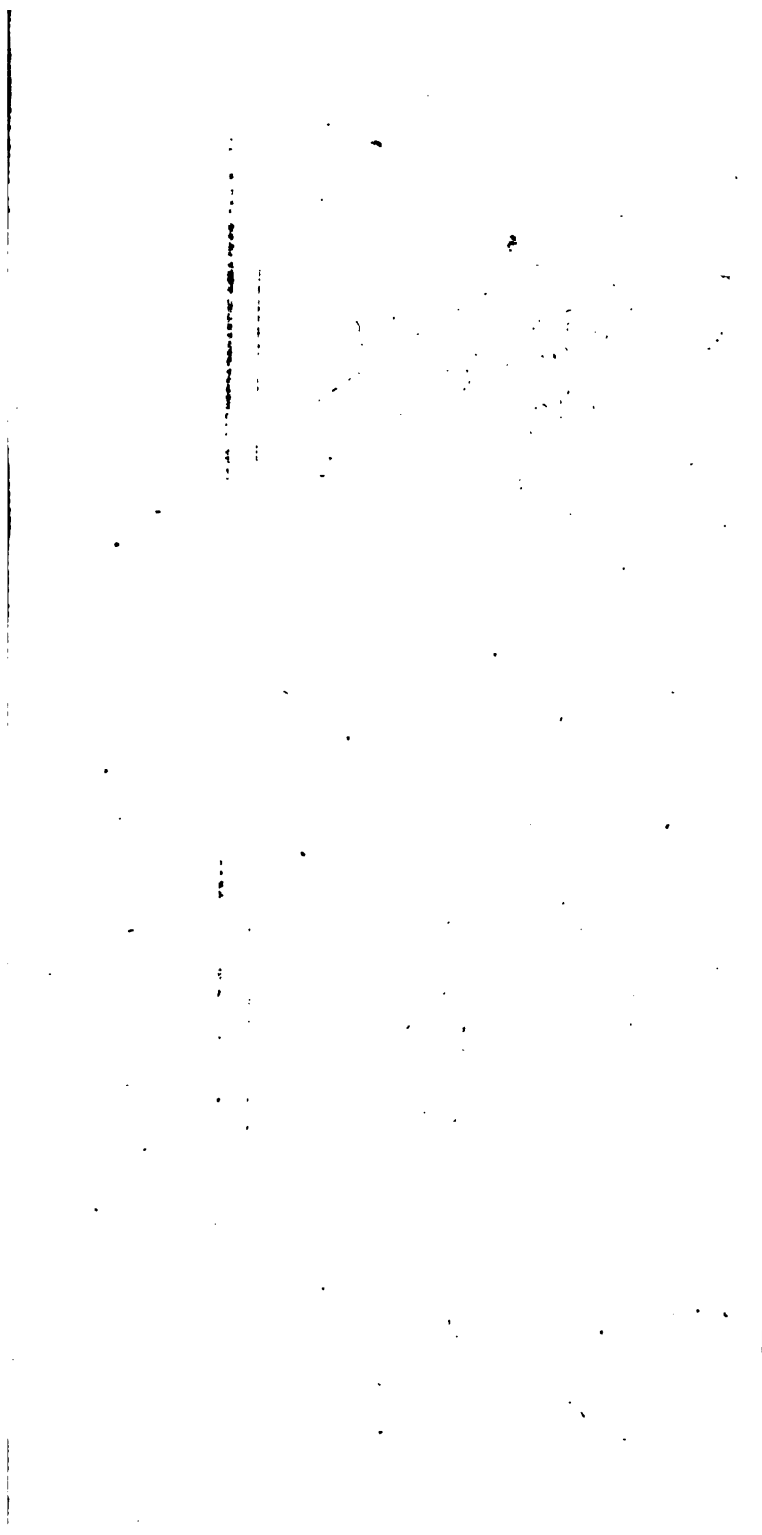


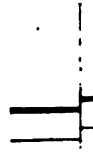
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*Errors to be corrected :—for which the Editor must plead in excuse,
his distance from the press.*

- Page i, for correspond read corresponds.
x, line 14, for if read it.
xi, note, for possetati, read posteritati.
18, (note m) for Tattessius read Tartessius.
32, line 13, for must allowed read must be allowed.
145, (note l) for ee read see.
160, line last, for Eocad read Eocad illdathac.
176, line 12, for aboat read about.
201, line 23, for sout read font.
— 24, for Ancetrens read Ancetrea.
— line last, for qu'un read qu'un.
— id. for feu read fur.
208, line 24, for their read their.
265, 3d line of note (r), for wave read interweave.
275, line 29, for transetentes read transferentes.
305, line 6, for purfed read pursued.
314, line 27, for prohpetia read prophetia.
333, line 15, for tran read translated.
339, line 10, for according read accordingly.
345, Notes, line 2, for town read tower.
346, line 14, for penuriam read penuria.
418, line 27, for celebris read celebres.
434, line 1, for 179 read 1707.
447, after Fileagh, add Filek, in Persic a Magi of the
Sun-worshippers.
470, line 17, for stand read stands.
518, line last, for Sudela read Suadela.
541, (note K) for warmths read warms.
544, line 25, for urfus read urfa.





I N T R O D U C T I O N.

THE Irish Manuscripts contain a more perfect account of the emigrations of the Armenian-Scythians, or Persians, &c. from the banks of the Caspian and Euxine Seas to Persia ; to the Islands of the Mediterranean, to Africa, to Spain, and to the Britannic Isles, than any history hitherto known.

The detail of these emigrations perfectly correspond with the Punic Annals, translated out of the books of King *Hiemsal's* library for Sallust ; they agree with the traditions of the *Braberi*, alias *Showah*, alias *Amazings's*, (a) of the Mountains of Barbary, even in the name of their leader ; they agree with the most ancient Armenian History, written by *Moses Cheronensis* (b), in names and facts, and with the ancient history of the Persians ; and, lastly, they correspond with the most authentick Spanish Historians.

Consequently, these Mss. cannot be the forgeries of Irish Monks of the 9th and 11th centuries, as has been asserted by some modern writers too hastily.

Many of these Mss. were collected into one volume, written in the Irish language, by Father Jeoff Keating. A translation of this work into English appeared many years ago, under the title of *Keating's History of Ireland*.

The Translator, entirely ignorant of ancient Geography, has given this history an English dress, so ridiculous, as to become the laughing-stock of every reader.

(a) See some curious accounts of this people at the end of chap. 4th.

(b) An author of the fifth century.

The Euxine Sea, of the original, becomes the Baltic in the translation; the Island of Sicily, Gothland; Gadiz is France; and Frange, or Farangah, (as the Arabs write it) that is, Turquestan, alias Touran, is translated into Gaul.

These blunders gave room to a modern author (c) to observe, that the Irish historians jumped from the Baltic to the Nile, and from the Nile to the Baltic, as easy as a man steps over a gutter. He should have learned the language of the original before he had ventured to criticise.

Thus has the Irish history been looked upon as the most fabulous of all histories, and on that account unworthy of attention.

If fable in ancient history is made the criterion of its validity, we must explode that of all other nations, except the Jews. The Arab writers have met with a good reception in the learned world, yet their works are full of fabulous narrations, wonders and incredibilities: they not only deal in fictions, but discover a most remarkable ignorance in Chronology. Yet these faults have not so far prejudiced the learned against them, as to think them in no particular deserving of credit. The Authors of the English Universal History declare the ignorance of the Arabian writers, in chronology, even when they treat of Events that happened not many centuries before the Hejra! And *Niebuhr* who lately travelled in Arabia, with advantages that fall to the share of few of our modern travellers (being both a scholar and a philosopher) informs us, that the Arabs were utterly ignorant of the ancient history of their own country.

The Greeks, to whom we are much indebted, are still more fabulous: they knew little of the Geography of the Globe; and the Romans less. To use the expression of a learned Orientalist (d), they were like a fine lustre in a large hall: they might diffuse their rays a great way

(c) The writer of the Southern Tour in Ireland.

(d) Richardson's Dissertation on Eastern Lang. p. 292.

around:

INTRODUCTION.

iii

around : but they could not illuminate all the extremities : they could not throw light into every dark recess.

“ Herodotus, the oldest Greek historian, knew nothing of Britain ; and the Phenicians, who traded hither for tin in the earliest times, always concealed the name of the place, in order the better to secure so gainful a trade to themselves, calling it the *Cassiterides*, or Tin Islands, without any other designation.

“ The Britons themselves, from their first plantation here under the Tyrian Hercules, by *Phenicians from the Red Sea and Arabia*, had been secluded many ages from the rest of the world ; and as this plantation took place *before Gaul* was peopled, there was therefore the less chance of their learning from the rest of the world, any thing more than what they happened to have brought over with them.” (c) — We cannot agree with the Doctor, that our Scythian Phenians were in possession of the British Isles before Gaul was peopled. The Irish history declares these islands were inhabited when they arrived here, and consequently Gaul was also, from whence the first inhabitants passed over to Britain.

The judicious Quintilian thought he passed not too severe a censure when he wrote, *Græcis historicis plerumque poetica similem esse licentiam*. And Strabo is yet more severe. “ Though the Greek historians have pretended
“ to give a history of Cyrus, and his particular wars with
“ those who were called *Messageta* : yet nothing precise
“ and satisfactory could ever be obtained : not even in
“ respect to the war. There is the same uncertainty
“ with regard to the ancient history of the Persians, as
“ well as that of the Medes and Syrians : we can meet
“ with little that can be deemed authentic, on account
“ of the *weakness* of those who wrote, and their *uniform*
“ *love of fable*. For finding that writers, who profess-
“ edly deal in fiction without any pretensions to truth,
“ were regarded : they thought that they should make
“ their writings equally acceptable, if in the system of
“ their history they were to introduce circumstances

(c) Dr. Stukely's Memoir to Soc. Antiq. Dec. 3d, 1761.

“ which they had neither seen, nor heard, nor received
 “ upon the authority of another person : proceeding
 “ merely upon this principle, that they should be most
 “ likely to please people’s fancy, by having recourse to
 “ what was marvellous and new. On this account we
 “ may more safely trust to Hesiod and Homer, when they
 “ present us with a list of demigods and heroes, and even
 “ to the tragic poets, than to Ctesias, Herodotus, Hella-
 “ nicus, and writers of that class. Even the generality
 “ of historians who write about Alexander are not safely
 “ to be trusted : for they speak with great confidence,
 “ relying upon the glory of the monarch whom they ce-
 “ lebrate, and the remoteness of the countries in which
 “ he was engaged ; even at the extremities of Asia, at a
 “ great distance from us, and our concerns. This ren-
 “ ders them very secure ; for what is referred to a dis-
 “ tance is difficult to be confuted. (f)”

In another place Strabo goes on in the same strain.
 “ The writers, who must necessarily be appealed to,
 “ were in *continual opposition, and contradicted one another*.
 “ And how could it be otherwise ? for if they erred so
 “ shamefully when they had ocular proof, how could
 “ they speak with certainty, where they were led by
 “ hearsay ?” (g)

The Grecians, says Mr. Bryant, were grossly igno-
 rant in respect to foreign events, they were a bigotted
 people, highly prejudiced in their own favour ; and so
 devoted to idle tradition, that no arguments could wean
 them of their folly. (h)

After such a weight of evidence, says Mr. Richardson,
 is there great presumption in supposing, amidst so much
 error, some amendment possible ? Can there be any im-
 propriety in the enquiry, how far the records, and the
 historians of a people might, in respect to their own an-
 nals, correct the mistakes and the fictions of strangers ?
 Or, can there be much harm, in directing, if possible,

(f) Strabo, Lib. ii. p. 774.

(g) Lib. xv. p. 1006.

(h) Mythology, vol. I. p. 100. and 143.

INTRODUCTION.

the attention of ingenious and learned travellers to the discovery of such ancient materials, as might tend either to authenticate, or to confute the historians of more modern times (i) ? How slender, indeed, were the best pretensions of the Greeks to any real knowledge of the history, language, or manners of ancient Persia ! Xenophon and Ctesias were amongst the few who could have even an opportunity of consulting authentic records ; yet, by a singular fatality, there are not two productions of antiquity more questioned than the *Cyropædia* of Xenophon, and the *Annals* of Ctesias.

Notwithstanding the sentiments of Plato and Cicero, the *Cyropædia* has been followed, as an authentic history, by Africanus, Josephus, Usher, Prideaux. And the authors of the *Universal History* consider its authority as far preferable to that of Herodotus. Scaliger, Erasmus, and many others, look upon it, on the contrary, as a mere collection of figments. Dr. Jackson, declaring it to be more feigned than real, says, “ it has misled every “ writer who has attempted to follow it.” The Doctor, at the same time, styles Herodotus the most accurate and faithful historian, and considers Ctesias in a very different light from the learned in general. To Ctesias, on the other hand, Sir I. Newton pays small regard ; but to Herodotus, notwithstanding the anathema of Strabo, he looks up with high respect. He calls him, after Cicero, the *Father of History*, and endeavours to reconcile with him every point of early chronology. When such men differ, who can decide (k) ?—*Ubi tanta est contentio, ibi vel nullam vel incertam esse veritatem.* (l)

Yet, as St. Paul said in another case, I think we may say in this, *That God hath not left us without a witness*, but hath given us certain notes and marks, if we were so diligent as to mark them, whereby we may easily point out the original habitations of the first colonies of mankind. Among the various expedients by which learned

(i) Dissert. p. 396.

(k) Ib. p. 300.

(l) Vossius,

men have tried to clear up the mist that hangs over the early accounts of all nations, none has been so generally approved in theory, or so successfully applied, as that which makes identity or remarkable similarity of language, manners, and religious observances, its principal foundation. Both ancient and modern critics, proceeding on this plan, have made such deductions from very scanty premises, as almost challenge the certainty of strict demonstration.

The subject, however, is by no means exhausted : in the extensive field of etymology especially, there is ample room for every proficient in every tongue to exercise his industry as well as ingenuity. Whoever will be at the trouble of comparing the common Irish, spoken vernacularly at this day, in the western skirts of Europe, with the languages of the East now in use, and with those which for ages past have been preserved only in books, will not easily be persuaded that chance ever produced the plain analogies that every where present themselves to an observant eye. Chance may, and often does, produce resemblances ; but whole tribes and species of relatives and correlatives must have their foundation in nature, whose works are variously uniform.

It is unreasonable to suppose, that the proper names of men, places, rivers, &c. were originally imposed in an arbitrary manner, without regard to properties, circumstances, or particular occurrences : we should rather think, that in the earliest periods, and especially where the use of letters was unknown, a name usually conveyed a brief history of the thing signified, and thus recorded, as it were, by a method of artificial memory ; manifest and numerous instances of this are the Patriarchal names recorded by Moses.

The poets were also the only historians of the Heroic Ages ; and they, imitating the former usage, are full of epithets expressive of remarkable qualities, properties, or local exploits. The first prose writers studied more to please after the manner of the Poets, than to inform their readers ; and therefore are their works filled with improbable stories, said to be preserved by tradition, and with

extravagant fictions, chiefly calculated for amusement. Even the most approved ancients must be read with extreme caution, compared with others, and with themselves, sifted by the rules of just criticism, and sometimes subjected to the severe torture of etymological disquisition. (m)

After this concession, the most sanguine advocates for the authenticity of the ancient Irish monuments, still remaining, cannot take it amiss that we apply the same touchstone to domestic as to foreign vouchers. By such analysis perhaps some rays may be admitted, whereby to discover "*who were the ancient inhabitants of not only the British Isles, but of a considerable part of Western Europe.*"

And this is not the only advantage we shall reap by such an investigation: many passages, in the writings of the inspired penman, become elucidated thereby. (n) Religious customs and ceremonies, borrowed by the Jews from the idolatrous nations in the East, are often expressed by a single word, the true signification of which is not to be found in the Hebrew, Chaldean, or Arabic languages: the same words are frequently to be met in the Irish MSS. denoting the same ceremony, and this so described, as to leave no room for conjecture; for example, *Samac*, *Smac*, or *Smag*, in Irish, is the palm of the hand: at the coronation of a King, or the ordination of a Priest, the Chief Priest passed the palms of both hands down the temples of the Prince or Priest, and he

(m) The Easterns all wrote their histories in *Ænigmas*'s. The Egyptians had their *ἱερατικά* *Isopias*, histories Sacerdotales, and in every temple were *ἱερωτά* Interpretes, as Clemens Alexandrinus calls them. The Greeks imitated the Egyptians in writing historical *Ænigmas*.—Ullos inter Græcos, qui sapientie samam adepti sunt, res non sermone perspicuo proposuisse, sed ænigmatibus involvisse. (Pausan. in Arcadicis.) History informs us that the old Scythi were remarkable for their *Ænigmas* and Hieroglyphics; the modern Irish writers not able to discover this mode of writing, have understood their Seanachies literally, and hence flow the absurdities in the Irish history.

(n) Quis hoc crederet ut barbara *Gætarum* Lingua Hebraicam quæreret veritatem? (Hieron. Ep. ad Sunaiam & Fret. sub init.)

was then said to be *smac'd*; hence *smacd* or *smact*, signify authority; one set over the people: *crioch-smacd* a Government, from *crioch* a Territory; and, as a verb, *smacdam* is to govern. The same word is used by Moses, when he put Joshua in authority, with the same ceremony. "And Joshua the son of Nun was full of the spirit of wisdom; for Moses יְהוָה *smach'd* him, laying his hands upon him; and the children of Israel hearkened unto him, and did as the Lord commanded Moses." (Deuter. 34. v. 9.) A second example is in the Irish word *amarcall*, i. e. Signum X, that is, the sign with which the Emir, or Noble, was anointed on the forehead between the eyes; it is the ancient Hebrew, Samaritan, and Irish X Thau; and hence arose the office of the Jewish Priests called *Immorcalim*, or *Immarcalin*. These, and many other examples, will be fully detailed in the course of this work. (o) See Note A.

The annals of Ireland testify, that the ancient Irish were the descendants of Magog, consequently they were Scythians. As such they have been esteemed an illiterate and savage people. The Authors of the Universal History, to support a system, and too closely adhering to Greek authorities, deny the use of letters to the Scythians; yet when they come to treat of the Tartars (the descendants of these Scythians), they confess, it is more than probable, that the Tartars had the use of letters, from the earliest times; and a modern author insists, that the Irish had not letters, before the coming of Patrick into the Island: the reader will find such undeniable proofs of the ancient Irish having had the use of letters, and of having been skilled in all the sciences of the times, as will leave great room to regret the destruction of records, monuments, &c. by our zealous Christian missionaries on their arrival in that Island.

As Scythians, the inhabitants of the Britannic Isles, prior to the final settlement of the Cymmerig, or Walth, from Gaul, were to be deemed a barbarous people. The

(o) The Coptic *smaroud*, benedictus, is also the Irish *smaroud*, anointed, *Smared* in English.

modern historian making no distinction between the Nomade or Northern Scythian, and the civilized or Southern Scythian of Armenia, has treated them as the Great Montefquieu has the Tartars, and drawn conclusions which are by no means supported by their manners or their government. (p)

Few circumstances, says Mr. Richardson, have been less attended to, by some of our greatest writers, than a proper distinction between the ruder and the more polished people who fill the immense extent of Tartary. Men totally dissimilar are grouped together under one indiscriminate character, merely because they are known in Europe by one general name. (q)

With the Greeks, all were barbarous but themselves. The Hebrews, whose ancient Schools and Academies shone in all the learning of the Ages in which they flourished, were yet barbarous in the eyes of the Greeks. *Judeos barbarorum esse ineptissimos: ideoque solos illos, nullum inventum vitæ utile, peperisse.* (Apollonius, ap. Joseph. contra Apion).

(p) These Scythians, we shall shew from good Authority, formed the Persian Nation, and are now known by the name of *Touranians*. These, says Sir William Jones, are the Scythians of our ancient Histories who are said to have invaded the Kingdom of the Medes about 640 Years before Christ; but our best historians are apt to confound them with the Scythians of the North. (History of Persia, p. 45.)

The King of these *Touranians* or Scythians seems properly to have preserved the title of *Afrasiab* that is, *Father of the Persians*: The family of *Othman*, who now reign at Constantinople, are willing to be reputed descendants from this King of Touran, and are flattered with the Epithet of *Afrasiab Jib* or powerful as *Afrasiab*. (Jones' Hist. of Persia, 44.) But this Title there is reason to think descended to them from *Pbenius Pbarsa* King of Pontus, of whom in the following History. *Pbars* from whence *Afrasiab* was the general name of these Southern Scythians, from their great Ancestor *Pbenius Pbarsa*.

(q) Dissert. p. 146. It seems probable from Herodotus, that neither the Scythians nor the Thracians were unacquainted with the Assyrian letters. (Un. Hist. vol. XX) A considerable part of the Scythians had a *body of laws*, to regulate their conduct by, is attested by Ephorus. (Item, History of Turks, Tartars, &c.). The Scythians have been highly extolled by Ephorus and Strabo, for their wisdom, justice, integrity, and most sublime friendship—it should seem therefore, that this people had not only an excellent system of civil and religious institutions, but likewise a most powerful motive to an observance of them. (Idem.)

The

The Spaniards, whom Strabo allows to have been a lettered people from an early period, were still denominated Barbarians, by the pedantic Greeks.

Grecia llamava Barbara a la gente
 que sus Ciencias, i Ritos, no bevia,
 de que fingiò en Parnaso tener fuente.
 Roma, quando usurpò la Monarquia,
 i junto con las ciencias, a su Erario
 el Tesoro del Mundo concurria.
 Al inculto Espanol su tributario
 tambien le llamò Barbaro, i agora
 es nombre de ignorantes ordinario.
 (Lupercio Leonardo. p. 74.)

In the following pages, if will appear, that the body of Magogian Scythians, of whom we treat, were a polished people before they left Asia ; the first astronomers, navigators, and traders, after the flood, and courted by the Arabs, the Canaanites, the Jews, and Egyptians, to settle among them. That, from their first settlement in Armenia, they soon passed down the Euphrates to the Persian Gulph, round the Indian Ocean, to the Red Sea, up the coast of the Mediterranean almost to Tyre. The Greeks knew them by the names of the Phœnicians of the Red Sea, by *Ithyophagi* and *Troglodytæ* : in Scripture they are called *Am Siim* or Ship people, and *Naphush Dori* or Maritime folks. (r)

These soon mixed with the Dadanites and Canaanites, allied with them, and were absorbed under the general name of Phœnicians ; yet still among themselves were distinguished as the sons of Japhet *Gadul*. These assertions the author of this Vindication thinks can be well supported by sacred and profane history, and with great deference submits them to the learned reader.

(r) The Dori settled on the Coast of Gaul.—Aborigines primos in his regionibus quidam vixisse esse firmerunt Celtas nomine Regis ambabiles & matris ejus vocabulo Galatas dictos ; ita enim Gallos sermo Græcos appellat : Alii Dorienses antiquiorem secutos Herculem Oceani locos habitasse confines. (Amn. Marcell. L. 15.)

The Greeks (and the Latins their Copyists) have made strange havock of the names *Gethi* and *Scythi*: (s) from a fondness for the letter S, they frequently prefixed it to the proper names indiscriminately with other words, and thus confounded two nations as different in their origin as any two people can be; this has been justly observed by the learned *Ihre*. Lex. Suio Goth. in voce Goter. viz. “id tantum monebo, Græcos qui vocibus sæpe S præpo-
“suer, *Gothorum* nomen in *Scytharum* commutasse,
“quippe qui docent, ipsosmet indigenas nomine Scytharum semet non appellasse.”

To a common reader, it must appear the reveries of an etymologist to compare the language and deities of the Brahmans with those of the ancient Irish; but to the philosopher, who has perused the works of that learned astronomer, Monsieur Bailly, there will appear solid reason for so doing: the Brahmans and Guebres were originally a mixture of Dedanites and Persians, or Scythians. Fohi, the civiliser of the Chinese, was a Scythian. The Japonese were Scythians.

Anacharsis, a Scythian, was admired by Solon, for his learning. Abaris, an Hyperborean Scythian, and Priest of Apollo, was revered by all Greece for his profound wisdom and learning. Suidas testifies that he wrote a Treatise on Theogony, and several other works. Hunc Abirim, teste Suida, præter alia multa, scripsisse Theogoniam; ideoque Mundi orgines: nam ea conjuncta erant apud veteres. (Burnel. Archæo. Phil.)

Deucalion, who carried the worship of Adonis into Syria, was a Scythian. Zoroaster, if not a Scythian, at least studied Astronomy in Scythia; Astronomy took its rise in the Lat. of 49° or 50°; here the Arts had their birth, and from thence spread towards the South.

It will not be surprising to find a people, at length fixed in a sequestered corner of the Globe, whose history by their frequent migrations must consequently depend much

(s) A mala enim vulgi pronuntiatione mala scriptio, & mala scriptio errorem tradit possetati. Io. de Last. Et verba valent usu secut nummi: (Quint.)

on tradition, work up the events of their ancestors in Armenia, Persia, Assyria, Spain, &c. into one history of the country they at present possess: nay even to borrow events of their other Colonies, which never were transacted by themselves: it is a foible common to all other nations.

It is to be observed, says Mr. Bryant, that when Colonies went abroad and made any where a settlement, they ingrafted upon their *antecedent history* the subsequent events of the place. And as in those days they could carry up the Genealogies of their Prince to their very source, it will be found that the first King in every Country under whatever title designed, was the Patriarch, the Father of mankind. (Memoire read at A. S. London, 1772.)

I must beg leave to repeat, that, whenever I mention the *Irish*, I mean also the *Erse*, or Highlanders of Scotland. From a long attention to their ancient history, manners, religion, antiquities, and languages, we pronounce them to have been one people; the possessors of the Britannic Isles, before the arrival of the *Cymmeri*, and by them thrust to the North of Scotland, to Ireland, and to Man; in vain, therefore, do these nations dispute for seniority.

Many plausible arguments have of late been used, by the writers of Scotland, to prove the antiquity of the *Erse* over the *Irish*. The most ingenious are those of Dr. Macpherson, whose errors I beg leave to rectify (t). “ He “ says, that the indigenal name of the *Caledonians* is the “ only one hitherto known among their genuine descendants, the Highlanders of Scotland. They call themselves *Albanich* to this day. All the illiterate Highlanders are as perfect strangers to the national name of “ *Scot*, as they are to that of Parthian or Arabian. If “ a common Highlander is asked of what country he is, “ he immediately answers, that he is an *Albanich* or *Gael*.

(t) Critical Dissertations on the origin, antiquities, &c. of the Caledonians, by John Macpherson, D. D. minister of Slate, in the Isle of Sky.

“ It is unnecessary to produce authorities to shew that the island, which now goes under the name of Britain, was in early ages called *Albion*. To search for a Hebrew or Phœnician etymon of *Albion* has been the folly of some learned writers. In vain have some attempted to derive it from the White Cliffs near Dover, or from a Greek word, which signifies a certain species of grain, or from a gigantic son of Neptune.

“ In the Celtic language, of which so many different dialects were diffused over all the European nations of the West and North, and, let me add, the Scythians of Asia, the vocable *Alp*, or *Alba*, signifies *high*. Of the Alpes Grajæ, Alpes Pœninæ, and the Alpes Bæstarnicæ, every man of letters has read. In the ancient language of Scotland, *Alpes* signifies, invariably, an eminence. The Albani near the Caspian Sea, the Albani of Macedon, the Albani of Italy, and the Albanick of Britain, had all the same right to a name founded on the same characteristical reason, the height or roughness of their respective countries. The same may be said of the Gaulish Albici near Masselia.

“ It was natural enough for man, who had been once settled in the low plains of Belgium, to give the name of *Alba*, or *Albin*, to Britain, on comparing the face or appearance of it to that of their former country. And it is to be observed, that almost all the local names of the Celtic tongue are energetical, and descriptive of the peculiar properties or appearance of places.

“ That all the territories once possessed by the old Caledonians were formerly called *Alba* in Galic, and Albania in the Latin of the latter ages, is certain beyond contradiction. But had the Scots of Britain come originally from Ireland, their Latin name would have been very probably Hiberni, and their Gallic one undoubtedly remain Eirinich.

“ To strengthen the observation I am to make, it is almost needless to mention the Ionians of Asia, the Phœæans of Gaul, the Boii of Germany, &c. all these, and other innumerable colonies, who left their native countries, and planted themselves in foreign regions,

“ regions, made a point of retaining the proper names
 “ of those nations from which they were originally
 “ sprung.

“ Had the Scots of Britain been a colony from Ire-
 “ land, in spite of all the hard things said by Strabo,
 “ Mela, Solinus, and others, to the prejudice of the
 “ old Hibernians ; nay, if the universal consent of
 “ mankind, instead of three or four ancient writers, had
 “ agreed in calling the Irish Savages, Cannibals, &c.
 “ the Scots, notwithstanding, would have admired their
 “ ancestors superstitiously, and retained their name,
 “ rather than degrade themselves into *Albanich*. But no
 “ British Scot has ever yet called himself an Hibernian
 “ in a learned language, nor *Eirinich* in his own mo-
 “ ther tongue. Every Scot who understands the Galic
 “ calls himself, as I observed before, either *Gael*, that
 “ is, one of the Celtæ, or *Albanich* ; in other words, a
 “ genuine Briton.”

The Doctor first produces good authority, that the name of Albania was common to the whole Island, and not locally confined to the Mountainous parts of Scotland. The general features of England are not mountainous, particularly that part opposite the Continent would not appear so to a Belgian. Consequently, Albania was not derived from *Alb* or *Alp*, high. We must, therefore, seek the Etymon in some other language. The learned Doctor has forbidden any researches for the word in the Oriental tongues : this is presumptive ; he must not exclude that of the *Pæno Hiberni*, the Inhabitants of the Island before the Britons arrived : those inhabitants who gave names to all the great features of the country, which Lhwyd observes, are not derived in the Welsh Dialect.

In the Erse or Irish we find *'ban*, the corruption of *Laban*, to signify light ; the word is Phœnician and Chaldee, from לבן, *laban*, inflammare, whence אלבן, *Alban*, Lux matutina, Oriens, Aurora. (Bochart (t).)

(t) In like manner אור, or Lux, lumen, splendor, illuminatio, Lux matutina, mane, diluculum. Ignis accensus et lucens, flamma ; focus. As a verb, איר, and אר, or and ar, luxit, illuxit איר איר, illustravit, lucem emisit, illustravit, lucidam fecit : inflammavit.

In like manner from the Hebrew להב lahab, Tomassin derives להט lahet, whence Lux, lumen; Saxon Leocht, Angl. Light.

The division of the Country between the Euxine and Caspian Seas was into Iberia and Albania, i. e. עבר Ebr. and אלבן Alban, or West and East; hence Iberia, a name of Spain and Ibernac, or Hibernia, the Ultima habitatio, or habitatio Occidentalis (u).

The local positions of the two Britannic Isles consequently gave the names of Iernia and Albania; that is אהרן-אי Aharun-ai, the Western Island, and אלבן-אי Alban-ai the Eastern Island—from the first comes "Λογρον", the Lake, near Tartessus (w); and hence Lough *Ahern*, now called *Erne*, in Ireland, which discharges into the Western Ocean. The Chaldees wrote this word אוריא Aoria (x), whence the Irish *Iar*, the West (y); from Alban we have the *Albus pagus*, a Myosghorno distat duobus, aut tribus cursibus, versus ad Ortum (z).

Hence also, I think, is derived פה-אהרן Pe-harun, i. e. the Ripa Occidentalis, now the Pyrenæi, because they extend to the Western Shore, as the אלבן, Alban, or Alpes, do to the Eastern of Gaul (a).

I acknowledge that Alp, or Ailp, in the Irish and Erse, do signify high; but I deny the words were ever applied to Topographical descriptions, because they do not betoken a great eminence or altitude; Alp in that case became *Alt*, as *Alt-Oisín*, i. e. Ossian's Mountain in the County of Donegal, which the Scots would remove to their own Country if possible; the root of

(u) Bochart, G. S. C. 654.

(w) Bochart, Geo. Sacr. C. 605.

(x) אוריא Occidens in usu Persice per antiphrasin. Plantavit in מערב.

(y) Fuin or Fuineach was another name of Ireland, synonymous to Jerna from the Syrian Fenia or Phenia, occasus solis. In a former work, I have observed that the Irish might have named the Erse Elle-bonnach, or the good tribes, to distinguish them from the Britons whom they named *Gui-ban*, or the white foreigners, i. e. גוי-לבן.

(z) Ptolemy.

(a) The Spanish name of the Pyrenæans, is *Montes de Aspa*, from פספס aphas terminus finis. Vesper, Heb. *Aphse-Erets* finis terræ, &c. The Spanish name corresponds with *Pe-harun*.

which

which is by Ol, or Hol (b), i. e. *excelsus*; or such an Eminence was expressed by *Mul*, as the Mul of Cantire in Scotland; the Mountains of Bela-Mulach, in the County of Waterford in Ireland, &c. &c. from מול Mol, Exaltatio, Eminentia. Alp implies a small altitude, a hill, an ascent, and is expressed by the Letter A; see the Irish Dictionary: hence it signifies a Cart, a Waggon, a Chariot, because it elevates the rider. It is the Oriental Alp or Alep, the first letter of the Alphabet, which signifies in Chaldee the *Trunk of a Tree*, out of which all the rest of the alphabet did grow; it is therefore expressed in Syriac and Arabic by a single stroke l, †; in Samaritan it resembles the trunk and branches N. As it signifies the trunk of a tree in Chaldee, so it expresses a ship, not only because the first Vessels or Canoes were made of the trunks of trees, but because it resembles *Navis ingens*, a large Ship with its trees or masts, with an additional Alep, as מלפא; whence, in Syriac, *Alphra* a Sailor, and probably the name Alphred, Alphric, &c. hence A in Irish a small eminence, and א in Hebrew, *super*.

These names were evidently given by an Oriental people, who colonized the Western part of the World, who called that division of the Globe ערב orb, whence Eorp or Europa, and the Hebrides on the West of Scotland.

Who, on discovery of the Britannic Isles, named the Eastern *Albania*, and the Western *Ierna*, or *Iberna*.

Who finding the North of Scotland (that is, the Northern part of the Eastern Island), cold and barren, named it Choleadinah, i. e. חול Chol. terra frigida, sicca & sterilis דנח denah, Orientalis; Who still finding a country more eastward, named it Dinahmarchk, i. e. דנח denah, Eastern, מרחק merhk, more distant, (hence Mace-donia quæ est Albania.)

Who finding the Scylly Islands to be barren rocks, called them שולח ראש Sulah-rash, i. e. the barren head

(b) Gebelin. Dict. Etym. Latin.

land, whence Silures; and who finding Britain to abound in minerals, named it עפרותקא aprutinaï, i. e. (c) Terra mineralis, whence the Irish name of it Brutanaoi; and who finding an Island central between Britain and Ireland, named it מנדז Mendz, whence *Manx*, or the Isle of Man; yet the poets derive the name from Mananann, or the God of the Sea, as hereafter (d).

Who gave the name Castiraai to the Silures, because they abounded in tin, a name brought with them from Caucasus; for *Cau* or *Ce* signifies a mountain, and *Cas* oar, iron oar, *Castir*, tin, lead, i. e. Royal Oar, concealed in the earth, whence the Chaldaic and Arabic קסטירא Castira (c).

Who, for distinction sake, named another Island on the West coast of Scotland בוא Bua, i. e. Occasus Solis, whence א Ai regio, insula & Bua, formed the name Euboea, both on that coast and in the Mediterranean, their situation being all to the westward; hence *Bua Sacæ*, the Western Navigators, or Basques, or Bascanians of Spain, a name given them by the Tyrians, from their being the first navigators to the West, a name they gloried in, and still preserve.

This derivation of the name of Britain is not novel: we find it given by the ancients to many Countries abounding in mines, and we likewise find it to be the allowed origin of the name of Britain by our English Antiquaries.

“There were the בריטני *Britini* on the Gold Coast, near Cape Cantin, where they give a weight of Gold for a like weight of Salt. (Abr. Peritfal. Itin. Mundi, written in Hebrew)—There are, says the same Author, the *Britini* on the Æthiopic Coast, known by the name of

(c) Plantavit at ארץ.

(d) Irish Meahon. Perf. Miyane, the center. Et opes habitantes (mendz) in medio umbilico terræ. Ezek. xxxviii. 12. Chaldee.

(e) Sclavonire Koffiter, stannum. Sulo-Gothice Kaster plumbum. Gr. κασσιτερος. Vide Tommassin. Gloss. Hebr. Itre. Lex. Sulo-Goth.) N. B. *Cas* or *Cæs* is Oar in general. Iron stone often lies above ground, but lead and tin are castir, concealed in the earth; hence the learned Tomassin derives the Chald. Castira, quasi כסתר, celare.

Senegai Britini, and in this kingdom, adds Peritfal, I am persuaded wasthe Ophir of Solomon, where he sent his fleets to, from the Red Sea." Hence *Britini* or *Bertini* in Italian signifies copper-coloured; like one working with Ores.—Ubi viri aliquantulum nigri sicut *Britini* i. e. Melatti & Criolii. Hyde Syntag. p. 152.—

Hence the Irish *Bruth-oir* a refiner of Metals.—

This name was given to our *Scythi* when inhabiting Caucasus, i. e. Co-Ceas, the Mountain of mines, as the name signifies in Irish and Arabic.

The ingenious Mr. Foster, in his travels on the Continent, found a Map wherein the inhabitants of Mount Caucasus, on the confines of the Euxine Sea, are denominated *Britons*. On the 13th Nov. 1766, this Gentleman presented a Memoir to the Society of Antiquaries of London, on this people, thinking them the origin of the present Britons.

On the 20th Nov. following, he exhibited the Map, and in the Minutes of that day's proceedings I find the following remark: "The Map is on a large Scale, and
"the district assigned to the Britons is very clearly
"marked out—but, as Mr. Foster has never been on
"the spot himself, and is totally unacquainted with any
"words in the language of that people, and rests the
"credit of the whole of his authority on the vouchers
"cited by him, and his reasoning thereon, the Society
"postpone their opinion on this Subject.

Lastly, we find this Derivation acknowledged by the English Antiquarian, who probably had it by tradition.

In the last edition of Leland. V. 4. is the following extract from the Bibliotheca Eliotæ. "A written book
"of 20 leaves founde in an hollow stone, kyveried with
"a stone in digging for a foundation at Yvy Chirch by
"Saresbyri. *Britania* quasi *Brytania* because it was fertile
"of mines of Metalle. Eliot will have it to be *Pritainia*."

Verstegan writes it *Pritaina* and the ancient Welch wrote it *Prydyn*. We shall shew the origin of the story of Brutus in the first Chapter of this Work: Our Southern Scythians or ancient Irish were well skilled in minerals: there is every probability that they were the first discoverers

discoverers of Tin, and of the art of making Glass, because the Oriental names of these metals, are allowed to be foreign, not of Hebrew origin, and we shall prove them to be Scythian or Irish.

1. Tin. Bach observes, the Orientalists had so many ways of writing Keastir (Tin) it is a proof of its being a foreign word. In the Chaldee we find it written *Gistru*; in the Arabic we have *Kulac*, *Rufat*, *Arzax*, *Reez*, all signifying *fusible*. In the Irish *Ccas* or *Keas* signifies the *Ore*, but *stanna* or *staonadh*, is to flow, a fusion, whence *stanna*, the Vat to receive the first running of beer in brewing. Hence the old English *steen* an earthen vessel still used in London to contain small beer. Pliny therefore rightly defines *Stannum* (Tin) to be, is qui primum suat in fornacibus liquor—*Stannum* appellatur. (Hist. Nat. L. 34. c. 36.) Hence Vossius attempts to derive it from *sa* fluo, whilst Perottus goes the contrary way to work, *Stannum*, inquit, a stando dictum videri potest, quod in fornacibus primum suat, ac per se *stat*.

The Irish *stannam* to flow, is certainly the Chaldee *stn* *stn*, whence *stn* *stn*, mingere, urinare, & *stn* i. e. Urina, is now used in no other sense.

2. Glass. In Irish *Gloine*, *Gline*, or *Glaire* from *Glinn*, pure, clear, light, bright, the sky: hence *glaine* more bright. In the 3d ch. of Isai. v. 23. we read of *גלין* *glinim* glasses, looking-glasses. Some Lexicons derive it from *גלה* *gelah*, i. e. revelare, nam specula revelant maculas faciei. Others, seeing the word signified transparent, have strained hard to make this word signify *transparent smocks*, quoting Horace, nō corpus penē nudum videri queat; even Kimchi favours this ridiculous conjecture.

Synonymous to *Gloine* is the Irish *Scath*-and *Scathan*, which more distinctly implies a mirror, from *Scath*, an image, a shadow, a reflection: it is the Hebrew *שקף* *shik*, image, pictura. The Tyrians, to whom our Scythians imparted the art, made sad havock of this word, writing it *זקית* *zkukith*, i. e. Vitrum, mirror; hence this word in Job, 28. 17. is taken for crystal, supposing it to be derived from *זק* *zak*, clear. In the Talmud we

find the word corrupted into *zgugitha* and in Targum Jobi 28. 18. it is said to be synonymous to *zkakith* : but the original word is the Irish or the Scythian *Scath*.

Dr. Stukely giving an account of a glass urn discovered in the Isle of Ely in the year 1757 (f), observes, that the Britons were famous for glass manufactory, which he looks upon as a strong presumptive proof, that *Britain was originally peopled from Tyre*. That the inducement the Tyrians had to come and settle there, he thinks was the Cornish Tin, and that Hercules of Tyre brought the first Colony thither."—"He further observes, that he readily discovers the Erse and Irish to be the remains of our old British race, who built *Abury* and *Stonehenge*, and are buried in the magnificent Barrows around there."

The latter part of the Doctor's conjecture I believe to be perfectly right, and that the Erse and Irish were the inhabitants of Britain before the Cummerig or Welch—and that they built Stonehenge was the tradition of the country, when the Saxons first possessed Britain, is clear from the Saxon Chronicles quoted by Abp. Usher.

But as to the manufacture of Glass, I must dissent from the learned Doctor, that the Britons, meaning the Welch, were ever possessed of that art. It is evident from the venerable Bede, they were ignorant of it: his words are too explicit, to admit a doubt. "Anno 4to. Ecgfridi Regis A. D. 674. Benedictus Biscop Abbas Minumathensis, Galliam petens, Cæmentarias abstulit, qui lapideam sibi Ecclesiam juxta Romanorum morem facerent. Perfecto opere, misit Legatarios Galliam, qui Vitri factores adducerent, Britannis incognitas artifices, ad cancellendas Ecclesiæ fenestras."—And Stubbs in his Acts of the Bp. of York says, that Wilfred jun. who died A. D. 711, was the first that brought workers in stone and glass windows into England.

If the Welch Britons had ever possessed this art, they would not have lost it, because glass beads was an ornament of the Sacerdotal dress of the British Druids; we may therefore conclude they purchased them of the

(f) Min. of Antiq. Soc. London, 19 Mar. 1762.

Erse or *Irish*, or of their allies the *Doritis* settled in Gaul.

It is not presumption to derive these Oriental names from the Scythick or Irish language; the Scythians we treat of were Persians and Parthians, and their language was Phœnician, Syrian or Chaldaic. *Lingua vel una Syriaca seu Chaldaica Parthis, Medis, Persisque necnon & Elamitis communis erat.* (Thommassin Gloss. Un-Hæbr. Præf. 9. 14.)—Hæc autem Syriaca seu Chaldaica lingua ea est; quam paulò post Babylonice captivitatis tempore sponte & ultro Judæi omnes didicerunt. (id. ib.)

In vain do the Erse and Irish endeavour to boast of their antiquity over each other; both were in possession of the Britannic Isles at the same time; both were driven to their present abodes in the same instant. One, inhabiting the Eastern Island, called himself *Albanich*; the other, inhabiting the Western Island, properly named himself *Iarnaach*, or Eirineach; but both preserved the general name of *Gaedhl*, or גַּדּוּל Gadul, i. e. the descendants of Japhet, by Magog, to distinguish themselves from the Sons of Gomer, &c. with whom they mixed in their migrations. In vain do the Scots make a distinction betwixt *Gaodball* and *Gaël*; their ancestors wrote it *Gædal* and *Gaodhal*, as the Irish, but by a vicious pronunciation, not long introduced, the *d* was aspirated and lost its sound (g).

“Iar-ghael (properly Iar-gaedhil), says Dr. Macpherson, is that division of the Western Highlands which is partly comprehended within the County of Argyll. It plainly signifies the Western Gael, or Caledonians, in contradistinction to the Picts and Caledonians, who possessed the *East* coast of Scotland.” Can there be a stronger proof of our derivation of the name Caledonia?

(g) By Gal or Gall, the Erse and Irish mean a foreigner; hence, in all their writings, Gall an Englishman or low country Scotchman; Galldaich, the low country of Scotland. (See Shaw's Dict. of the Erse and Irish) Guuidhy, Scotia, or Hibernia. Lexicon Geogr. Ferrarii.

“They

“ They never called themselves Scots,” the Doctor says; yet he informs us, “ that the procurators, sent by the states of Scotland, to plead their cause against King Edward, before the Court of Rome, contended strenuously, that the Scots were descended from Scota, the daughter of Pharaoh King of Egypt. That this Scota came into Scotland, together with her son Erc, whom she had by Gathelus, or Gadelus. That Argadua, or rather Iarghael, derived its name from the progeny of that son and father. In fine, that the old name of *Albania* was changed into that of *Scotia*, as soon as the Scots were settled in that Island; and the Scots did, ever since that period, retain their name and independance, while the Britons of the Southern division changed their name and masters frequently (h).”

This is the History of the Irish, and of all the Gael-hal. In the following pages we shall shew the allegorical meaning of Scota, Pharaoh's daughter, and the true derivation of the name of Scythians.

If this was not the general antient history of all the Southern Scythians, how comes it that the Caledonian history should correspond in all particulars, fabulous and real, with that of the Irish? If the Caledonians had really lost all records of their origin, can it be thought that so wise a people would, in the 13th Century, have borrowed of the Irish a history, that in all appearance is full of Romance

The fact is, it was the tradition of the bards and seanchuichs of both nations, who were one people from their departure from the Caspian Sea (many ages before the birth of Christ), till the 16th Century of the present *Æra*, when it was thought proper to make a distinction through national prejudice.

Very little is to be found in history, sacred or profane, of the Sons of *Magog*, expressly by name; all agree that he was the father of the Scythians, and originally planted in *Armenia* with *Meshech* and *Tubal*.

(h) Dissertation, p. 14.

Berosus, a Chaldean by birth and a very ancient historian, affirms, that *Scythia* was the first King of *Armenia*; and that his history was collected from the books of the *Scythians* and *Chaldeans*. From hence they extended into *Mesopotamia*, *Bactria*, and Eastward to *Hindoghan*, *Tibet*, *Tartary*, and to *China* and *Japan*. Sacæ, nam & Bactrianam occupaverunt, & optimam Armeniæ telurem, quam a se Saccasenam denominaverunt (i).

The Brahmins are supposed by Mons. Bailly to have been originally from Caucasus, and lastly from Babylon; and the Missionary Father Georgius proves the Tibetans to have been Scythians. In my opinion both these people proceeded from that mixture of Scythians and Dedanites recorded in the Irish history. The Dedanites are called *Tuatba Dadann*, the descendants of Cush; and they accompanied the Scythians westward to Phœnicia, and thence to Spain and to Ireland. The Books of the Brahmins relating to Philosophy are said to be written in Chaldaic. In the Min. of the Soc. of Antiq. of London is the following extract of a letter from a merchant in the E. Indies, to his friend Mr. Hollis, dated Benares, 2d Dec. 1765.

“ *Casbi* is the University of the Bramins, situated on the S. Side of the Ganges in a fine Country, 600 miles from Bengall.—The city is large, well built, the houses of hewn stone. The inhabitants are much more conversable than those of the province of Bengall. Among them are said to be many men of learning, who teach the Hanscrit and Persian languages. But what is most extraordinary, there are some who study the *Chaldaic*, in which it seems their Books of Physick are chiefly written. (Min. A. S. 19 Feb. 1767.)

The Empire of the Scythians over Asia was 1500 years anterior to that of the Assyrians (k). The Scythians having at different times very remote, possessed different parts of Asia, their Colonies frequently changing

(i) Strabo, L. XI. p. 511.

(k) Recherche sur l'origine des Arts de la Grèce. The Arabian writers are of the same opinion, as we shall shew hereafter.

their name, easily lost the remembrance of their origin (l). The Scythians conquered *India* and *Asia* before the time of Abraham, the father of the people of God. He is modern comparatively speaking with the *Sacæ* : with them we must seek for the most remote antiquities, and their history is the most ancient of all histories (m). The *Monguls*, descended from the *Sacæ*, live at present in the same Country possessed by their ancestors. The *Kalkas*, a tribe of the *Monguls*, inhabit the ancient *Serica*, watered by the *Kerlon* and *Salinga*. These *Kalkas* extend to the *Indias*, to *Thibet*, and to the frontiers of *China* (n). The *Japoneſe*, descendants of the Scythians, still preserve the name of *Sacæ*, in *Sakai* one of their principal Cities. *Nangan-Sakai*, *Amanga-Sakai* mark the *Nang* and *Amang* of the *Scythians*, from whom many of the Mountains, Rivers and Tracts of Country of Japan, have taken their denomination.

Armenia was originally of great extent ; the Irish history extends it from the *Caspian* and *Euxine* Seas to the junction of the *Tigris* and *Euphrates*, and from the *Tigris* West to the *Mediterranean* Sea. De Herbelot says, that the Eastern people often gave the name of *Armeniah* to those nations, the Greeks and Romans called *Parthians*, or *Persians*, for both derive from the same Origin ; the letter *th* is pronounced as *S*. by the *Turks* and *Persians* ; and in another place he says, the Country of Armenia was the ancient Parthia.

ארמניה Atminah, (Armenia) Vir Gog nuncupatus, ex Magoga Provincia (Dav. De Pomis. p. 16.) The Magogians were Scythians. Armenia unde primum hebraizantes populi prodierunt. (Thommassin.) They spread from the N. E. Coasts of the Caspian Sea, between 40 and 50 .

(l) Idem.

(m) Idem.

(n) Idem. This author is supported in this settlement of the Scythians in Japan by several Arabian writers, and by Dr. J. G. Scheuchzer in his History of Japan. The Doctor had resided in China and in Japan, and having shewn that they differed from the Chinese in language, religion, manners, and customs, draws their origin from the Northern banks of the Caspian sea. See our collation of the Japoneſe and Irish languages. Collectanea, No. X.

degrees

degrees of N. Lat. as far as the borders of Kitaja. The Tartars of Casan, the Boscarian Tartars, the Dagastan and Nagajan Tartars are all descended of these Scythians. The Kisibbles or Noblemen in Persia value themselves mightily upon their being of this Turcoman or Scythian extraction. The famous Tamerlane was an Usbekian Scyth, and the Ottoman Emperor, the Great Mogul, and the K. of Sopra, are all of this extraction: these Scythes were the mother of many glorious nations, a nurse of illustrious heroes, and a stem of mighty Monarchs.

Arminah the Arabic name of Armenia. This district, according to Eastern Geographers, is much more extensive than the Country so called by Europeans, being in general considered as nearly the same with ancient Parthia. Richardson's Arab. Dictionary. See also Moses Choronenfis.

Hieronymus & plerique Hebræorum, omnes Aramæos Syros esse credunt, ab Aram filio Semi genus & nomen sortitos. Quod quia bis per omnia cum antiquorum pugnat sententiam, quam Plinius è monumentis vetustis in lucem revocavit, viz. "ultra sunt Scytharum populi, Persæ illos Sacas in universum appellavere a proxima gente, Antiqui Aramæos."—Quò tamen utrique parti sit satisfactum, concedamus Aramæos alios esse ab Armenis, & eos quidem quos Græci Syras vocant, Hebræorum lingua Armæos, ab Armo dici: illos autem, quos Scythas nominamus, antiquitus dictos, & illos quidem Aramæos, esse; verùm non Hebraica, sed sua, id est, Scythica lingua—constitendum erit a Judæis totam *Scythicam*, *Armeniam* vocari. (Goropius Becanus Indo-Scythica L. 5.

Our Magogian Scythians thus seated on the Caspian, Euxine, and Mediterranean Seas, and on the great Rivers, Euphrates and Tigris, and on the Persian Gulph, were by necessity, the first navigators. The first boats were simple, made of a tree, hollowed to contain one man; these served for inland navigation: hence עץ Es, a tree and י Si, a ship, is written Esf or Essi in Irish, which signifies a ship.

ת"ז Tzia. Sia. Lat. Siccitas.— ז"י Si. Navis. pl. ז"י Siim Naves. item arida, deserta loca. Metaphor. Barbari, feri, desertorum locorum incolæ. Fera animalia. Quid enim feris vel desertorum locorum incolis, cum navibus? Sed tanti visum non est prioribus scriptoribus. ז"י Si, Navis, non ineptè forsan duceretur à ז"י iasa (facere) eliso י, vel ab ע"י Ef. Lignum. (Thomassin. Gloss. Lex. Hebr.)

Hence the great Navigator of our Scythians was named *Miles*, the Hero of the Ship, (i. e. Hercules) synonymous to *Siim Breac*. *Miles* Septentrionalis est, notior sub Herculis nomine. (S. Jerom. Edit. Veron. tom. 1. c. 672.)

Miles est une constellation Septentrionale qu'on connoît sous le nom d' Hercule. (Religion des Gaulois. Tom. 1. p. 440.) (See Chapter Milesius.) The first Etruscan King after the fabulous times is said to have been *Meleus*. He led the Pelasgian Colony to Spina and to Spain. Herodotus mentions him, finds him there under the name of Melesigenes, and thinks it was Homer. (See Collectanea, No. 13. Pref. lvi. Heliadius tells us that a man called *Oes* who appeared in the Red Sea, with the tail of a fish, taught Astronomy and Letters (o). Thus says Sir J. Newton they painted a Seaman. *Oes*, *Eubadnus*, and *Oannes* seem to be the same name a little varied by corruption, and this name seems to have been given in common to several seamen, who came thither from time to time, and by consequence were Merchants—so that Letters, Astronomy, Architecture and Agriculture came into Chaldea by sea, and were carried thither by seamen, who frequented the Persian Gulph (p).—Thus *Osar-siphus*, *Uforthon*, *Ofor-chor* is the Hercules Ægyptius of Manetho (q). The name *Ulysses* seems to be compounded of אולא *Aoula*. princeps, & ז"י Si. a Ship, and Hercules may derive from *Aireac-Aoul-eff*. i. e. primus Rex Navis.

(o) Photius, p. 1594.

(p) Chronol. p. 231.

(q) id. p. 237.

So אלף Alpha in Chaldee is the trunk of a tree, and a ship; hence the עש-איש Es-ais, i. e. the ship-man, or tree-man of Sanchoniatho, the *Ufous* of Philo, having taken a tree and broke off its boughs, first ventured upon it in the sea. *Crann-snamb*, i. e. a floating tree, is a common name for a boat in old Irish.

The twisting of the small branches into a kind of wattle, and covering them with the hide of a cow or a buffalo, was the next and most useful contrivance for inland navigation. With these they crossed the Euxine and Caspian Seas, and even ventured on the Ocean, as the Irish of the Western Coast still do, in the same kind of boat. Hence Scoth, Sgoth, or Scuth, signifying small branches, or wattles, that is, small branches interwoven (Arabice *Sachus Virgas*) might also signify a skiff or ship, the name being applied, from their use.

But the true derivation of the name *Sacæ* and *Scuthi*, i. e. Ship-men, Navigators, or Swimmers, I think, is from the Oriental שח שachu, שחור Sachuth, *Natatio*, from שחח Sachah, or שחח Sachah natavit; Syriaic שחח Sacha (r) natavit, remigavit aquis: it also signifies profunditas; and shields being made of wattles covered with hides, we have שחח Shacha, שחח Shaeta, Gabata, Scutella, whence the Irish *Sciata*, *Sciutha*, a

(r) Hence the *Shows* of Barbary; a colony of Scythi from the Caspian and Euxine seas, who peopled Africa, under Nemed, a Scythian. See Sallust Bell. Jug. c. xxi. These people call themselves *Amazigh*, a corruption of the Old Arabic and Persian Almazun, Naucleri. (See Goliuz in V. Oman.) We shall treat fully of this people hereafter. They were navigators and merchants, hence their Hebrew name *Mabar* corrupted *Maur*, from מחר Mahar, pretium, merx. mercator, et מנה Tana mercede conducere, whence *Mauritani*. Hence their metropolis was named מנה Tagger, negotiator, Irish Togra, Græce Τύγρις, now Tangier. The celebrated emporium of Africa; and by transposition of Letters we have the English *Truck*, i. e. traffic, and probably it is the origin of the name *Turk*. Irish *Togra* and *Torc*, traffic, forum. Suo Gothice *Torg*, forum; cæteræ dialecti Gothicæ omnes voce hæc carent, quod facit, ut tanto obscurior sit illius origo. (Ihre) Apud Polonas *Targ*, apud Russas *Torg*, mercem, nec non mercatorem et item forum denotat. (Bohorizii Litt. Carniol. in Præfat.) Hence Hoff says the *Shows* are composed of Gætulians, Numidians, and Turks. Q. Does *Thor* the Northern Mercury derive from this word?

shield,

shield, a twig basket, or any thing concave like the ancient target. The word is used, in the Oriental tongues, to signify whatever acts in, or upon, water; it signifies also to wash, מרחו Sacha, lavit, ablutus fuit, quia natator non natat, nisi lavet (Schindler.) מרחו מי Mi Sachua, navigable rivers, deep waters, which cannot be passed without a boat, or by swimming.—Quas sub pede transire non poterat, sed natando trajiciebant. מרחו מרחו Mscutha, balneum—and hence the Scythian or Irish *Scuth*, *Scudb*, a ship, the Egyptian σκευττα skeitia, rates, naves planæ (Kircher) and the Turkish *Saica*, Navigii genus, vulgò Saique, (Du Cange). Scytho Scandicè, *Skaid*, Langbaat ella Skuta, Navis longa. Ibid. Skaid, Skana, Skuta, rodarferior (Verelius. Lex.) In monumentis Anglo-Saxonice Navigii genus nominatur *Scithb*, appellatum, sed quod hoc pertinere, non autumavero (Ihre). *Scithb* α σκυτος, Corium ut navigia corio induta (Junius).

In like manner, the words signifying a hide, do also signify a boat, as σκυλαι, Coriarii; σκυθρωπις, Coriarii Urbs, Scythopolis. In Irish, Bolgh, Bolo, a hide from בלג bolgh tegere, whence בלג Bolun, a hide; and this word gave name to the Belgi or Scythians, on the Caspian Sea, and to the river Bolga or Volga, because inhabited by these Scythians, who passed westward; whence *Phlagh* in the Armenian, *Fluk* Arabicè, *Vlog* Sclavonicè, and *Filuka* in Italian, a ship. Gr. B. βάλαν, Navis, Scapha (s).

A mo-

(s) The Celts or Gomerites, and the Scythians or Magogians, were both named Belgi or Belgæ, from the invention and use of the boat or ship covered with Hides. Why may not the Keltos or Celts have derived their name from another invention in boat-building, that is, from the Phœnician or Hebrew Kala Ets? קלה Kala, signifies, assure, torrefacere, and עץ Ets a tree. קלי Kali et קליה Kalia, tostum, whence the Latin Culina, and non a colendo igne, ut ait Varro. (Tomassin. Gloss. Hebr.) From the Oriental Kala, this learned Etymologist derives Κάλυψ, Lignum. Κάλυψ, Chalybes, ferrum, scilicet ignitum; et Χιλαδίου, Chalandum, Navicula ad incendenda omnes alias, hinc Chalannus. Calannus, Media Lat. dictus, Gallice Challan, *bateau challan*. A קלה Kala est Saxon, *Caele* Angl. Keel, Gall. Quille, Hisp. Quilla. Forfan et hinc Chaloupe, Navis minor (Tomassin).

If then the Greeks adopted the Scythian and Oriental word βάλαν, i. e. Navis from Belg, a boat covered with hide, whence Belgæ; by the same

A modern Lexiconist (Willmet Lex. in Coranum) has given the Arabic word a different explanation, viz. fluk, and Chald. פֶּלַךְ plak in gyrando, circumvolvendo, fororiantes mammas habuit Virgo. Navis gyrando. spec. arca Noachi, tumentior rotundiorque pars cujusque rei—true, our bolg signifies a swelling or rotundity of any kind; but the application of the word to a ship can have no reference to Noah's ark.

Coth, Corrach, Croich, in Irish, signify also a hide and a boat; hence the Magogians, or original Scythi, and Inventors of this kind of boat, called themselves, or were called *Aiteach-Cothi*, i. e. the Old Navigators or Ship-men, a name corrupted by the Latins into Attacotti; hence the Oriental מִכְתָּח M-Cutha Navis; Ægypt. Katoa. Sic Kitii populi Scythiæ circa mare Caspium apud Strabonem: nec aliunde nomen hoc, quam a *Kithius* hodieque *Cataini* (Boxhornius)—hence *Cothi*, *Gothi*, *Getae*, were synonymous names of the children of Gomer and of Magog, confused in succeeding ages by a mixture of the *Scuthi*; whence Syncellus Σκυθαί, ἡ Γερδοὶ λεγόμενοι ἱσχυρίαι. Scythæ, qui etiam Gothi sua lingua; & Tribellius Pollio Scythæ, i. e. pars Gothorum Asiam vastabant: the Greeks and Latins knew not how to make the distinction, which caused Salmasius to ob-

same argument, they might have given the name *Keltai* to the same maritime people, who we know did also construct boats, by burning the tree hollow by fire, which operation would be named by the Orientalists קַלָּה־עֵץ Kalah-ets, and by the Greeks might have been corrupted to *Keltai*, i. e. tree-burners, for making boats, in the same manner they formed Κῆλον Lignum; yet I must own, that *Kalon* is in my opinion formed of the Scythian *Kale*, Arbor; and not from *Kala*, ardere; hence in Arabic *Kalas*, navigavit. So in the Suio-Gothica, Ek, an Oak, forms Eka, and Ekstock, a Ship, a boat. Scapha; inde dicta quod ab *excavata* robore confecta fuerit, quod genus navigiorum sine dubio omnium antiquissimum fuit, et quo præcipue usos fuisse veteres Gothos, et Germanos, apud auctores, relatum legimus. Arrhianus de expedit. Alex. M. p. 9. Edit. Gronov. nominat eorum ἐλὶα μωροζύλα, quorum apud Getas πολλὰν ἐξωπλίαν fuisse dicit. Plin. L. XVI. c. 40. Hist. Nat. perhibet Germaniæ prædones singulis arboribus cavatis navigasse, eorumque quasdam triginta hominum tulisse. Nec dubito, quin veterum caudicæ ejusdem formæ fuerint, de quibus A. Gellius. Seneca de brevitate vitæ, &c. ibi notas. (Ihre. Gloss. Suio-Goth.)

serve,

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serve, hoc nomen Σκῦς varie a Græcis enunciatur est, & multas μεταστάσεις incurrit : nam Σκῦς, Γίης & Γέρδος idem est.

Thus also the Gomerites named one tribe of themselves *Brigantes*, from their being shipmen, and using a vessel called Brig or Brigantin. (See the conclusion of this Introduction.)

Si tanto autem in pretio studiose habentur vetera Principum numismata, aut nummi eorum imaginibus insculpti ; quanti estimanda sunt vocabula longè numismatibus quibuscumque antiquiora, quæ licet magis fluxa ac fragiliori commendata metallo, hæcenus tamen linguæ ; mundo ipsi pœnè cœvæ vestigia servant.

Hence the general name of these people was Scuthi and Go-im ; that is, Shipmen and Seamen ; and hence *Goin* and *Cutbei* are used by the Hebrew writers to express *foreigners*, or people that came from another country by water.

In like manner the ancient Persians were called *Agem*, that is, Japhetans, from *Aigh*, the Armenian or Scythian name of Japhet : the Arabs converted this word into an opprobrious meaning, and signified thereby Barbarians, but it really means no more, than those nations which are not Arabians by birth or origin, and in particular the Persians, and all comprized under the Persian Empire. The Persians called their ancient Kings *Molouck Agem*, King of the Japhetans ; they would not stile their Kings Barbarians.

The posterity of our Magogians navigated the Euphrates in these Skin wattled Boats, in the time of Herodotus, who, in his Clio, gives a very particular account of them. “ The Vessels, says he, that descend the river to Babylon, are round, and in great measure composed of skins.

“ For when they have cut the ribs out of willows, growing in the hills of Armenia, they cover them with hides extended on the outside to serve for a bottom, making no distinction of stem or stern. In these vessels, lined with reeds, and freighted with merchandize, and especially with casks of Palm Wine, they venture
“ on

“ on the river. Two men standing upright, with a pole
 “ in the hand of each, one pulling-to and the other
 “ putting off, direct the course of these boats; some of
 “ which are very large, and others less: but the most
 “ capacious carry the weight of 5000 Talents (about
 “ 160 tons). Every vessel has an *Als* on board, and the
 “ greatest more. After they arrive at Babylon, and have
 “ disposed of their goods, they sell the ribs of the boat
 “ with the reeds; and leading the hides on the *Asses*,
 “ return by land to Armenia, the River not being na-
 “ vigable upwards by reason of the rapidity of the
 “ stream (c).” Herodotus does not mention how these
 Hides were put on; they were sewed together with strong
 woollen yarn, as practised at this day in the West of Ire-
 land; and the Omanites of Arabia, the descendants of
 our Magogians, continue at this day to sew the planks of
 their Vessels together, as we shall hereafter have occasion
 to mention.

In fine, these Sons of Japhet, being by situation and
 by necessity (on the banks of the Caspian and Euxine
 Seas) *navigators* and *fishermen*, had the honour of giving
 names to ships and boats of all manner of construction,
 being originally of their invention; and the names of
 navigating vessels in all languages are to be traced in
 their dialect, even at this day, namely, in the *Scythic*,
 and all its variations. The Hebrew, Chaldaic, Arabic,
 and all the European dialects retain these names, and
 the inventors are still known by the name of *Scutbi*, in
 honour and in memory of their invention.

Can there be a more honourable name than that of
 a SCOT? Has any nation contributed so much to the
 use, or to the luxury of mankind, or to general know-
 ledge, by bringing the learning of the world to one con-
 centrical point? What nation on earth have so great a
 right to give maritime laws to all the world as the Sub-
 jects of the King of Great Britain, the descendants of
 these *Scutbi*, or Shipbuilders, and Navigators—Masters
 of the Seas these three thousand years?

(c) Littebury's translation, p. 122.

The Turks descendants of these Magogian Scythians, have always kept up this title of Sovereigns of the Seas. The Legends on the Coins of the Turkish Emperors run thus :

Soultan el Bereïn uc Hakkan el bahrein : i. e. *Rex Terra et IMPERATOR MARIS.*

The Breber or Amazig of Barbary, the descendants of the old Numidians took this title also ; but when the Moors drove them to the mountains, and usurped the sovereignty, they assumed the title, and we find round the Tunifians coins of a modern date.

Sultan
Elban Uhhakân
Elbahr ben Elsultan
Achmet. 1139.

Ben Mohamed
Chan Garbes
Thofeb fi
Tunis.

Rex
Terra & IMPERATOR
MARIS, filius Regis
Achmet. 1139.
Qui respondet
An. Chr. 1726.

Filius Mohamed
Princeps Garbafis
causa in
Tunis.

When our Nemedians passed from Africa to Spain, they preserved the title, fabling that Siim Breac (or Hercules) was married to the Sea, to Erythra (Arthrac) the Ship, &c. When this colony passed to the Britannic Isles, and the Tyrians and Carthaginians were seated in Spain, they usurped the title ; but, with the Scoti or Scythi of the Britannic Isles it has invariably remained. Their countrymen, seated at Croton in Italy, preserved the title, and from them it descended to the Etruscans, fictitiously forming the name of the Voyaging Hercules, by two old Scythian words, viz. *Fear*, homo ; *Taom* or *Taoman*, Oceanus, whence *Vertumnus*, in Etruscan, signifies Neptune, Hercules the Voyager, &c. &c.

The

The Magogian-Scythian language originally varied very little from the Hebrew and Chaldee. Even the North-Western Scythi, who took on them so many names in their emigrations from the Caspian Sea by land to Europe, yet boast of the name of *Scythi*, and retain most of the words relating to this Art, somewhat corrupted, though they have entirely lost many others.

For example. The *Scytho-Scandians* retain the following names for a Ship, as we learn from Verelius. Karfi, Afkur, Skuta, Sneckia, Byrdingur, Skeid, Okga (p) (the Uig of the Irish, and the Ogyges or Noah of the Greeks) Busa, Knot, Kugg, Kuggur. The Islanders have Skeid, and Jackt, a corruption of Sacha, Sachut, Scuth.

The Suio Goths have Skuta, Julle (softened from Gaul) Naler. Flaccus L. 1. Argon. says, the Phrygians called *Julas* those ships the Greeks named γαῦλος, gaulas; hence the *Jolly boat* of the English Navy. Festus says, the Latin *Agyale* was a fishing vessel; the modern Latins wrote it Ciula. The Author of the Life of Alfred informs us, that King built ships called *Ciula* or *Galeje*.

Bonde is another Suio-Gothic name for a Ship. Junius says, it was the same as the Karfi, or Carbh of the Irish, and the Caravell of the English, and the Carabus of the Latins. Isidore thus describes it. Carabus est parva scapha ex vimine facta, quæ contexta nudo corio, genus navigii præstat—it was then our Skut, the Arabic and Indian *Grabb*. Tacitus says, the Scythians called them *Camera*, i. e. houses; so in the Syriac, Noufa, Navis, templum; he describes them to be built artis lateribus, lata albo, sine vineulo æris aut ferri connexas. Hence the Suio-Goths distinguish them by *Jag-bændu*, from *tag*, funis, with which they were sewed; and by *Sin-bundin*, nervis constricta scapha; and by *Skus-bændh*, that is hide sewed, or with thongs cut out of hides. These they distinguish from *Eck*, *Ekior*, *Ekstockar*, or War Ships made of trees or planks, whence *Xeb-eque*. The northern Lexicons derive *bonde* from *bindu*, to bind; it is evidently

(p) Okga, Uig, Kugg all derive from 𐌺𐌿𐌸𐌿𐌸𐌿𐌸 rotundus. See Tommassin, p. 324. Hence Cock-boat.

from the Hiberno-Scythic *bunadh*, to build, to construct, whence *Curach-bunadh*, to build or construct a Ship of hides; this formed the name *Corrybantas*, part of the Dioiscuri, who were supposed by the Greeks to have been the first Ship-builders. Arabic *Currah*, Navis longa; hence *Coirce*, the city of Corke in Ireland, from a settlement of the Scuthi, famed for this naval architect; the City still retains a Ship for its arms or insignia. So in like manner *Bonde* is an honourable family name among the Suio-Goths, carrying the same Armorial, viz. a Ship; Chaldaicē כורבנא *Khor-bana*, to build with hides; hence *βοιόμας*, *οικίας*. domus, from the last comes the Gothic *Ek*, a Ship; so *Long* in Irish is a Ship and a House; it is the same in the Chinese, who borrowed it from the Japanese, originally Scythians from the Caspian Sea, by their own historical accounts.

Of these confuted, or sewed Vessels, Homer is to be understood as Pliny explains the passage, L. 24—9.— Thus again Antiphilus in Anthol. Græc. 57.

Γόμφος δ' ἐκ ἱτιναλὸς ἐνόηκασιν ἑδὲ σίδηρος,
Ἄλλὰ λίνω τοίχῳι ἀρμονίῳ δίδεται.

Non clavus æreus nec ferreus est in navibus,
Sed laterum compages lino vincitur.

The Finns carried the art with them; they built vessels of this kind to hold twelve rowers on each side, as we learn from Sturlon. T. 2. p. 324. “Bina navigia per
“ Finnonnes prope lacuum sinum sibi construi curavit Si-
“ gurdus, quorum asseres animalium nervis jungeban-
“ tur, nullis compactæ clavibus ferreis: interiora navis
“ cum falce saligna ligebantur: duodecim utrinque ad
“ latera confidentibus viris remigatoribus.”

The Tyrians, neighbours to our Scythi, seated at Dor and at Bethsean, or Scythopolis, soon learnt this art from them; using the word *ἡρῶσαρ*, for *ἡρ*, *khur*, a hide, for they are synonymous; they formed *ἡρῶσαρ* *sapan*, textit, obtexit, *Sepina*, Navis, propriè magna & tecta. Hence, finding
our

our Scuthi seated at *Arthroch* or *Gadiz*, and that it was so named from the Irish word signifying Shipmen, (whence the Greeks called it *Erythrea*); they, ambitious of the honour of being thought the only Seamen, named it *Sapan*, or *Span*, whence *Spain*, *Hispania*. In the same manner they translated the Hiberno-Scythian *Tartess*, and *Tarshis*, i. e. ultima habitatio, ultima Colonia, into עברא (q) *Ibereai*, whence *Iberia*, as *Festus Avienus* honestly has proved, of which hereafter:—from this שפ or שפ Sap, or Schap, comes our *Scip*, *Ship*, &c.

That these kind of Ships were in use over the Globe, from the Western Ocean to the Nile, is elegantly handed down to us by *Lucan*, L. 4. v. 130.

Utque habuit ripas Sicoris, camposque reliquit
Primum cana salix madefacto vimine parvam
Texitur in puppim, castroque inducta juvenco
Vectoris patiens tumidum superenatat amnem.
Sic Venetis stagnante Pado, fusoque Britannis
Navigat Oceano: sic, cum tenet omnia Nilus
Conferitur bibula Memphis cymba papyro.

Our Magogian Scuthi, or Ship-men, being seated in *Armenia*, recorded the resting of the Ark, giving the name of *Leaban*, *Leabarn*, *Baris*, *Grad* (r) or *Garrad*, *Corrac*, &c.

(q) N. B. Eorp-aol in Irish signifies the Western Country, i. e. עורפא Regio ad dorsum.

(r) Labean from לבן, *Arbot*. *Baris*, from בוריס *Corium*, בוריס *Coriarius* Græc. *Suprac* בוריס aptavit *Corium*. Syr. *buris*, *Coriarius*. Arabice, *barj*. *Nauta pirata*, *barjat Navis magna bellica*. (Gigg. Cast.)

Talmud: מברין *Corium*, pannem. *Perficè*, *Berza pannum*, *Suprac*. Neptune was named *Scyphus* and *Scythius*.

Arab. *Sheza*, a kind of a ship, name of a tree.

פסל *Pesil* idem quod פסל *Pafal* or *Pafal*, decorticare, hinc φαίματος, Lat. *Phazelus*, *Navis modica*, cujusmodi olim fiebant ex uno arboris trunco dolata et sculpto, vel etiam ex cortice, נאם פסל *pafal*, dolare, sculperè, (Thomassin) and by change of letters פסל *sepel*, *Vas magnum*.

Copticè, *Efor*. *Mercator*, *navigator*. Irish *Eis*.

Copt. gol. *egeou*. *Naves*. Irish *Uige*.

The Egyptians say, the art of using the wind by means of sails was exceeding ancient. They give the honour of this discovery to *Isis*; and
d a fys

עַרְכָּא. (all signifying in Irish an Ark, Boat, or Ship), to such mountains on which it was recorded the Ark of Noah rested; and at the same time adopting his name *Nasi*, to signify a Ship or a Mariner (s). Hence the corrupted names, *Carduchi*, *Cardai*, *Cardyai*, *Corduani*, *Gordi*, *Curdi*, and more correctly by Al. Polyhister, *Corcyrai* (t), i. e. the mountains of Arrarat. From *Nicol Damascenus* we find this mountain was also called *Baris*. "An a Græcis apud quos Βαρις barbari navigii genus est, aut ab Armeniis qui Deam coluerunt hujus nominis," says Bochart, from this passage of Strabo, "Abus mons est prope viam qua itur Ecbatana, præter Baridis deæ templum." We shall hereafter shew that *Barr-eas* was *Luna*, and that the Egyptian Isis received her honours as a Navigator from the Irish word *Efs*, or *Isi*, a ship. Bochart thinks *Baris* may be a corruption of the Hebrew בְּרִית *berith*, i. e. fœdus, *Quia in illo ipso monte Deus fœ-*

says Gouget, over and above the little credit which is due to the greater part of the history of this Princess, we shall prove that this discovery cannot be ascribed to the Egyptians. It is evident, that having learnt the art from the Scythians, and adopted the word *Efs*, a ship, they ascribed the honour of the invention to their goddess Isis. See also, *Ann. Reg.* 1769.

(s) נָוִי *Navis*.

(t) *Quia Arabice Corcur est navis prælonga; navis magna.* Bochart. *Carica navigii species, Navis oneraria, (Du Cange,) used in Richard II.'s time; Caricum, onus, id. whence cargo.*

In the history of Armenia by Moses Choronensis, we find the Bolgi or Bolo, under the name of *Acrad*; this in Arabic is the plural of *Curd*, or the Curdi of Kurdistan, and in the Persian history they are said to have descended the Euphrates and Tigris, and settled in *Cutba* or Nabath of Babylon; that is, says De Herbelot, about the Nabathean fens; and here they were distinguished by the name of *Zabak*. Some have thought that they were originally Chaldeans, and that they were named Keldan or Chaldeans, the Cashdanim of the Hebrews and Arabs. (D'Herbelot.)

We must here observe that the Nabathean Fens are said to have been called *Cutba*, and that an ancient King of Babylon there cut many canals from the Euphrates into the Paludes, and from thence into the Tigris. *Cutb* or *Curb* in Irish is a Canal; a fosse, a ditch; on this last branch stood *Apamia*, and at the forks of the Euphrates and Tigris stood *Corke*, or *Corche*, in Irish *Cuirche*, the city of Corke. Nimrod Gigas is effect qui effodit aliquot fluvios in *Al Irac*, quas deduxit ex Euphrate, et dicitur ejusmodi esse flumen *Cutba* in via *Cupbae*. (Ahmed). In Persic, Irac, or Erak, or Ark, is also a Canal, the same as *Cutb* in Irish, changed by the Arabs into Kusb,

dis

duis contraxit, non tam cum Noa, quam cum hominum genere universo, inde data in signum fœderis. This leads me to the true derivation of the name of *Armenia*. The Magogians or Armenians always recorded this Covenant of God with mankind, and annually celebrated the *Mion*, *Armion*, or *Breith*: and hence *Ar-mion-ia*, literally implies the country of the Mountain of the Covenant (u).

The Prophet Jeremiah records the Mountain of the Ark and of the Covenant, in chap. 51. ver. 27. "Set ye up the standard in the land, blow the trumpet among the *Goim*: prepare the *Goim* against her; call together against her the Kingdom of *Arrarat*, *Minni* and *Aschenaz*," for the Hebrew *Mini* the Chaldee has *הר מיני* *har-Mini*, the Mount of the Covenant. And here I must observe, that *Arrarat* is a Scythian name for the mountain of the Ship, for *Art*, or *Aorth*, or *Arth*, is a Ship, and *Ar* a mountain: in the Egyptian language *erbat*, as *gin-erbat*, navigatio, in Irish *Arthgim* navigare; for *gin* in Egyptian, and *gim* in Irish, is the verb *facere*. I am led to this derivation, seeing the Hebrew Etymologists have gone so much out of the way for an explanation of *Arrarat*, viz. *מַרְרָת* *maledictio tremoris*; aut ex Hebræo et Syro *maledictio*, five *lux currentis*: and we learn from *Hait-ho*, the Armenian, that the name of the mountain in their language is *Aurth*, which perfectly corresponds with the Irish *Aorth*, or *Arthrac* a Ship. So *Aothor* and *Eathar* form *Eatharac* a Ship, from *תורא*, *thera* pellis & ac water: hence the Phœnician Hercules was named *Melic-artus*, or *Melec-Aorth*, the King of the Ship, or the Sailor of the Ship (x): it is therefore probable that *מַרְרָת* was originally *מֶרֶת* the *Vau* being mistaken by Copyists for *ר* R (y).

The

(u) *Persicè* *Armun*, a pledge, an earnest, surety, stipulation, any thing by which a promise is confirmed (Richardson). *Armen*, name of a mountain near *Burfa* in *Bithynia*. (Do.)

(x) Hence *Melicerta* son of *Athamas* King of *Thebes*, was transformed into a Sea God: worship was paid to him by the Greeks, and games instituted to his honour.

(y) *Midaeritus*. *Plumbum ex Cassiterides insula primus apportavit Midaeritus*. *Plinius*, L. VII. c. 36. *Bochart* thinks this name is corrupted from *Melicartus* the Phœnician name of *Hercules*; but *Midaeritus*

Various are the opinions of the learned concerning the name *Scythe*. As to the derivation some give of it from shooting, it is easily determined whether it be well grounded or not. If it could be shewn that the Scythians used a word like this to signify a bow, an arrow, or to shoot, yet this would be of very little weight, as the people themselves testify that they did not call themselves Scythians on that account. Among the Greeks, this word signified neither to shoot, nor a shooter, not even in a figurative sense; Σκοδίζει, rather signified to carouse; and the Medes and Persians were no less famous for shooting than the Scythians; what reason then should move them to give their neighbours the name of *Shooters*? as if bows and arrows had been unknown to them (they called themselves Bolgi, and the synonymous word is σκώδαι, Coriarii). When Cyaxeres committed some youths to the Scythians for instruction, it was not on account of their being good marksmen, but because they were famous for hunting, to which shooting was not an indispensable qualification; and in the chase the Northern Scythians were known to excel, as much as the Southern Scythians did in navigation and com-

skiff, and Uairceas a cock-boat; says Keating, p. 148. *Kish* a small boat on the Thames—Scytho-Scandicæ *Kaus* ptilis. *Kh* in Arabic is a rock or impediment under water, dangerous to mariners, whence the *kish* a dangerous sand bank in the harbour of Dublin. The Cissii and the Cuthæ or Chutæi were the same people. Chutæi enim iidem qui Cissii, nempe Sufianæ incolæ ad ortum Babylonie. Bochart, Vol. I. l. iii. c. 5. ad ortum Babylonie, that is in *Oman*, where we place the *Cuthæ*. Cissii is from *Caus* a ship, or skiff; Uairceas, a long boat, a cock-boat; hence one of the Irish princes was named *Uairceas*, from his constructing a number of small vessels. See Keating, as above.

The Arabs would call these mariners or shipmen, *Græb*; they would call themselves *Carbas*, and *Carbanas*, and under this name we find them in *Agatharides*. His autem (i. e. Cassanitis) contigui habitant *Carbi* Καρβοί in continente, quam portus excipit profundus in quo plurimi fuerunt fontes; deinceps autem adhaeret gens Sabæorum. And Diodorus. Post hæc sunt Καρβοί *Carbi* dicti, quos sequuntur Sabæi, Pliny calls them *Carbani*. This mixture of people on the coast of *Oman*, particularly at *Tobasa*, is noted by the Arabian Geographer. Here, says he, are wanderers from every race. Bochart derives the *Carbi* from קרב *Kerab* bellum, and thinks they were a warlike people; we read of them in the history of the merchandize of the Red Sea, but I don't recollect the inhabitants of the coast were ever remarkable for military exploits. Scytho-Scandicæ *Karfi*; Anglo-Sax. Caravall, Navis,

mcrc.

merce (c). But they were all more famous for the Sword than the bow ; for Herodotus, in his account of the actions between Cyrus and the Massagetæ, says expressly, that both armies were equal whilst they used only their arrows, but that the Scythians turned the scale when they came to handle the sabres ; hence the Irish never named any of their princes or generals by any words implying bow or arrow ; but many were called Swordsmen, as Colpa-Cliamh, &c. &c. : or they named their Princes by some word betokening art, science, knowledge ; as Scal and Scalaith, which is the Phœnician and Chaldean ܫܠܫܐ Scal, intelligere, intueri, aspicere, considerare, attendere, animadvertere ; hence *Scal* signifies a Prince or Governor, and *Scal-iath*, a Lord of a certain district. Omnibus autem (Scythis) nomen esse Scolotis Regis cognomen. Sed Scythas Græci appellavere, says Hero-

(c) Mor an muirriuch im trath toinn ; i. e. they trafficked much by sea. (Liber Lecanus, a very ancient Irish MS. p. 18.)

This line of Japhet derive all their names from the sea or sea shores in profane history. Cumberland, by arguments not easily answered, proves Nereus of Sanchoniatho to be Japhet. (in Irish *Naoire* a sailor). The bishop also proves that Pontus was the son of Nereus. Pontus had two children, a son *Poseidon* or Neptune, (in Irish *Fosa-ionn* a dweller on the sea), and a daughter *Sidon*, who, being a charming singer, was the first who composed Odes (in Irish *fidneim*, to sing.) Nereus, Pontus, and Poseidon or Neptune, every body knows to relate to the sea and its sea shores.

The like confirmation we have from the Greek histories, that the line of Poseidon or Neptune is consistent with Sanchoniatho's genealogy here, making him the grandson of Nereus or Japhet. They own that Poseidon had seized on Attica by a stroke of his trident before Athens came there. In Apollodorus we find, that from *Oceanus* is derived *Inachus*, and in his line the eldest *Pelasgi* is placed very near the beginning. See Cumberland, Sanchon. p 259. 268.

The bishop, with good authority, has proved the Pelasgi or Psagi were Japhetans. All writers agree that they were Phœnicians ; consequently the Phœnicians were Japhetans, and not of Ham, as has been generally imagined, from the Greeks confounding them with the Canaanites, with whom they mixed. I judge, says Cumberland, that the prime families of Japhet and Ham were seated at no great distance from each other, and sometimes had fair correspondence, and sometimes fell into wars ; of friendly comport between them Sanchoniatho affords an instance in his own town Berytus, which he tells us *Crenus* gave to *Poseidon* and the *Cabiri*.

dotus

lotus (d). The name is pure Scythian, and descended to the Germans, Antiquissimum Germanicum vocabulum est *Scelto*, quod *Judicem* significat: Brabant mei hodieque *Scholtes* aut *Sceltes* dicunt. (Boxhornius. Orig. Gall. p. 97.) This, says Mr. Baumgarten, is no other than the word *Sultan*, which, among European and other adjacent Tartars, signifies no more than a Lord of the Country: The Scholati of Herodotus were, by his own account, of Royal extraction, and all of them were distinguished by a Royal appellation.

Baron de Tott. v. 1. p. 51. says the word *Sultan* is only title of birth given to the Ottoman princes born on the throne, and to those of the Guinguis family. How the Baron could make this mistake is inconceivable: if the Baron had recollected the Legends of the Turkish Coins, he could not have committed such a blunder. *Soultna el Bersin ve Hakkân el Babrain*.—Rex Terræ & Imperator Maris. The Tunisian Princes take the same title. See p. xxxii.

As to the name *Sacæ*, Mr. Baumgarten thinks it is derived from *su*, *soo*, *schu*, *ssata*, or *schat*, which, in the Persian, Turkish, and many Tartarian dialects, even so far as Hindostan, signify an hundred; and as it is well known, that a multitude is often denoted by a determinate number, so *Saca* or *Saga* literally signifies an hundred hords, but is understood to imply a people consisting of innumerable hords, which, says he, is certainly the proper denomination of the entire body of the Scythians. (c) This, I own, corresponds with Pliny's description; *Ultra sunt Scytharum populi. Persæ illos Sacas in universum appellavere à proxima gente, antiqui Aramæos: multitudo populorum innumera* (f); and with the Irish *Sgoth*, a multitude, Chaldee סגות. סגאות. סגות. i. e. Copia, multitudo abundantia, from the root סגן. Saga, augeri, abundare. We have given a derivation well adapted to historical facts.

(d) Lib. XIV. p. 226—50.

(e) Observ. on the Univ. Hist. Vol. II.

(f) Lib. VI. ch. xvii.

Ptolemy properly places the *Sace* in Bactriana; and as *Chomar* was their Metropolis, the Authors of the Univ. History say, these must be *Gomerians*.—We shall hereafter show that the Gomerians took a very different route, and that *Chomar* in Irish signifies a plain, or valley between hills, whence we have a *Bailo-Chomara* in Ireland, a Village so called from its situation; and this is the true Origin of the name *Cimmerii*, a people living in Valleys.

This confusion of general names made Strabo say, “ that the ancient Greeks called all the Northern Nations *Scythi* and *Celto-Scythi*, without distinction; but “ they knew little or nothing of these people, or of the “ Persians, Medes, or Syrians; and all they had written “ of them was mere fable. (g)”

In like manner the more modern Byzantine historians have confounded the Gothi, Hunni, Getæ, often calling them Scuthi. Vel verum ignorantes, vel interpeſtivam affectantes sermonis caſtitatem Scriptores Byzantini ſolent, ita et Gothi apud illos non raro Scytharum nomine veniunt. (J. Gotthilf Stritterus de Gothis.)

The learned Ihre makes the ſame remark, and in a former page we have ſhewn the cauſe of this confuſion.

The ſimilarity of languages between the ancient Getæ and the Scuthi deceived the Greeks, and in ſubſequent ages, that great body of Southern Scythians, who paſſed the Hellespont after the routing by Darius, imported into Thrace ſuch an abundance of Arabic and Perſian words, as renewed once more the Oriental dialect amongſt the Getæ. The Perſians, originally Scythians, (*Perſæ eſſe originitus Scythar.* Am. Marcell.) on the contrary had introduced ſuch a number of Gothick words, as to deceive the learned, who have eſteemed theſe nations of one Origin. (*Scythæ ſunt tam Perſæ quam Gothi Germanique,* ſays Mariham.) The Irish, originally a Scythian dialect, improved by the abode of the Southern Scythians, their Anceſtors, in Perſia and Armènia, comprehends the roots of all theſe languages.

The Author of the *Recherches sur l'origine & les progrès des Arts de la Grèce*, observes, "that the name of *Scolati* is anterior of that of *Scythi*, and that of *Sacæ* must have preceded that of *Scolati* since the prince that bore it was born of the *Sacæ*. The name of this people, so ancient, has never been changed, or at least has received so little variation, as to be discovered, not only in China and Japan, but also in every country they originally inhabited. The *Usbeck Tartars*, a division of the *Monguls*, call themselves *Zagais*; and their Country, of which *Samarcande* is the Capital, is called *Zagathaia*, or *Zagaia*, which is the same as *Sacæia*." We shall only add on this subject, that the learned Professor Bayer observes, that the word *Scythe* was unknown to the most ancient Greek writers, and that it is not of Grecian origin: and he adds, it was not the name the Scythians called themselves. Bayer is so far right, that they called themselves originally *Bolgi*, that is, Hydemen, because their vessels were made of Hydes, and the Greeks consequently call them *σκυθαι*, *Skuthai*, i. e. Hydemen, *Coriarii* (h), when these *Bolgi* had mixed with the *Dadanites*, and had traded to *Babylon*, where they sold the *Scoth* of their *Bolgi*; they then took on them the name of *Scothi* or *Scuthi*, the *Chaldean* name for a ship, and by this name they were known on the *Red Sea*, where they sailed the *Ægyptian* ships; hence the *Allegory*, that their King was married to *Scota*, a daughter of the *Ægyptian* monarch: as *Erythrus*, or *Hercules*, was said to be married to *Erytha*, i. e. a Ship. So we shall find *Niul* was married to the *Skeita* or fleet of the *Ægyptians*. They called themselves *Mil-efs* or *Lords of the Ship*, *Sailors*, whence the name *Milefs* or

(h) The Greek word corresponding to *Bolgi*, is *σκυθαι* i. e. *Coriarii*, whence *Stephanus* justly derives the name *Scythæ*, and *σκυθωπολις* *Coriarii Urbs*, i. e. *Scythopolis*. *Stéph. de Urb.* p. 246. In like manner the *Irish* *Escip. Scip. Skiph*, a ship is the *סִיפִּי* *Sichiphe* of the *Orientalists*, i. e. *Sicca-pellis* or *Navis-pellis*. See p. xxviii.

Mileſius (i), ſynonymous to Milecāurt or Melicartus, and probably Hercules is alſo derived from their *Arg-iul*, a ſailing by the Compaſs. The Compaſs is ſaid to have been known to the Chineſe 1115 years before Chriſt (Playfair); why not to the Tartars and Scythians? *Arg* is a ſhip, and *iul* is to turn round, it ſignifies alſo an index. *Earc* is the Heavens, and *Earc-iul* deſcribes the inſtrument turning to a certain point of the Heavens (k).

In like manner *Sūm Breac*, our Voyaging Philoſopher (Hercules) having ſettled a Colony of his Commercial people at *Tangi* or *Tangier* (called by the old Scythi, *Togra* or *Togar*, that is a fair, a Mart, by the Tyrians *Tiggir*) is ſaid to have ſlain *Antæus* and to have married his widow *Tingi*, becauſe *Tangier* was the Emporium of Africa, as Plutarch, Pompon-Mela and Pliny relate. An Irish MSS. called the Book of Leacan relates the care of the Ægyptian fleet being committed to our Magogians. “*Aſchafus* was the 16th King of Aſſyria: in the beginning of his reign Moſes paſt the Red Sea and Pharaoh perished in the purſuit. Four years after this memorable event *Sru* Son of *Eſru*, Son of *Gaedil-glas*, failed away with part of Pharaoh’s fleet.”

The Magogian Scythians, maſters of Armenia and Meſopotamia, diſtinguiſhed that part of it between the Euphrates and the Ægæan and Mediterranean Seas, by the name of Jar, Jaran, Eire, or Eirin, ſignifying by

(i) This is the meaning of the names in Irish, we are aſſured by the fragment of a very ancient poem written, it is ſaid, by Amergin, who was a Mileſian, and arrived in the firſt expedition; this fragment is preſerved in the Liber Lecanus or Leabar Lecan, p. 13. and concludes thus:

Tuatha mac Mileadh
Mileadh Loinge libearn,

i. e.

Lords were Mileſius ſons
Mileſius of the Libearn ſhip.

Libearn is the Chaldee לִבְרִיָא Libernia Naves caudicariæ et bellicæ ex tabulis craſſionibus factæ unde אֵלֶּפְרוֹט. (Plantavit, Lex.)

(k) When the Greeks came to underſtand that *Cuil* in the Scythian language was a club and *Err*, a hero, they thought Hercules derived from *Errcuil* or the Club-Hero, and thus they repreſented him; and the ſymbol of Hercules being the trunk of an olive tree confirmed them in the miſtake.

theſe

these words, the West ; they are the same as the Phœnician *אחור* Ahur, *אחרון* Aharon, i. e. postremus, occidentalis (l). Hence we find in Rivola, that *Abiran* is the name of Armenia, and *Abirnac* an Armenian, in the Armenian language. The country Eastward of the Euphrates, the Scythians named *Oire*, and *Oirche*, denoting the East, from *אור* or Lux, item Aurora (m).—Prof. Bayer thinks this name was peculiar to *Osrhoes*, and that it was written Urhoi (terminatione Aramaea), i. e. Sol, Lux, Ignis (n).—The level plains of this Country the Scythians named *Uire*, or *Ur*, words which express a moist place, a valley ; hence the City of *Ur*, near *Nisibis*, on the River *Migdonius* ; *Ur* also signifies Fire, Light, the Sun ; hence the *Ur* of the Chaldees on the South banks of the Euphrates : the similarity of names has occasioned much confusion in the Geography of the Ancients (o).

Ebir Scuit *עבר שטות*, the 5th in descent from Magog, passed over the Caspian Sea, and peopled that Country, named Scythia *intra* and *extra Imaum*, or the Northern Scythians, or Hyperboreans. These people did not settle in towns, but led a wandering life, whence they were named, by the Southern Scythians, *Tuath-riannigh*, or Tuaraniugh, the wandering people. They were afterwards distinguished by the Persians by the name of *Dives* or Evil Spirits, and in Irish history by the name of *Sidh* or Devils ; hence *Shadukian* in Persia, the Country of the Fairies or Dives. (Herbelot. p. 765.) (Bailly sur l'Atlantide, p. 184.)—The Persians say that the *Tourani*, or Northern Scythians, were so called from *Tour*, Son of *Feridoun*, a King of Persia of the first Dynasty, named *Pish-dadiens* : that *Tour* had an elder brother named *Irag*, who had Persia for his inheritance ; and *Tour* was oblig-

(l) Bochart. Phal.

(m) Idem.

(n) Historiæ Osrhoenæ, p. 4.

(o) Sacæ, nam et Bactrianam occupaverunt, et optimam Armeniæ tellurem, quam a se Sacasenam denominaverunt. Strabo, L. X. p. 511. Thus we see in the time of Strabo, the Sacæ-Seana, the Old Sacæ, were still existing in Armenia.

ed to pass the *Gibon*, or *Oxus*, and to reign in the Transoxane Provinces. Mirkhound writes, that the City of Mauraralnachar on the East of *Bahr Kbozan*, i. e. Caspian Sea, was built by *Tour*, from whom all beyond the *Oxus* was named *Touran*. Almed Ben Arabshah says, that *Turqueslan* was named from this *Tour*; but the learned D'Herbelot clearly proves, that neither was *Turqueslan* named from *Tour*, or *Iran* from *Irag*', as the Persians fabulously relate.

The Arabs, Persians, and Turks have always distinguished the Northern from the Southern Scythians: by the name Jaguige and Maguige, or Gog and Magog, says D'Herbelot, they understand the same as they do by *Gin* and *Magin*, or *Tchin* and *Matchin*; that is, the Northern Chinese and the Southern Chinese. See D'Herbelot at Magiuge. Hence we find the City of Magog in Syria, &c. Our Colony of the Magogians never went North of the Caspian Sea, but extended from thence Southward and Eastward. And under the word Turk, D'Herbelot observes, that the Arabian and Persian Authors agree, that the Share of the Land that fell to Japhet and his Children, was from the Gordian Mountain to the *Eastern Sea*, and all to the North of it.

The Persians were Scythians, descended from Mount Caucasus, they first settled about the Caspian Sea, then in Armenia, and finally in Persia. The ancient history of the Persians, is the history of these Southern Scythians, the ancestors of the Irish. In the following sheets such strong likenesses will appear, as to remove all doubt, that the transactions attributed to the ancient Irish in Ireland, were the transactions of their ancestors in Armenia, Pontus, Bithynia; on the Euphrates, the Persian Gulph, the Coast of the Red Sea, &c. &c. That the fabulous history of the Greeks is borrowed of the ancient Persians, and is to be discovered in what is improperly called the ancient history of Ireland.

The learned Monf. Bailly has opened an extensive field of knowledge in the Persian history (p), proving

(p) Lettres sur l'Atlantide,

them to have been originally Scythians : We shall here call in the authority of this Author to our aid “ Vous conviendrez Monsieur, que toutes ces fables grecques ressemblent beaucoup aux fables, qui sont la première histoire des Perses. La guerre de Moïsafor, peut être le modèle de la guerre de Briarée & des autres Géans contre Jupiter : mais celle de Moïsafor même n'est-elle pas évidemment copiée sur la première histoire des Perses, qui étant plus détaillée & plus simple, montre qu'elle est la source de toutes les autres, bruniées par le tems, & chargées de merveilleux par la tradition ? Ce même Hercule n'a-t-il pas délivré Prométhée, dévore par un aigle sur le Caucase ? No voilà-t-il pas encore Hercule dans cette Scythie, où nous retrouvons toutes les origines, exécutant ses exploits & portant ses bienfaits sur le Caucase, d'où les *Atlantes* (q) sont partis, ainsi que le culte du Soleil, & où les Perses prennent leur origine & le commencement de leur histoire ? (p. 305.)

Dès que les Perses ont étendu leur empire jusqu'au pied du Caucase, ils ne sont pas remontés vers le Nord, ils se sont au contraire portés vers le midi. *Giamshid* a quitté les montagnes pour descendre dans les plaines, où il a fondé *Persepolis*. Je ne sais si les idées nouvelles que je vous propose répandent un prestige autour de moi : mais ces conclusions me paraissent de la plus grande évidence ; elles me semblent plus sûres que la tradition & l'histoire même ; car la tradition est souvent corrompue ; l'histoire est menteuse, la vanité nationale & tant de préjugés l'altèrent ! Combien les variations des langues, les équivoques des noms des peuples, les changemens des dénominations géographiques n'y ont pas introduit de notions fausses ! — Ce n'est pas que l'ancienne histoire toute obscure qu'elle est, ne joigne quelques faits à la lumière de ces résultats philosophiques. — Toutes les guerres (de Perses) avec les Dives ont leur théâtre près des montagnes de *Cas*, qui ne sont que le *Caucase*. — Je ne décide point si elles sont relatives aux tems qui ont précédé ou suivi

(q) If M. Bailly's conjectures are right, that this was the original seat of the Atlantes, the name may have travelled with this ancient people to Ireland.

le deluge ; mais je vois qu'elles parlent toujours des montagnes de *Cas* ou de *Caucase*. Je vois quels sont les commencemens de l'histoire de Perse—je conclus que c'est ou *nord du Caucase* qu'il faut chercher l'origine des *Perfans*. (p. 209.)

La langue du *Hanferit* ne vous a-t-elle pas démontré, que les Brames sont c'trangers à l'Inde ?—M. le Gentil ne vous a-t-il pas dit qu'ils étaient venus du Nord ?

Les Scythes devenues trop nombreux par une population excessive, descendirent de leurs montagnes dit Strabon, & se jettèrent sur le royaume de *Pont*, sur la *Capadoce* ; & *Acmon* un de leurs chefs, batit sur les bords du *Thermodon* une ville nommée de son nom *Acmonie*. Il entra ensuite dans la *Phrygie*, il y batit une seconde *Acmonie* (r). Or, cet *Acmon* était pere d'*Uranus*, (le premier Roi de l'*Atlantide*) qui épousa *Titée* sa sœur.

Acmon, chef des *Atlantes*, venu avec les Scythes, & descendu comme eux du *Caucase*, semble nous indiquer de chercher le peuple *Atlantique* vers ces Montagnes. (p. 112.)

Monf. Bailly then proves the Persians were descended of the Scythians of Mount Caucasus. That the fabulous Persian history of the Dives or Evil Genii, and of the Peri or Good Genii, was no more than a distinction drawn between them and their Northern ancestors. That the Pishdadian race of Kings made war continually upon these Dives ; in all these fables, the reader will find a strict conformity in the Irish history. The Pishdadians of the Persians being the Tuath-dadanns of the Irish history. The Paras or ancient name of the Persians are the Pharas or Pharsai of the Irish. Ces Peris sont bons, (says the learned Bailly) ils étaient puissans, mais pour la bienfaisance. Je vois entr'eux & les Persans une alliance & des secours réciproques : ce fait est décisif dans un tems où les peuples étaient isolés : ce sont des colonies qui aident la Metropole voiez comme les Persans ont exagéré la puissance des Dives, qui ont

(r) See Aghamon or Achmon. Chap. 1, of this Work.

été vaincus par les Perses, &c. &c. (Lettres sur l'Atlantide. p. 103.)

My reader being now prepared for the ancient history of Ireland, we must observe, that the ancient Armenians and Magogian Scythians, from whom the Irish descended, having been one and the same people, both named *Eirineach*, or *Abiranach*: it will not be surprizing to find, that the transactions of their Ancestors in Armenia, being either handed down by tradition or records, have been mistaken for the transactions of these people in *Eirin* or Ireland; and the same of the Expeditions of the Scythians into Iran or Persia.

For example: when we find in Moses Choronenfis the fabulous story of Noah's Niece, voyaging across the Euxine Sea, and settling in *Aburan* or *Eirinn*, i. e. the West, we are not to be surprized to find the Irish Bards bring her to *Eirin* or Ireland; or when we find in the Annals of Armenia a people named *Gein-Thorini*, that is, Sea-faring men, from whom they say, came *Cadmus*; we are not to follow Moses Choronenfis, and say, these were Canaanites (from a popular notion, that *Cadmus* was a Canaanite); they were indeed *Phœnicians*, the offspring of *Magog*, among whom we shall find *Cadmus* in the sequel of this History, and the cause of his being thought to have been an Egyptian. If the Armenians have their *Gelam*, a hero and leader, the Irish have their *Golamb*, which was a Cognomen of *Milesius*, the conqueror of Spain and of Ireland. *Golamb* dies, and leaves his Kingdom to *Heremon*:—the Armenian *Gelam* dies, and leaves his kingdom to *Herman*: “*Gelamius Harman genuit, et post aliquot inde annos mortuus est, cum id mandati filio suo Harman dedisset. Moses Choronenfis,*” p. 34. “*Hæc autem narrationes, seu veræ sunt, siue falsæ, nihil laboramus.*” Idem. p. 19. If the Armenians say they are descended of Japhetus *Haig* or *Oig*, that is, Japhet the *Giant*, we shall find, the Magogian Scythians, or Irish, to draw their descent from the Ancestor of Magog, or Japhet *Gadul*, whence they have to this day distinguished themselves by the name of *Gaduli* or *Gadhal*; and this was the most proper name,

name, because the sacred penman gives him the epithet of Gadul גַּדּוּל, by which he means a man of extraordinary stature. And Sem, the brother of Japhet Gadul. Genesis, chap. x. ver. 1. the Seventy translate it Japhet the elder; yet Moses mentions him last; but if eldest or youngest, the word גַּדּוּל gadul implies *great*, magnum esse vel fieri. *Geadal Glas oraidhtor Gaodhal*, from גַּדּוּל-גַּל Gadul Glaz, illustris Gadul, the Irish derive their name of Gadelians. (Keating, p. 68. from an ancient poem). And the Posterity of this Gadul-glas were called *Scutha*, for the reasons already assigned.

The general disgust to the ancient History of the Irish, has arisen from the ignorance of the Translators, who, zealous for the antiquity of their Country, did not, or would not see, that the early periods of this History, related not to Ireland, but to those parts of Asia their Ancestors came from. Thus in the third Chapter, we are told, one of their Chiefs settled here 300 years after the Flood: without considering that their Ancestors at that period were settled in *Bythinia* and *Paphlagonia*, where history informs us, a partial flood took place, (the famous Samothracian flood;) the Bards and Seanachies explain this transaction, as an event that happened 300 years after the *Noahatic Flood*.

This Samothracian flood, as Diodorus observes, was not a poetical fiction, but real truth, because pieces of Architecture were frequently found under water.

In the time of Augustus, the Samothracians shewed the altars that were erected over the Island, where the waters had reached, and where their Ancestors had retreated; fossil bones have also been discovered under this water mark.

The ancients were unanimously of opinion the *Pontus Euxinus* was only a Lake, which being overcharged with waters, broke first into the *Propontis*, and then into the *Egean*, washing away by degrees the earth, which kept it within its first bounds, and forming the two channels of the *Bosporus Thracius*, and the *Hellepont*. They were also of opinion, the *Palus Mæotis*, the *Pontus Euxinus*, the *Propontis* and *Mediterranean* were originally so many
Lakes,

Lakes, which by the impetuosity of their waters, opened themselves a passage between the Mountains of *Atlas* and *Calpe* into the Ocean. Hence the fabulous tradition in Irish History of the formation of all the Lakes in the kingdom, and the bursting out of the great rivers, which account has been designedly omitted in the succeeding pages.

These traditions are a confirmation of the early periods of their history ; and if we can confide in Etymology, the ancestors of the Irish gave name to that Coast which had been so torn by the *Samothracian* flood, and divided into so many Islands, as the *Archipelago* now abounds with, calling it in their language *Asi-goa* (s) i. e. the Sea of Islands.

Mr. Whitehurst, after having proved that all Basaltcs are Lava, observes, doubts may arise with respect to the origin of the Basaltcs or Giants Causeway in Ireland, since no visible crater, nor the least vestige of an extinguished volcano are now remaining, except the substances before mentioned, from whence such immense torrents could have flowed, as are now spread over so great a part of the North of Ireland.

These circumstances render it necessary to observe, that whoever attentively views and considers these romantic Cliffs, together with the exterior appearances of that mountainous Cliff, will, I presume, says he, soon discover sufficient cause to conclude, that the crater from whence that melted matter flowed, together with an immense tract of land towards the North, have been absolutely sunk and swallowed up into the earth, at some remote period of time, and became the bottom of the Atlantic Ocean. A period indeed much beyond the reach of any historical monument, or even of tradition itself.

“ But though it does not appear, that any human testimony or record, has been handed down to us, concerning such a tremendous event, yet the history of the fatal Catastrophe is faithfully recorded in the Book of

(s) Asi or Al is an Island, a region or territory. Go, is the Sea,

Nature, and in a language and characters equally intelligible to all nations, therefore will not admit of a misinterpretation: I mean those stupendous Cliffs which environ a part of the Atlantic Ocean."

"These are characters which cannot mislead, and the consideration of such disasters, together with that of the cause still subsisting under the bottom of that immense ocean, almost persuade me to conclude that Ireland was originally a part of the island of Atlantis, which, according to Plato in his *Timæus*, was totally swallowed up by a prodigious earthquake, in the space of one day and night, with all its inhabitants and a numerous host of warlike people, who had subdued a great part of the then known world."

The same observation is made by the ingenious and Rev. Mr. Hamilton, in his Letters concerning the Giants Causeway.—"The promontories of Antrim bear very evident marks of some violent convulsion which has left them standing in their present abrupt situation; and that the Island of Raghery and some of the Western Islands of Scotland, do really appear like the surviving fragments of a Country, great part of which might have been buried in the Ocean."

To this let us add the tradition of the old Irish: They say, great part of this Island was swallowed by the Sea, and that the sunken part often rises, and is to be seen on the horizon frequently from the Northern Coast. On the North West of the Island, this part so appearing is called Tir-Hudi or the Country of Húd; that it contains a City which once possessed all the riches of the world, the Key of which lies buried under some Druidical Monument. This is evidently the lost City of Arabian story, visited by their fabulous Prophet Hud. See Sales Alcoran, Preface. On the N. E. of Ireland this resurging part of the island is called O Breasal, and corruptedly O Brazil. The Scythian name of the famed Atlantes, literally turned by the Greeks into *Bafilsa* and *O Serisâ*, signifying the Royal Island of the Gods. O in Irish, corrupted of Aoi, or Ai is an Island or territory: *Breas* is King, Prince, Royal, and *Al* is God, the *Irradiator* and

and *Braſal* is Royal. *O Saraichte* ſignifies the Iſland taken away by ſudden force ; but the former name *O Breafil* is pure Chaldee, viz. *אי-ברזל* *Ai Brazil*, bearing the ſame ſignification as the *Irish* in Letter and Senſe, viz. the Royal Iſland, a name probably introduced by the *Danites* of *Chaldea*, with whom the anceſtors of the *Irish* mixed, as will appear in the following hiſtory.

“ L’un le nomme ile *Baſilee*, l’autre lui donne le nom de *Oſericta*, & ce mot comme pour appuier leur temoignage ſignifie dans les langues du Nord, Ile de Dieux Roiale ; l’ile *Atlantide* de *Platon* ; l’*Ogygie* de *Homere*. (Bailly ſur l’*Atlantide*. p. 368.)

Aoi-Breaſal of the *Irish* *Scythians* would be written *Barzelin* or *Brazilin* by the *Chaldeans* *ברזל* *Barzel*, *ferum*, forſan ex *Bara*, ſeparare. *Chald.* *Barzilin*, plur. ſunt *Preſtiti*. (Thomaffin.) Here we have the derivation of the *Irish* *Breas*, a Prince, a perſon ſeparated or diſtinguiſhed from the community. *Barzel*. *Heb.* *Syr.* *eſt* *Parzel*, forſan a *Pharas*, dirumpere. (Thomm. Caſtell, &c.)

Having traced the *Scythians*, the deſcendants of *Magog*, from *Asia* to *Europe*, let us turn our enquiries to the *Geltes* or *Cimbri*, the deſcendants of *Gomer*, the other Son of *Japhet*. Here we ſhall find ſuch ſtrong marks of diſtinction in every ſtep, as clearly to point out in very few words that the *Gauls* and *Cimmerag* or *Welch Britons*, were a very foreign people to the *Hiberni*. That they had no connection with each other from the time the *Hibernian* *Scythi* expelled them from *Asia*, till their meeting many ages after in *Spain*, *Gaul* and the *Britannic Iſles*, where they had been ſeated ſo long, as to be called *Aborigines* of thoſe Countries.

The beſt Author on this ſubject is *Monſieur Brigande*, who in 1762 publiſhed a ſmall Pamphlet, addreſſed to the learned Academies of *Europe*, under the title of *Differtation ſur les Celtes Brigantes*, printed at *Breghiate* dans le *Tirol*.

“ It is the unanimous opinion of all authors, ſays he,
“ who have written on the origin of nations, that the
“ *Celtes* were the Children of *Gomer*, the eldeſt Son of
“ *Japhet*.

“ *Japhet*. This nation, from which so many others have sprung, have preserved the name of their progenitor, from the most early age after the deluge, down to our own days.”

“ *Cimbri, Cimbriani, Cambriani, Ombriani, Ambroni, Gombri, Cambri, or Sicambri*, are no other than *Gomeri* or *Gomeriti*, written or pronounced diversely, yet in such a manner as never to lose sight of the original name of their great Ancestor.

“ Josephus, an historian well skilled in the antiquities of nations, expressly says, Gomer was the father of the Gomerians, and of the people whom the Greeks called *Galati* or *Gauli*. St. Jerom and Isidore attest the same thing.

“ The *Celtes* or Gauls, says Appian, whom Plutarch calls *Cimbri*, were the same people, and spoke the same language. Zonaras attests that the *Gomeri*, and *Gauli* were the same.

“ Eratosthenes, who lived about 276 before Christ, says, that the *Tolistobrogi*, were part of the Hesperian *Galati*, who pressed by an irruption of the *Scythi* passed into *Bythinia*.

“ It is easier to find an etymology for the name *Celtes*, than to prove it to be the true one. If we seek it in the Hebrew, the word *Galatha*, which may be read *Galiba*, answers our purpose, as that word signifies, *thrust out to a distance, pushed forward*. The Greek and Latin languages offer no resource in this etymology.

“ If, according to Strabo, we seek the meaning of the name of every nation, in their own language, then the Celtic word *Gualled*, signifying, *ravaged*, or having been *trespassed on*, perfectly corresponds with the history of this people : it is the name this injured people might properly have adopted, when pushed from their ancient settlements by the Scythians, and pressed to the very Western extremity of Asia. The name given to this people in another part of the globe, by Eratosthenes, confirms this etymology. *Toledus* to bro an injury by foreigners, now corrupted by the Bretagnes into *disfoladan*, is certainly the *Tolistobragi* of Eratosthenes.

“ *Galatia*,

" *Galatia*, where they first were known by this name, signifies the dwelling of the *Galates*; not of those *Galates* who came from *Gaul* conducted by *Bellovesus* and *Sigovesus* or *Brennus*, but of that more ancient people, who were expelled their country by the *Scythians*.

" From Bithynia they soon penetrated into Europe, by the Thracian Bosphorus or the Hellespont: where Calcedon, i. e. *Calsson* signifying *very deep*, and *Berecintus* i. e. *Berech bent*, the *shortest road*, are names left by the Gomerites or Celtes, to record the route they took, and the deep straights they had to pass. By a like application to the Celtic language, their progress may be marked, in the names of places at the extremities of the North, South and West of Europe.

" They were settled in Spain long before the Phœnicians, who did not arrive there, according to Usher, till A. M. 2750, or 1250 years before Christ.

" The Celtes were composed partly of Husbandmen, and partly of fishermen or navigators of the small seas: the latter were known by the name of *Brigantes*, so called from the name of the *Vessels* they constructed on the Lake of *Constance*; and no further proof need be brought of these people having inhabited *Britain*, than the word *Brigantine* still used by the English for a small ship (t) Le nom de Brigantin, venu de leurs batimens du lac de Constance fait encore la preuve de ce fait.

" These *Brigantes* inhabited York and Northumberlandshire: the capital of York was *Brigantium*, changed afterwards to *Eboracum* or *Ebro*, an usual corruption, and not derived from a chimerical King *Ebraufus*, who never existed but in idea.

" In fine these were the most ancient inhabitants of Spain, France, Germany, Portugal, England, and of Ireland *in part*."

(t) Probably from *Brugh* a House, as in the Irish and Chinese, *Long* signifies a Ship and a House, and in the Syriac, *Nousa* Navis, templum, *Ædificium*.

That these Celtes were the primitive inhabitants of Spain, France, the Britannic Isles, &c. is most probable. Our Magogian Scythi acknowledge, they found all those places inhabited on their arrival. In Ireland they say, there were 200 families only, dwelling chiefly on the Sea Coast. Of England they are silent: but according to the most learned Welch Antiquaries, they not only must have driven out the *Cipri*, but remained long in the Island, to have given names to all the great features of that Country, which they acknowledge to have been preserved, and which cannot be derived in the Welch language, but are all to be found in the Irish.

Not like the Celtes, (who to use the words of Mons. Brigante, n'avoient d'autres monumens que denoms de leur langues qu'ils donnoient à leurs Colonies, &c. aux Villes qu'ils construisoient, ils ont été plus durables que d'autres élevés à plus grands frais, puisqu'ils sont parvenus jusqu'à nous avec la même signification qu'ils avoient il y a deux ou trois mille ans). Our *Fenice-Scythi* have tradition, have history to produce of their emigrations, from Asia to their final settlement in Ireland, and lastly, the Language of their ancient documents, so very different from the Celtic, and so conformable to the Oriental, is a strong collateral proof of that history.

It appears to me, that the great *Milesian* expedition from Spain to Ireland, took place, much about the same time, that the Celtes returned from Gaul to Britain, and in their turn drove the Scythi to Ireland, and to Scotland, that is, about 500 Years before Christ, and that all Irish History relating to this part of the Globe, was absorbed in the Spanish history, and Oriental traditions, except the bare mention of their arrival in Britain in the 4th Chapter, and of their conquest of it and of part of Gaul in the 8th Ch.

In the following history, we have shewn the perfect identity of the *Irish* language with the ancient *Persian*, in Epithets, titles of dignity, names of Priests &c. It becomes necessary to say something on this subject before we close the introduction.

It

It is impossible to assert positively that the Irish language is the same as the ancient Persian was, because, what the old Persian was, no mortal can pretend to know with any shadow of exactness, as Sir William Jones observes, and the Greek historians can give us little or no light on this Subject. Yet the proofs we shall adduce in the following Sheets, certainly amount to more than a probability.

That great traveller *Chardin*, whom every Orientalist must mention with reverence, enquired diligently into the ancient language of the Persians, and declares, after all his researches, that the old Persian language is entirely lost—in which no books are extant—and of which there are no rudiments remaining.—That the *Guebres* who are the remains of the *Persis*, have an idiom peculiar to themselves, which is supposed by the Persians in general, to be rather a jargon of their own, than a part of their ancient tongue—that, if you believe their own account, the *Magi*, who resided at *Yezd* in Carmania, have preserved this language from father to son, after the dissolution of their Monarchy, but, that for his part he has found no reason to give any credit to their story—that they have, indeed, some books in strange characters, but he cannot persuade himself that they are old Persian Letters, especially, since they bear no kind of resemblance to those on the famous monuments at *Persopolis*. (*Chardin T. v. C. III.*)

Now, as we shall find in Chap. 2. of this Work, that the ancient Irish did use the same sacred letters (called *Ogham*) as are to be found on the monuments at *Persopolis*, and have also innumerable words in common with the old Persian, still to be found in their Lexicons and Authors, there is great probability that the ancient Persians were Southern Scythians, as all the Greek and Latin historians aver, and *Monf. Bailly* has proved; and that their language was the same; because we have more than broken Phrases or detached epithets to judge by, we have history and letters. The Turks did undoubtedly speak the same Language, but the present Turkish is improved by mixing it with the modern Persian; we can seek no affinity there. Change of Government always effects

effects a considerable change in the language of any Nation, so that literary and civil history are very nearly allied.

The history of the Persian tongue, says Sir William Jones, may be divided into four periods. In the infancy of *Caiumeras* and his descendants, it is natural to suppose, no great pains were taken to cultivate and polish the language, and we are assured by Herodotus, that in the reign of Cyrus, the whole education of Persian Youth, from the Age of 5 to 20, consisted in three points only, riding, throwing the javelin and the practice of moral virtue. The Volumes of Parchment on which the Persians were obliged by a certain law to write the Annals of their Country, mentioned by Diodorus, Sir William treats as invention, but allows that the ancient Persians of the second Period, were not entire strangers to the art of composition either in Verse or Prose.

At what period our Hiberno-Scythi had the use of letters, we cannot pretend to say, but it is certain, from the Authorities we shall give of the identity of the Irish *Ogham* letters with those of the Monuments at Persepolis (which no one has hitherto attempted to decypher) that they brought letters with them into Ireland from Asia; Moreover, the names of all Officers of Church and State in the ancient Irish being found to be Oriental, as we collect from the Sacred Scriptures and other writings, leaves no doubt, in my opinion of the identity of the people, and of the languages having been originally the same.

The Irish Language is the most copious of the Universe: it abounds in Synonima, so much as to include the roots of all the Oriental and Occidental dialects, a strong presumptive argument of the migration of the people, and of their having letters during that migration, or these words could not have flowed down to the present period, in the pure manner they are now to be found.

The Old Persian may perhaps have been as copious: according to the learned Lexicographer, *Ibn Phacred-din Angjou* (u) it contained Seven dialects, four of which,

(u) In præfamine operis Pharhangh Gihanghiri.

viz. the Hervi, Seghzi, Sogdi and Dravuli, are now become obsolete. The modern dialect of Persia is a strange mixture of Latin, Greek, German, Arabic, and Turkish, (w) so that no satisfactory collation can be made with that and the Irish. We must therefore refer to the Arabic, Hindostanic and Tibetan; the two latter have a great affinity to the ancient Irish, particularly the sacred Dialects, or Sanscrit. *Quæ Indica apud Veteres appellantur, pleræquæ hodiernæ Persicæ convenire* (x). Mons. Bailly and Father Georgius have therefore good grounds for asserting these people were originally Scythians, or according to Irish history Scythians mixed with Chaldean Dedanites.

The history before us is without order, though the Senachies have not failed to fix the chronological events. It begins with the expedition of Partolan from Bithynia or Migdon to the West, three hundred years after the Samothracian flood. The descent from Caucasus, or the Mountains of Rifad and the banks of the Caspian Sea, which took place many ages before, is not mentioned till we treat of the Firbolg. This is a strong argument that these are the produce of tradition: But surely they are not to be despised on that account. What is every species of ancient history, the sacred writings excepted, but mere tradition? the tradition of Pagan Priests, the inventors and propagators of error; and though the ground-work was truth, the finishing was the ornament of imagination.

It is an indubitable fact, that the ancient Irish had letters, before the arrival of Patrick or other Christian Missionaries. The Ogham inscriptions found in Ireland are the strongest proofs. This was the sacred character, and in this the Priests condescended to inscribe the name of a hero, or the event of a memorable battle: we must ever remain ignorant, I am afraid, if the records of the nation were transcribed in this character or not.—We find also many symbolical marks on monuments; but besides these they surely had a literary character. Eustathius

(w) Jo. Scaliger. Lipsius. Gravius. Burtonus. Waltonus, &c. &c.

(x) Leibnitz.

tells us, the Scythians wrote with characters and emblematical figures (x). The characters were probably Palmyrene; because in all the Irish MSS. I have seen, where the alphabets are preserved, there are careful delineations of the old Hebrew and Palmyrene letters, called by the authors Ægyptian; but on comparing them with the Palmyrene taken from coins by Gebelin, they will be found to be the same. There are no MSS. of the Irish written in this character now existing: There is no copy of the sacred writings now to be found in the Hebrew letter; that now used is the Chaldean: and, what is still more surprising, there is no copy of the Bible now extant, written in the Chaldee, excepting the word *Jebouah*, which was in Hebrew: yet Origen mentions to have seen such copies. In what characters were the Inscriptions on the pillars of Hercules at Cadiz? Philostratus says, they were neither Ægyptian, Indian, or in any other character then known. (y) Or in what character was the doctrine of Zardust written? probably both in the *Ogham*, which Gebelin and others think is the same as the ignote letters on the Marbles of Persepolis.—Quid, quod inscriptiones Persepolitanae, quæ adeo eruditæ excruciverunt, notæ quædam Hieroglyphicæ esse videntur, quibus Zardust (Zoroaster) qui prope Persepolin cultum symbolicum condiderat, alique Magi, præcipua cultus sui capita, profanum vulgus celare studebant. (z)

Boxhornius and Mons. D'Ankarville are clearly of opinion, the old Greek and Icelandic, German or old Teutonic letters, in which all the Irish MSS. are written, were the ancient Scythian. Græcis litteris usi sunt Galli pariter & Germani, at non acceptis a Græcis, sed Scythiis, a quibus & suas Græci, Scytharum soboles, accipere. Notæ vulgares numerorum nihil aliud sunt, quam litteræ Scythicæ. Indi easdem numerales notas habent, sed habent a Persis. Persæ autem ortu sunt Scythæ. (a)

(x) Commen. in Homer. *Iliad* Z. p. 489.

(y) Vit. Apolonii. L. i. C. i.

(z) Cl. Millius Orat. de Fab. Orient. p. 77.

(a) Boxhornius Orig. Gall. p. 106. See the Irish numerals collated with the Indian. *Collectanea*, No. XII. pl. II.

L'Alphabet encore à présent en usage chez la plupart des peuples de l'Europe, remonte, à la plus haute antiquité : il est même antérieur à l'arrivée des Pélasgues dans la Grèce : Les caractères Pélasgues, vû leur origine, devoient tenir à ceux des *Hyperboréens*, & comme on a découvert de nos jours, que les plus hautes Sciences furent cultivées avec le plus grand succès dans le pays habités par ces mêmes Hyperboréens, nous avons lieu de soupçonner que les monumens littéraires, détruits dans la Grèce par le déluge dont la tradition s'est conservée, tenoient à ceux des ces peuples, & que les lettres Pélasgues, furent à peu près les mêmes dont se servoient les Hyperboréens. De tous les alphabets, auxquels on peut comparer celui des Pélasgues, il n'en est aucun avec lequel on lui trouve plus de rapport, qu'avec celui des anciens *Islandois*. Cet alphabet appelé Scythique, Danois, ou Rhunique, fut autrefois employé par les Goths. Rien n'est plus singulier dans les caractères *Islandois*, que les lettres S & T : elles ont très exactement, la forme de celles des plus anciens Grecs, ou des Pélasgues ; mais l'une port le nom de *Soi*, qui de la langue Pélasgue, assurément originaire de Scythique, passa peut-être dans la Latine pour exprimer le Soleil diurne : & l'autre qui la suit immédiatement, porte le nom de *Tyr*, qui dans la langue *Islandoise* signifie Taureau (b). Les Caractères Pélasgues antérieurs à Cadmus étoient donc ceux que Tacite appelle *les plus anciens caractères Grecs*. Nos lettres capitales sont donc les mêmes que celles des Pélasgues & des anciens Attiques.

That the Pelasgians were southern Scythians descended from Magog, mixed with Chaldean Dedanites (c), we flatter ourselves has been strongly proved in the Preface to the XIIth No. of the *Collectanea de Rebus Hibernicis* ;

(b) Recherches sur l'Orig. & les Progr. des Arts de la Grèce, L. 2. C. 2.

(c) The Arcadians challenged the name of Pelasgi from their pretended founder Pelasgus, who did get such footing in Peloponessus, that the whole Peninsula was called Pelasgia. (Univ. Histor.)

niciſ; and, we truſt, the Reader will be convinced in the following pages that Cadmus ſprung from the ſame ſtock.

Our Phœnicians did not always leave letters where they came; the ancient Pœni of Africa and the Balears, both Phœnician colonies, were ignorant of letters. *Literas vero antiquiſſimi Pœni in Africa quoque ignorarunt, & iſdem Balears, indubia Phœnicum colonia, caruerunt, videnturque poſterioribus temporibus demum in Africam illatæ.* (d)

But theſe old Pœni and Phœnicians were not Tyrians, as the Septuagint and the Greek hiſtorians imagined; they were our ſouthern Scythians, a maritime people that dwelt on the coaſt of the Red Sea, from Mount Caſius to Dor. *Phœnice enim, & amœniſſima erat regio & ob mercaturam ditiffima, quæ incolæ affatim alebat. Hoc nomine LXX interpretes terram Canaan vocare ſolent; propriè autem ita vocabatur ora illa maritima, in qua Tyrus & Sidon urbes commerciis olim florentiſſimæ, fitæ erant; hinc incolæ Phœnices. Cl. Millius. Diſſ. de Terra Canaan, p. 130.*

Our Irifh Royal Kalendar makes Plaſg a Tuatha Dædann, or Chaldean Dedanite, viz.

Anno ante Nativ. Xti 1896.

Bræas

Eathlan

Ned

Ciolcaidh

Bloſg. or Plaſg.

(d) Horn, de Origin. Gent. p. 122.

A

VINDICATION

OF THE ANCIENT

HISTORY OF IRELAND.

A
VINDICATION
OF THE ANCIENT
HISTORY OF IRELAND.

C H A P. I.

THE Irish History opens with their descent from Magog, in two Lines; one called the Firbolg, or Scythian Line; the second, the Phœnoice or Phœnician Line: to these is added the descent of a Colony of Dedanites, or Chaldeans their Allies, whom they trace to Chus.

The FIRBOLG Line.

Magog.

Aiteachta alias Fathochda

Broum al Bramont. i. e. ce Bacchê.

A

Easru,

Eafru, Afru, or Ofru

Sru

Tath

Paimp

Agnaman

Nemed.

Stairn or Efs-ticarna, i. e. Dux Navium, i. e.

שִׁי-טוֹר Si-torn.

Beoan i. e. בֹּון Boun. prudentem esse: Hercules

Ogham or the Philosopher.

Earcoloin i. e. עֶרְכֹּל Erkol, the Merchant, or

Trader, from the Irish Earrdha, Wares,

Commodities, Merchandize.

Semeon or Sim Abreac, the Dux Navium, or

original Hercules: the Sem, Som, or Som-

noutha of the Egyptians. (a)

Orteachta

Gorten

Otruil

Tribuait

Orteachta

Loic al. Lac, al. Lacan

Geanann

Seangann

Gann

Ruighre

Slainde.

(a) Most Nouns in the Old Irish, Persian, Arabian and Chal-dean languages, when applied to any thing having life, form their plurals in An; the same of people, nations, &c.—and of the sin-gular in n by way of eminence. Stairn, Beoun, Earcoloin, Se-meon, said to be the 4 Sons of Nemed, I think were different names of one person, the “Hercules of the East.”

The name Aiteach-ta, (b) i. e. he who is eldest, has led the Irish Seanachies to assert, he was the eldest Son of Magog, whereas it only here implies, that Fathocda, was the eldest in the Magogian Line, to whom their history extended.

Broum or Ke-Bacche, the illustrious Bacchus, Ke or Ce, is still preserved in several ancient Persian names, it signifies a Prince (says Sir Wm. Jones in his life of Nadir Shah.) This Broum or Bacche overrun the Indies. *Bacht* in Irish signifies fire, *bachan* or *beacan*, a small fire : *beocas* or *buacas*, the lighted wick of a Candle—*bacuas*, an Oven ; *bacala*, a bakehouse ; hence the English to *bake*, *Bacht* signifying *fire*, became an Epithet of the Sun ; hence Ausonius observes, *that in Egypt they call him Osiris, but in the Island of Ogygia, they give him the name of Bacchus.* (Epigr. 30.)

This derivation from the Irish or ancient Persian Language, is one strong proof of Mons. Bailly's assertions, that the ancient Southern Scythians or Persians, were the original Inhabitants of Ogygia or Atlantis. (See his Letters sur l'Atlantide, p. 402.)—Les Atlantes, aiant rompu la ligne de seperation, & forcé le passage, se repandirent successivement de proche, en proche & de siecle & siecle, dans les Indes, dans la Phénicie & dans l'Egypte. (ib. p. 471.)—les traces des origines se conservent dans les langues : une science est issue du país où les mots techniques dont elle se sert ont pris naissance : c'est un principe incontestable. (ib. p. 393.—(c) The Root of this word is Scy-

A 2

thian,

(b) ἄττικα atica, prisca. Arab. Atik.

(c) Hence Bacanach or Paganach. (P for B and g for c) a
Heathen

thian, viz. *bacam* to heat, whence *Bacchar*, the origin of heat, it is corrupted to *Bais* and *Bois*, whence in the Oriental we have בֹּטְי Bott, lucidum, and Botta, Splendor : in like manner the guttural in *bocht*, poor, is dropt in the Oriental, and written בֹּטִי Boti, i. e. pauper. (See Dav. Depomis.) (d)

Eafru or Ofru, was the Father of the Ofrhoeni, or Parthians. Ofrou vel Ofrois cognomine dicto a viro qui ibi regnavit superioribus temporibus, cum homines qui istic colebant in foedere essent Persarum. (Procopius). On which passage, Bayer notes, Persas vocat qui tunc quidem Parthi fuerunt. (Hist. Ofrhoena, p. 34.)

Theod-Cyrenensis says, quæ Ofrhoene tum erat eam antea Parthyacam fuisse dictam.—It is the same thing if called Ofrhoens Parthians or Persians, for they were originally one people. Scythæ Parthos, Bactrianosque condiderunt. (Justin) Consequently Broum, the father of Ofru, was the Bacchus of Bactria. All that part of Mesopotamia including Media and Parthia, was called *Ofruan* by

Heathen i. e. a fire worshipper, and not from Pagus a Village, as Dr. Johnson has it, or from Pagus, Gens as Salmastius, or as Baronius thinks, from the Christians becoming masters of the Cities, and the heathens dwelling in the Villages.

(d) Porro cum Lingua Scythica cujus propaginem nostram cognatasque plures esse, infra docebimus, secundum Ebraeam antiquissima sit : fieri non potest, quin sub ea vicissitudine, cui omnes subfunt linguæ, varice in hac remanserint, quæ primævæ cognitionis indicia perhibeant. Et illo fundamento nixos quam plurimos eruditorum origines linguarum Europæarum ex Oriente deduxisse videmus ; & quia non pauca feliciter successerunt, operoso labore quicquid habent linguæ Occidentales ab Ebroea derivare, aggressi sunt. (Cl. Ihre proœm.)

our

our Scythi ; *Shiruan* by the Persians and *Al Mab* by the Arabs. (Hyde de Vet. Pers. p. 415.)

Parthi, gens olim Scythica, tandem fugerunt vel transmigrarunt sub Medo ; sic dicti a Medis, propter naturam Soli, in quo confederunt : quod paludosum est, & humile. (Stephanus in Plat.

The PHENOICE Line, from PHENIUS.

Mages.

Baath or Bith,
Phenius Farfa, from whom Pharz or Pontus and
Fars, Paras or Persia.

Nionnuall,

Niul,

Gaodal-glas,

Easru,

Sru,

Ebir-Scuit,

Booaman,

Agaman or Achemon, Father of Uranus, first
King of the Atlantides. See Introd. hence
Persia was anciently called Achemenia.

Tat,

Agnaman,

Lamfinn.

Emir gluin Finn,

Agmon Finn,

Emir-glas,

Nuadad,

Alldad,

Earcada,

Deagatha,

Baatha,

Baatha,
 Breogan,
 Bile,
 Golam, or Miles,
 Eremon.

According to the Irish Annals, *Magog's* possessions contained all Armenia, Pontus, and Mesopotamia. His descendants, one of whom was Baath, Baoth or Bith, had the Country bordering on the Bosphorus Thracius, from him named *Bith-Aon*, the territory of Bith. (e) Of his Son Phenius Pharfa we shall treat in a particular Chapter.

Bithynia was anciently inhabited by various nations differing in manners and language, viz. the Bebryces, Mariandyni, Caucones, Dolliones, Cimmarii, &c. &c. to enquire into the origin of these different nations, would be both a tedious and useless task, say the Authors of the Universal history, and as to the beginning of this Kingdom, *we are quite in the dark*. (f) It is one of the most ancient Kingdoms recorded in profane history; Appian tells us that 49 kings had reigned in Bithynia before the Romans were acquainted with Asia, consequently Bithynia must have been a Kingdom before the Trojan War. It was known by the name of Mysia, Mygdonia, Bebrÿcia, Mariandynia, and Bithynia. (g)

(e) Aon or Aoin, is the diminutive of Aoi, a Region. M

(f) Un. Hist. V. 10. p. 124. 8vo.

(g) Herodotus. p. 406.—Steph. Byzant. p. 223.—Appianus Vol. 2. p. 296.—Schol. Apoll. L. 2. —Eusebius p. 15. —Euseb. in Dionys. p. 140.—Solinus C. 42.

Herodotus

Herodotus says, that those who first conquered this Country, came from the borders of *Strumon*. Stephanus, that it was called *Bebrycia* from *Bebryx*, and *Bithynia* from *Bithynus*, who were both the Sons of Jupiter and Thrace. Solinus says the same; but Appian calls him *Bidos* *Bithus*, by which he certainly refers to our *Bith* or *Baoth*. Arrian says, that *Thynus* and *Bithynus* were the Sons of *Phineus*: whereas *Phenius* in the Irish Annals is the Son of *Baoth*. The River *Bior-tonnis*, (or the Waveful-Water,) separated *Bithynia* from *Paphlagonia*; the Greeks named it the *Porthenus*, and there was the island *Thynus* at its mouth; hence the *Tunny Fish*, a name given it, from its rising and descending like waves, which probably gave the appellation of the *Bior-tonnis* and Island *Thynus*; *Chalcedon* on the *Bosporus*, was famous for the *Pelamides* or *Tunny Fish*, as *Gellius* and *Varro* inform us.

Hesiod also makes *Phineus* the father of *Bithynus* and so does *Eusebius*, if *Salmasius* conjectures right, for he observes, that Author always substitutes *Phénix* for *Phineus*; but *Eustathius* contradicts them all and avers, these Princes were the Sons of *Odryses* King of Thrace; he does not mention his authority. (h) However it is evident, that the Greeks carried the Genealogy of *Bithus*, up to the most remote times, and according to Custom, he was the Son of Jupiter.

(h) Pindar. *Nomeor. Od. 11*.—*Procl. Hephæst.*—*Epicharmus.*—*Pisander.*—*Pherecydes* as quoted by the Scholiast of *Appollonius* mentions *Amýcus* and *Phyneus*, as both reigning in *Bithynia* at the time of the *Argonautic Expedition*—in short the Greeks can carry no historical facts, beyond that Epoch.

By

By their fabulous Accounts the Bebryci inhabited Bithynia in the time of the Argonauts; Amyctus, they say, was King, and was slain in single combat, some will have it by Pollux, others by Jason, and others that he was carried home to Greece in Chains. (i)

The Bebrycians and Cimmerians were Gomerites, and the Irish History infers that the Magogians were routed from this Country by the Sons of Gomer, and some were constrained at length to descend the Euphrates, till they settled at the Borders of the Persian and Arabian Gulphs; and along the Eastern Ocean in Oman, where we shall presently find them under the name of *Men of Oman*, or *Rir-D'Omanan*.

These Bebryci and Cimmerii were in their turn driven *Northward*, and pushed up the *Bolga* or *Volga* into Germany, from whence they penetrated into Gaul. The Bebryci first fled into Cyzicus, that is one part of the Kingdom of Priam:

(i) See also Silius Italicus, l. 1. V. 40. Tzetzes. Schol. ep. Lycophr. — Festus Avienus — Steph. Byzant — Eustathius, &c. I cannot agree with the Marq. de S. Aubin that the Cimmerii were so named from Gomer; Cluverius, Grotius, Pontanus and Leibnitz, have fully proved in my opinion, that the names Cimmerii and Cimbri, are not synonymous with Gomer though they were Gomerians. The Irish language affords a derivation adapted to their situation, viz. *Cummar*, a Valley, *Cumma-raice*, people living in a Country full of Valleys and hills, and I take the Arabic *Kumra* to have the same signification, though commonly translated Rocks tumbled from Mountains into Vallies.

Infernis pressas nebula, pellente sub umbra
Cimmerias jacuisse domos, noctemque profundam
Tartareæ natrant urbis.

SIL. ITAL. L. 12.

they

they were driven entirely out of Asia by the Æolian Greeks under *Orestes*, some years after the taking of Troy. Here they mixed with some fugitive Trojans, and together came into Gaul, as we collect from *Timagenes*, copied by Ammianus Marcellinus. Quidam aiunt paucos post excidium Trojæ fugitantes Græcos ubique dispersos, loca hæc (Gallia) occupasse tunc vacua.—Hence the tradition of some of the Gauls, of their being Trojans, and with them the idea came into Britain and gave rise to the Story of Brutus. They settled in France about Narbon. Festus Avienus says it was their Capital.

Genſque Bebrycū prius
Loca hæc tenebat : atque Narbo civitas
Erat ferocis maximum regni caput.

The name *Bath* in Irish is synonymous to *Cutha* or *Scutha*, and implies a Seaman, a Navigator. It is remarkable that the Classic Authors have made Amycus, the first King of Bithynia, the Son of Neptune by the Nymph *Μελιη Melia*, that is, the Sea (k). Appollodorus calls her Bithynis,—and the Son of Amycus was Butes,—*Βυτης, Βοιότης, Βυτῆς*, for the Greeks write the name variously, and he was beloved by *Venus*; from whom came Eryx, who afterwards reigned in Sicily. He and many of the Princes of Asia, are said to have come to the Assistance of King Priam. In fine, the Greeks seem to have had some knowledge of our Irish Baith Phenius and Magog, and to have ground-

(k) מלח. Melah from whence Malah a Sailor in Irish. See No. 14, Coll.

ed their fable on the Irish Story, true, or false: it must surely appear to every impartial Reader, that this history of Ireland is not the fabrication of illiterate Monks of the 9th and 10th Centuries; but that it was the history of the people from whom they descended in Asia, and the tradition brought with them into this Country.

Nec mora : continuò vastis cum viribus effert.
Ora Dares, magnoque virum se murmure tollit:
Solus qui Paridem solitus contendere contra :
Idemque ad tumulum, quo maximus occubat
Hector,

Victorem Buten immani corpore, qui se
Bebrycia veniens Amyci de gente ferebat,
Perculit, et fulvâ moribundum extendit arena.
Virg. *Æneid.* 5. V. 364.

The learned Bochart, happy in most of his derivations, has certainly failed in that of Bithynia; he derives it from *בית* beten, interior; whence it signifies the womb as the most interior part. The Geographical situation of Bithynia will not allow of such an Etymon, two Sides of it being washed by two Seas, the Bosphorus and Euxine.—We must not pass over the City of *Pronectus* in Bithynia, which Stephanus informs us, and Bochart confirms, to have been a Colony of Phœnicians.—*Pronectus* he derives from the Syrian Biranta, which is the Irish Bronteach, or Brainteach, a palace,—*Προνεκτος* Pronectus Urbs Bithyniæ prope Drepanem, quam extruxere Phœnices. (Stephanus.) Socrates writes the word Prenetos. Cedrenus makes it Prainetos. Factum videtur nomen ex Sy-
ro

רִירָנְטָא Biranta; quod pro Castro vel Palatio passim occurrit in Paraphrastis. Sed et Hebraicè בִּירְנִיֹּת Birnajot sunt Arces aut Castella (1). Bronteac is compounded of two Scythian words, viz. *Bran* Princeps, *Teach* Domus; whence Brainteac a Palace. Arabicè *Tekbt*, the Royal Residence. *Tak* an arched Building, *Tawkia* roofing a house; whence the Irish *teach* a house.

Some of the Persian Writers say, that *Agamon* was the first King of Persia, the name in Irish signifies *excelling in battle*; and so Capellus has translated it. Achaemenes ipso interprete, bellator bonus (Reland de vet. Ling. Pers. p. 109.) Aghimy, Persam notat, aghim, Persiam, unde Persæ. Aghemian et Azjemian et Achemoenii, Romanis Achaemenii.

Alter Achaemenium secludit Zeugmata Persan. (Statius.) Videtur itaque quod apud antiquos Persia dicta fuerit Achæmenia ut distingueretur a Partia dicta Erak. Persia a Sinu Persico orientaliter, apud Autores alios vocari solet Achæmenia & Persæ Achæmenes. (Hyde. Vct. Rel. Pers. p. 416.)

Bochart derives the name from אַחִימָן Achiman, ad verbum *Quis frater meus?*—idem potuit esse cognomen primi Regum Persæ quem Græci vocant Achæmenem. Achiman, frater præparatus, vel frater dexteræ, aut frater quid? filius Enac, Numb. 13.

Emir-glun Finn. Emir glaf. &c. Arab *Amer* a great man pl. Omra, *kai* is Synonymous whence Kai-Sru, Kai-Easru, &c.

(1) Bochart Geog. Sacr. L. 1. C. 1.

Glun, the knee, a generation, *gus an treas glun*, to the third generation; (O'Briens and Shawes Dict:) Thus *Emir gluin Finn* in the Genealogical Table signifies Emir of the race of Finn: the expression is truly Oriental, Gen. 30. V. 3. Go in unto her and she shall bear upon my knees that I may also have children by her—et parit super (בְּרִי) *genua mea*.—Targum. Pariat liberos quos ego excipiam, gremio gestem, foscā & educem ut meas. Infantes super *genua* collocantur á nutricibus & matribus, gremio tenentur & gestantur (Schindler)—Can this be the explanation of the following verse, Gen. 50. v. 23. Etiam filii Machir, filii Manassis, nati sunt super (בְּרִי יוֹסֵף) *genua Joseph*—Targum. Quare me exceperunt, cum in lucem ederet, *genua* obstetricis incurvata; ne caderem?

The Irish word *Raigh*, the arm from the shoulder to the elbow—the thigh from the hip to the knee, has the same signification, whence *Ruig*, peperit, she brought forth, *Raigh*, *Raigble* generation: this is from יֶרֶךְ & יֶרֶכָה *irak* and *iraka*, femur, the thigh. Et filii ipsorum egredientes femorum eorum, i. e. e femore eorum. Cantic. 7. V. 2.—The sceptre shall not depart from Judah, nor a Lawgiver from his (רִגְלִי Ragil) generation, until (שִׁילֹה) Shiloh shall come. Gen. 49. V. 10. —Shiloh, the Irish *Shiol* the Son, i. e. the Messiah. The Leabhar Leacain or Liber Lecanus, says, that the Genealogies of families from the deluge to St. Patrick's time, were written on the knees, (*gluinibh*) and on the thighs (*lorgaibh*) of men, and on the holy altars. (Leab. Leac. f. 14.) the meaning of which is, that the genealogies of the direct

direct line and collateral branches, were engraved on the altars in pagan times. (m)

The third Genealogical Table in the Irish History, is that of the Chaldæans, called Tuatha-Dadann, being a colony or tribe of Dedanites, who mixed with our Scuthi, when seated on the Persian Gulph. As we shall treat of this people at large in the 6th chapter, we here only shew the line up to Chus, according to the Irish tables :

N O A H,
Cham,
Cus,
Fedel,
Pelest,
Ephice,
Ueat,
Sadhal,
Siopurnach,
Starn-fiacla,
Mercell,
Larcogh,
Galam,
Liburn,
Blosst,
Ciolcadh,
Ned,
Eathlan,
Breas.

(m) *Quære.* May not this be the origin of those Inscriptions we find on the Thighs and Arms of the Etruscan Figures ?

C H A P. II.

AINM EIBERTEACCH N'ANÉIRINN.

The Topographical Names of Ireland.

1. **I**NIS NA FIODHBHAIDH, i. e. a Woody Island. It was so called, says the ancient fable, by Nion, son of Pelus, who discovered it.

REMARK.

A fable it certainly is, as relating to Ireland. The Irish history says, Adna, son of Bith, of the family of Nion, first discovered Eirinn, 300 years after the Samothracian flood. See ch. 3.—This woody island was probably one of the *Ægean* Islands, supposed to have been formed by that flood.

2. **CRIOCH NA FÚINEACH.** The territory of Fúineach, that is, says Keating, the neighbouring country.

REMARK.

If the author had attended to the original, he would have found a full and proper explanation of the word, viz. obheith a bhfuinead chrioch na tri rann don Domhan : ionan Fúine agus Crioich. Fuin Laidne Finis, i. e. from being the end or extremity of the three divisions of the world : Fuin signifies End, Extremity, and Crioich Country. Fúine, in Latin finis. There cannot be a fuller or better adapted name for Ibernica, which is the Phœnician translation of Crioich na Fúineach.

each. Fuin also signifies the West, as Fuin-trath, Occafus vel inclinatio Solis; it is both a Phœnician and a Syrian word, פִּינִיָּא phenia vesper. (Chaldee). *Phenia da iuma* (Syrian); i. e. the end of the day. Vespera. *Phinicha*, (Syr.) finis, terminus; plaga mundi.

3. EALGA; that is, the Noble Island.

REMARK.

There is no foundation in history for this name. The first discoverers of the Britannic Isles, would certainly have given that name to Britain, by pre-eminence. Most probably this name alludes to their settling in Elgia, or Elegia, a town and district of Armenia Major.

4. AERI or EIRE, so called, say they, from *Aeria*, the old name of *Crete*, or from *Aria*, that part of Egypt from whence the *Gadeli* came to *Crete*, when *Sru*, son of *Easru*, was banished from Egypt.

REMARK.

Aria was one of the Thracian Isles, *Eirene* one of the Islands of the Peloponnesus; and there were the *Eirinai*, seated between the mountains of *Ceraunii* and the river *Rha* in Sarmatia. Nothing more can be said of this derivation, than that the name was common to that part of the globe from whence they originally came. *Aoria* in Chaldee signifies the West. פִּינִיָּא

5. FODHLA, so called from the wife of Mac Ceacht, a King of the Tuatha Dadann, named *Mac Ceacht*, or *Featbor*.

REMARK.

REMARK.

A more eligible name cannot be given to the wife of a Prince who bears the name of the *Son of Science*. חכמא *chacam*, *Fodhal*, or *Fodbla(n)*, signifies the Graces, *les Vertus*; it has the same meaning in Arabic, see D'Herbelot at *Fadbail*: hence one of the learned Irish Kings was named *Cinn Faodhla na Fodhlama*, i. e. the Head of the Learned. He was also called *Cinn Fadhla Mac Ollam. Fadhail*, *Les Vertus*; c'est le plurier de *Fadhilah*, i. e. *Vertu*; hence *Fadhel* was a common name of the Arabians. See also *Fodbail* in D'Herbelot.

6. BANBA, from the name of a third Queen of the Tuath Dadann, who was the wife of Mac Choll, otherwise called Eathor.

REMARK.

The Dadannites were Chaldeans, as we shall presently shew; and as they had a settlement on the Euphrates named Banbe, not far distant west of Babylon, our Magogians might have possessed this place, as it will appear hereafter, that they mixed with these Dadannites, the sons of Rheghma.

7. INIS FAIL, or the Island of Destiny; from a stone that was brought by the Dadannites into Ireland.

REMARK.

Of this stone we have treated in a former Number of the Collectanea, to which we refer, and shall shew its origin in the chapter Tuatha Dadann. See also Chap. X.

(n) *Cinn Faodhla na Fodhlama*, the Chief of the Graces of the Learned. *Cin Fadhla Mac Ollam*. The Chief of the Graces, Son of the Sciences. Arabic *alam*, *ylm*. Heb. & Chald. אלפא *alph*.

8. MUC

8. MUC ISLAND. When the Dadanns found the Milesians attempted to land; by their magical enchantments they threw a cloud on the island, by which it appeared no bigger than a hog's back.—Muc is a hog. (Keating.)

R E M A R K.

Muc was the name of an Island in Phœnicia, and of another in the Persian Sea; both named by our Magogians, who proceeded from the Persian Gulph, through Oman to Phœnicia: of which hereafter. Ut in Phœnice duæ fuerunt insulæ magni nominis, Tylus nimirum & Aradus, ita in mari Persico Tylum & Aradum, insulas Geographi describunt, atque in iis vetusta templa in Phœniciorum modum extructa: (Bochart, Canaan, p. 689.)—Moch is white; whence Moc-trath, Aurora, Ir. and מוק Mok, Heb. Cotton. Moch is the same as מלבן Alban, (white) and signifies the dawning of the day, Aurora; hence *wakh* in Persian, Aurora.—It is evident this name would not have been given to a Western Isle, or to any of their western discoveries; but most properly in their route *Eastward* to the mouth of the Persian Gulph.—*Moch* is in common use at this day to express the dawn of day; *matutina lux albescere cum primum oritur*; and Tylus was also called Muc.

9. SCOTIA. This name is said to be given it by the sons of Milesius, who named it Scotia, from their mother's name Scota, or perhaps from themselves, they being originally of the Scythian race.

R E M A R K.

The name Scuth, we have shewn in the Introduction, signifies a Ship, whence Scuth-aoi, Scythi, i. e. Ship-men, mariners.

10. Ptolemy calls it Iverna: Solinus names it Iuerna: Claudian stiles Ierna, and Eustatius Verna. And it is the general opinion, says Keating, that these Authors, not perfectly understanding the derivation of the word, varied it according to the particular sense of each.

R E M A R K.

All these names proceed from the Phœnician אַהֲרֹן Aharun (m), extremus & occidentalis. Occafus Solis. Iernia or Eirin as the natives at this day write it, was not only called so with respect to its position from the place of its first discoverers, but also as being the westernmost of the Britannic Isles. Brittain being to the East of Ireland, was by them named Alban and Albania, the Eastern Island, i. e. הַלְבִּיָּן-אֵי. Itaque cùm in Circejo constet locum fuisse conspicuum, & in mare prominentem nominatum ab Elpenore; credibile est Phœnices nugivendos, eodem morbo correptos quo Græcorum grammaticuli qui ad suam linguam omnia referunt, voluisse hunc locum ita dici non a Græco *Elpenore*, sed eo quod citius ibi scilicet

(m) אַהֲרֹן aharon, extremus, occidentalis. אַהֲרֹן Ahur, postremum occidens inde מוֹהָרֹן Moharun, i. e. Mauri, quasi postremi vel occidentalis dicti. אַחֲרֵנָא Achernæ vel per apher. אַחֲרֵנָא Chernæ, Punice, Ultima habitatio Cerne insula inde dicta. Hence אֲפֶרֶס Taitefius est Hispanica urbs circa lacus Avernum. Avernier Græcè Αἶφρος Punice bitfa Aharona, i. e. Lacus extremus. הַיָּם הַלְבִּיָּן im h'haron, mare occidentale. Deut. xi. 24. (See Bochart, vol. i.)

הַלְבִּיָּן-אֵי

הַלְבִּין-אֹרִי *bilbin-or*, albescit lux matutina. Matutina lux albescere dicitur cùm primùm oritur. Unde est quod *albam* vocant sermone vernaculo. Bochart, Canaan, p. 592:

II. IBERNIA, OR IBER-NAOI. This name was given it by the sons of Milesius, who came from Spain. Some say from the river *Iberus* in Spain; others from *Heber* the son of Milesus: but Cormac Mac Cuillenani says, it was so called from the word *Eber*, which signifies the West. (n)

R E M A R K.

There cannot be a stronger proof than this passage in the records of Ireland, to point out who were the people that gave this name to Ireland: it could not have been the Gauls, Britons, or any other Northern Nation; we are certain, because no such word exists in any of those dialects as *Eber* to denote the West. Bochart allows that the Phœnicians were acquainted with Ireland; and that they named it עִבְרִי-נָאִי *Iber-nae*, i. e. ultima habitatio; because, says he, they knew of no place more westward, than a vast Ocean. *Eber* in the plural makes עִבְרִין *Ibrin*, terminos & fines significat, and אִי *ai* is an Island or Country, whence *aoi*, and *naoi*, in Irish; and if we recollect that הַלְבִּין *hilbin*, and אֲלִבִּין *albin*, imply the East, Ortus & Aurora, there certainly cannot be a doubt, but these Islands were so named with respect to their situation of each other. The words are Irish and Phœnician; but

(n) *Eber* and *Eorb*, or *Eor*, (whence by corruption *Europa*) are Irish and Phœnician words, signifying the west, the extremity; from עִרְבָּ *orb*, עִבְרָ *eber*, and עִרְוָה *orup*. Occidens, trans, dorsum.

they are not Welch, Gaulish, or Danish. (See Introduction.)

12. IR, IRE, IRIS. It was called *Fonn*, or, *Fe-aaron Ir*, &c. that is the land of *Ir*, who was the first son of Milesius, that was buried in this Isle. It was also called *Ireo*, that is the grave of *Ir*—thus Keating.

R E M A R K.

Ira or Ieraa ירדן was certainly a proper name in the Eastern Countries; there was Ieraa (Luna aut mensis) Servus Ægyptius Sefan filii Jesh. 1 par. 2.—Stephanus.

Ieria ירדן Timor domini Jere. 37. ירדן Jerihô or Jericho, Luna, Civitas in Benjamin Tribu. There was Ir-shemesh, a City of Chanaan that fell to the Tribe of Dan, and Ir-peel in the Tribe of Benjamin. But as this Island was well known in ancient history, by the Greeks, by the Epithet of *holy*, I am of opinion, both *Much* and *Iris*, signify the holy Island. *Much* in Irish is an Epithet of the Deity; and Ir, Ire and Iris, signify Religion. In Arabic *buræ*, Religion; and muckdus is holy.

13. ANA, ANAN, ANU or NANNU. Another name of Ireland.

R E M A R K.

Ith Nanu, i. e. Insula Veneris seu Matris Deorum. See her Image, chap. 6.

(o) Iran is the name of Persia. Iran on Touran, i. e. Persia and Turkey, or Scythia, both peopled by the descendants of our Magogian Scythians; and in another part of this history, we are told that *Ir* was born in Irene, an Island situated in the Thracian Sea.

Ana

Ana or Anu, and sometimes Nana, with a paragogick *N* as Nathar father for Athar, &c. &c. we have shewed in the last Number, was worshipped in Ireland as *Mather* or prima causa. She was the *Anæa* or *Anaitis* of the East. Many temples were dedicated to her, among others *Agb-beith-Ana*, or *Agbetana*, or *Ecbatana*, in Armenia. There was *Ani* in Armenia (*De Herbelot*) *ἡ το τας 'Αραιας ἱσὶν* and *Anææ templum*. (*Strabo*) i. c. *Anaitidis* *Bochart* *Phal.* p. 245. She was the *Venus* of some and the *Diana* of others (p). *Qui primus erecta Veneris Anaitidis statua Babylone & Susis, & Ecbatanis, & in Persis, & Bactris, & Damasci, & Sardibus, Deam ostendit esse colendam. Anaitidi multi Dianam esse voluerunt, quia, communi fano cum Deo 𐤓𐤓𐤓 Omano, id est, Sole, colebatur; ut testatur Strabo Lib. 15. Vicissim alii Venerem esse maluerunt.* (q)

Cæterum ex loco *Strabonis*, in quo versamur, in quo *'Araia* *Anæa* vocatur, quæ aliis *Anaitis*, restituenda sunt loca de eadem *Anaitide*. 2. *Macchap.* i. v. 13. 15. In iis enim pro *'Araia* scriptum *Narâia*. Nempe in his verbis *𐤓𐤓𐤓 𐤏𐤍𐤔𐤏𐤍 𐤏𐤍𐤔𐤏𐤍* *N* initio vocis assumptum ex fine præcedentis: inde ortus error latius se propagavit; nam & eodem versu legitur *𐤏𐤍𐤔𐤏𐤍 𐤏𐤍𐤔𐤏𐤍* per *𐤏𐤍𐤔𐤏𐤍*, ut in *Strabone*, and ver. 15. *𐤏𐤍𐤔𐤏𐤍* etiam sexu mutato. (*Bochart*, vol. 1. p. 245.)

(p) See *Strabo*. *Agathias*, Lib. 2. *Pausanias* in *Lacon*. *Plutarchus* in *Artaxerxe*.

(q) *Bochart*. She is the *Ani* of the *Thibetans*; whence one of their religious sects is so called. (*Alph. Thibetanum*, *Georgii*, p. 200.

She

She was worshipped in Ireland under the name of Ana, Anu and Nana. Many places and rivers were dedicated to her, as the Nany water, a river between Dublin and Drogheda.

These are the *Ainm Ebirt* or Topographical names of Ireland. *Ebirt*, i. e. *Eb-irt*, or *Eb-art*, the description of the Earth, from עֲבָרָא *Eba* composuit, in ordinem digessit. אֶרֶץ *arets*. Terra. אֶרֶץ *art*. *Ebarts*. Berofius tells us the Phœnician word was *Aret*. *Noah terram vocasse Aretiam*, hence the Irish *art*, or *irt* for the Hebrew *Arts*, hence also the Arabic and Irish *ard* and the Latin *aridus*.

C H A P. III.

PARTHOLAN OR PAR-TOLAM.

THIS Chapter KEATING entitles, “ *of the first Inhabitants of Ireland after the Flood.*” He draws the contents from an ancient Poem, recorded in the Psalter of Cashel, and many other MSS.

The substance of the Poem is as follows.

Adhna mac Bitha go cceill
Laoc do muintir Nin mac Peil
Tainig an Eirin da fios
Gur bheann féar a bhfidhinis
Rug leis lán adhuirn da féar.
Teid da thig dinisfin sgéal
Afi sin gabhail go grinn
As giorra da bfuair Eirinn.
Tri chhead bliain iar ndilin
Is sgéal fíor mur rimhim
Fa fas Eire uile og
No go ttainig Partolan.

i. e.

Adhna son of Bith, a champion of the family of Nin, son of Pelus, (r) went to explore Eirinn,

(r) Pelus, vel Pelagus, the Water-man. Bithus filius Posidonis. (Neptuni, cognitus erat ante Hesiodi tempore, teste Eustathio, p. 13, in Ill. a.

(i. e.

(i. e. אֶרֶץ הַמַּגֶּרֶת the West.) He pluckt a handful of grass, and brought it home as an example of the fertility of the soil, and he was the first that settled in Eirinn (or the West.) Three hundred years after the flood, we account it for certain (Eire uile) all the West lay waste, till Partolan arrived there.

To this it is added, that Partolan set out from Migdon. The poem concludes with a list of the principal officers that accompanied him, and with them it is said, were *Biobal agus Babel attha Ceannulthe*, i. e. Biobal and Babel, two Canaanites or Merchants.

REMARKS.

As our Irish historians would not willingly want an æra for this expedition, they have assigned the date to twenty-two years before the birth of Abraham.

I think there can be no doubt, but the flood here mentioned, was that called by Diodorus and Strabo, the Samothracian flood, which, says Diodorus, “ The Samothracian history asserts to
“ have happened before any floods recorded of
“ other nations. The deluge, says he, was produced by the eruption of the waters, which at
“ first broke through the Cyprean rocks, and
“ afterwards rushed into the Hellespont. The
“ Euxine sea, formerly a great lake, was then so
“ much swelled by the waters which entered it,
“ that not being capacious enough to contain
“ them, they overflowed into the Hellespont,
“ where they submerged a great part of the maritime Asia, and also overwhelmed great districts of
“ Samothrace. In confirmation of this, fishermen
“ in latter times have dragged up stone
“ pits

“ pits of pillars in their nets, which prove that
 “ the sea covered the ruins of their ancient towns.
 “ It is reported that the inhabitants who escaped,
 “ fled to the more elevated lands, but the sea
 “ still increasing they invoked the Gods, and
 “ thereby being delivered from their perilous si-
 “ tuation, they encompassed the places where
 “ they were preserved throughout the whole Isl-
 “ and, and there raised altars, where at this day,
 “ they perform sacrifices to their gods.” (Diod.
 vol. 1. sec. 253. l. 5. p. 369. Weffel.)

As to the first inhabitants of Samothrace, adds Diodorus, there is nothing handed down to posterity relating to them, which we may depend on. They had anciently a peculiar language, not understood by any other people of Greece, whereof some words were still used in the worship of their gods, when Diodorus wrote his history. (s)

Our Southern Scythi, inhabitants of Armenia, had extended to Pontus, Bythina, and Paphlagonia, (t) bordered on the west by the Euxine and Hellespont. The Samothracian flood recorded by Diodorus, had destroyed *Eire uite*, all the West of this Country, and 300 Years it lay waste, till Partholan made an excursion to those parts, and

(s) The Greeks at that time were well acquainted with the Tyrian, or, as they called it, Phœnician language, and with the Pelasgic, and Thracian or Phrygian; and these are the only nations recorded by them to have inhabited this Isle. In a former work we have shewn, that the Cabiri, Dioscuri, &c. were of Irish origin, and that Artemedorus mentions the Samothracian sacred rings to have been used in Ireland, many of which are found at this day in our bogs. See *Collectanea de Reb. Hibern.* No. 13.

(t) See chapter Phehus Pharia.

brought

brought back to Armenia, a handful of grafs, as a testimony, that Vegetation had again taken place, after fo dreadful a Catastrophe.

An Irish MSS. called the Book of Leacan is more particular with regard to Partolan. It informs us, Partolan arrived in Eirinn in the 6th year of the reign of *Ninus* ; and in the 18th year of *Mamynas* the 11th Emperor of Affyria, the plague destroyed the race of Partolan, for having murdered him as well as his wife and children who were taking care of his patrimony in *Sethiana* or Scythia, during his absence, whence the Son of Partolan who was concerned in the murder received the opprobrious name of *Talomach* or *Telemachus*. (u) Hence it appears our adventurer did not take his wife and family on this expedition.

If we turn to the account of the Ogygian and Deucalion floods, recorded by the ancients, there seems strong suspensions of their having blended the history of this flood, with that of the general one of the sacred scriptures.

Nothing in the antiquities of Greece is more obscure than the history of Ogyges and of the Deluge which happened in his time, says Abbe Banier, and adds he, whether he was a Grecian or a foreigner, or at what time he lived. Monf. Fourmond makes him an Amalekite, the same with Og, Agag, or Ogog, who left his country and settled in Greece. Some place this deluge in Attica, others in Egypt, and St. Jerome thinks it was the Red Sea : thus much is certain, says Banier, he was not a Native of Greece ; his name shews he

(u) *Taolmac* a parricide, *Shawes Ir. Dict.*

was a foreigner, but of what nation, I cannot determine.

Ogyges, as I have shewn in a former number of this work, is a Scythian name, compounded of *Og* or *Oig*, i. e. Dux, heros, and *Uige* a Ship. *Deucalion*, was a Scythian, the Son of Prometheus : his name bears the same signification as Ogyges, viz. *Deuc*, the floater, (natator) *Lion* of the Sea, and hence the name may refer to Noah. *Oguige* may have been one of our Scythian Chiefs who had led a Colony to the west of Thrace, and there have perished in the Samothracian flood, before the expedition of Partolan took place ; This flood was the most ancient known to the Heathen writers, as appears from Diodorus ; and according to Salinus it was the Ogygian flood.—*Primæ novim astris inundatio terrarum, sub prisco Ogyge.*

It is remarkable, that the Greeks record, the marriage of *Ogyges* with *Thebe*, of *Hercules* with *Erythia*, and our Irish historians marry *Mil-efs* to *Scota* ; but *Thebe*, *Erythia* and *Scota*, are synonymous names for a Ship ; these and many other circumstances in the histories of these heroes, tend to shew, the Greeks, as Mons. Bailly has proved in his *Atlantis*, owe the basis of all their fable to the ancient Scythians or Persians.

Sir I. Newton fixes this deluge 1045 before Christ. Petavus, and Banier at 1796 before Christ : some Centuries later than the period affixed by our Irish Chronologists.

Partolan set out from Migdon, which was the name of Bithynia the residence of our Magogian Scythians at that time. There was another Migdon seated on a River of the same name, which waters Nisibis and Uir, and then falls into the Tigris.

Tigris. (x) These Migdons are both in Magogs Country, but it is more probable Partholan departed from Bithynia and settled in Eirinn i. e. the West, in an island near the Shore, which points out to us that of Samothrace.

The names *Adbna* and *Partolan* are oriental, עדין *Adin*, a proper name, 1 Esdras 2, and 8, the signification of the name in Hebrew and Irish is, *deliciosus*, aut *ornatus*.

Par was a common Epithet in the East, particularly in Mesopotamia, (y) *Paradasb bar Gabarou* was third King of the Osrhoi,—there were *Parthamaspates*, *Parnataspates*, *Parasmanes*, &c. &c. (z) There was תולע *Tola*, Son of Issachar, Gen. 46. 1 Paral. 7. Jud. 10. תלשך *Thalassar*, Regis Syriæ, Isai. 37. תלח *Thale*, nomen viri, 1 Para. 7. תילון *Tilon filius Simon*, 1 Par. 4. the name *Tolan*, or *Tolan* signifies a Peach Tree; our Dictionaries translate it, the holm Oak.—*Perfice Talane*, a fruit resembling a Peach. Arab. *Talnak* an Apricot.—The reasons of these names we shall treat of hereafter.

Talmal, was one of the Sons of *Anac*, whom Caleb expelled from Arba. Josh. 15. Ch. 14. V. & expulit inde Caleb tres filios Anac, viz. *Sefac*, *Ahiman* & *Talmal*, natos *Anac*. We shall shew in the Sequel, that *Anac* and *Gadul*, were the

(x) But says Keating, Migdon was in Greece, and in this manner has perverted the whole of the Irish History:—Nothing can be more clear, than, that the early part of Irish history, relates to the transactions of their Ancestors in Armenia, Bithynia, Parthia, Persia, &c.

(y) ברע *Bara*. para Arab. *Excelluit Scientia. præcelluit ea Sociis.*

(z) *Bayers historia Osrhoena.*

peculiar

peculiar *Epithets* of the Sons of Magog, who mixed with the Canaanites in process of time.

The Poet informs us that Partolan and his progeny possessed the Island 300 Years, when all the inhabitants were swept away by a pestilence.

Thus our Magogian Scuthi of Armenia continued to extend their depredations towards אִירִיִּן Eirinn or the West, and to *gabb*, wherever they went; *gabb* is the verb made use of in all the Irish MSS. it signifies to lay under contribution; the Noun is *Gabhail*, as *Gabhail Eirinn*, the Book of contribution, commonly called the Book of Conquests in Ireland; this book contains the contributions of every State to the Monarch. We have often quoted it in the preceding Numbers of this work: the word is Oriental, as גַּבְהִי גִמְלָה Gabhi Gimela, Cameli tributa, (Bochart V. 1. p. 1148). It also signifies to govern, in both Hebrew and Irish, hence גַּבְרָה Gabhar, gubernatio. Arabicè *gabbi* Collector tributorum.

This expedition of Partolan's, took place according to the Irish Annals, a little before the birth of Abraham. During the life of that Patriarch, we find the Scythi of Armenia making war on the Canaanites. The inspired penman having occasion to speak of Abraham, has recorded this fact; and but for Abraham, we should probably not have heard of it, Genesis 14 Ch. "And it came to pass in the days of *Amraphel* King of Shinaar, *Arioch* King of Ellasar, *Chedorlaomer* King of Elam, and *Tiddal* King of the Goim; that these made war with *Bera* King of Sodom, and with *Birsha* King of Gomorrah, *Shinab* King of Sodom, and with *Shemeber* King of Zeboüm, and the King of *Belar*, which is Zoar,
" — All

“ —All these were joined together in the Vale of
 “ Siddim, which is the Salt Sea.—*Twelve years*
 “ they served *Chedorlaomer*, and in the 13th year
 “ they rebelled.—And in the 14th came *Chedor-*
 “ *laomer* and the Kings that were with him, and
 “ smote the *Rephaims* in *Asteroth Karnaïm*, and
 “ the *Zuzims* in *Ham*, and the *Emims* in *Shaveb*
 “ *Kiriathim*. And the *Horites* in their Mount
 “ *Seir*, unto *El-paran* which is by the wilderness.
 “ —And when Abram heard that (Lot) his
 “ brother was made captive, he armed his train-
 “ ed Servants, born in his own house, 318, and
 “ pursued them unto Dan, and unto Hobah which
 “ is on the left hand of Damascus. And he
 “ brought back all the goods, and his brother Lot,
 “ and his goods, and the women also, and the
 “ people.”

The Syriac Copy calls *Tadal*, *Taril* K. of the *Golita*: The Arabic version has *Arioch* King of Sarian, *Chadharlaomar* King of Choraстан and *Thadaal* King of the Nations. The last is named *Thargol* by the LXX. and is said to be King of the Gentiles.

Josephus calls this the War of the Assyrians, who had united with the Chaldæan Dynasties: Mr. Baugmarten observes, the conquest of the Canaanites by nations so remote, must be treated as an absurd impossibility.

Aquila, Symmachus and Procopius, think, that Amraphel was King of Pontus, not the Pontus Euxinus; but a City in Cœlo-Syria since named Hellas. See also Menochius and Corn, a Lapide.

Amraphael, says Dr. Hyde, was King of Shinaar, not in Chaldæa or Babylon, but Shinaar in Mesopotamia, (a great city at the foot of the
 Mountains

Mountains 3 days journey from Mausil,) now written *Sinjar* in the Arabic, the *Singara* of Ptolemy, with him Abraham fought, as Eusebius fully proves. At that time Assyria seems to have been wrested from Ninus and to have fallen into the hands of the *Persians*, as at the time of this war, all the neighbouring Kings were confederate with Chedorlaomer King of Elam. As therefore there could not be two monarchs in one place, Ninus must have been excluded from Assyria and retired into Chaldæa from whence he came. *Arioc* was King of Ellasar: according to Eusebius his name was "ΑρσιϞ i. e. Martius seu Martialis, for אריוך *Arioc* as the name stands in Scripture is not a Chaldaic name, and as far as we know, has no signification. (*Religio Vet. Pers.* p. 46.)

The Persians were Scythians, Farfi or Pheni as we shall prove hereafter, and *Aireac* a Puno-Scythic name or title synonymous to "ΑρσιϞ: thus the Persic *Cosrou*, a title of their ancient Kings, in Irish is written *Cosrach*, i. e. mighty, powerful, victorious, corrupted by the modern into *Coscarachd*. *Khofrou*, ou, *Cosroc*, nom commune a plusieurs Rois de Perse. (*D'Herbelot*)—Armeni dicunt *Chuesfreu*, quod vetus Parthicum vocabulum fuisse non dubito, nam *Haicana* lingua nobis veterem Parthicam conservavit. (*Bayer, Hist. Osrh.*)

Shinaar or Shingara was in Mesopotamia, then in possession of the Magogian Scythians; they had also extended themselves into Arabia and been seated early on the Persian Gulph. Grotius brings Arioch from the Elisari of Arabia, mentioned by Ptolemy, and Bronchartus declares it is very uncertain where this City was. Elam was in Arabia. Elim locus in deserto trans mare rubrum,

that the Phœnicians named the God of the Sea *Ogya*, for this was the name of Neptune at Mylissa in Caria; a Phœnician Colony; hence as I have before observed *Oiguigé*, was one of the Scythian names of Noah (f) (C).

From these arguments, I conjecture that Thadal or Thiral King of the Gōim was seated somewhere in Oman, near Mount Seir, or the settlements of the Canaanites. His name seems to import that he was a King of a maritime people; and from the words of Moses, it is evident that he also contributed his quota of land forces, in this expedition. The names of these Princes, is another reason to think they were Scythians.

Amra-phel, is an Irish title, signifying, Lord of Lords, King of Kings: (See Genealogical Tables of Magog at beginning of Chap. I.) *Amra* is the plural of *Emir*, a noble, a chief, and *Fal* or *Phal* is a King, a Prince, a Lord, in Arabic *Amer*, *Emir* or *Omar* is a prince or leader, in the plural *Omra*, *Ommera*, and *Fal*, superior. *Omar* is a title given to all nobility of the first rank in the Mogul Empire, (another feat of the Magogian Scythi;) it is also given to commanders of bodies of troops: in the plural it is *Ommera*, that is, Na-

(f) Inter alia Noë cognomina meritisimè censetur *Ogyges*. Dickensoni Delphi Phœnicizantes, p. 168.

Atavus Cœlius Phœnix Ogyges. Xenophon.

Plures inundationes fuere. Prime novimebris inundatio terrarum, sub prisco Ogyge. Solinus.

* From *Uige*, the Chaldeans and Jews formed דוגיה *Dughia*, which Rab. Benj. p. 9. explains as רוגיות *Dughioth*, quæ vocantur *Galleræ*. Hence I think the Irish names *Ugan-mor*, the great Sailor. *Dugan*, *Dugh-arti*, &c. &c.

bobs

bobs. (g) *Phal* or *Fal*, is the Chaldee פֹּלָחַ Pholaha Magnates, (huomo di conditione) (h) whence the Irish *Follaghán* to govern; and the diminutive *Flaith*, a chief. Chaldee פִּלַּח Phlat or Phalat, Dominus, Princeps, nomen proprium (i). Arabicé *Val*, a noble, a prince, hence the Irish *Amra-phal* the chief of the Emir's (k). *Cead-ar-uil-amra*, head or chief of all the Omra, was synonymous to *Emir-al-omra*, or *Amra-phal*, and the title taken by *Chedarloamar* King of Shinaar. *Aireac* is also a common title of a Prince or chief, there are seven degrees of *Aireac* recorded in the Irish history (l). It is the Cantabrian or Balquenza *Erreque*, and the Arabic *arek*. *Tidal* or *Tiral* is a proper name in the Irish, and such it is here recorded by Moses: he was I. think the King of *Oman*, or, *Panchaio*, i. e. *Phanic-aoi*, or the Country of the *Phanic* or *Pheni*, of which hereafter.

Oman or the Sea Coast of Idumæa, was originally the settlement of *Uts* of the family of *Sem*, from whom all Idumæa was called the land of *Uts*, (m) and the chief of these was the King of Edom,

C 2

that

(g) Niebuhr's travels in Arabia, V. 2. p. 15.

(h) David de Pomis.

(i) Idem.

(k) The Irish Lexiconists have omitted the singular Number, and all have inserted the plural, *amra*. See the Table, No. 14 and 16, page 30.

(l) See Collectanea No. X, and Shawes Irish Dictionary, whence in Irish *Aireac-dalta*, and in Arabic *Erkani Dowlet*, Minister of State. *Aryk* of noble blood, &c. &c.

(m) Lamentations, C. 4. V. 21. Many authors agree that some of the early descendants of Cush, settled first in the land bordering on the Red Sea, moving gradually from thence to the South extremity of Arabia, and afterwards by means of the easy passage

that refused Moses a passage, wherefore he passed along the Shore by the Red Sea, till he had cleared the territories of Edom: "And they journeyed from Mount Hor, by way of the *Red Sea*, to compass the land of *Edom*, (n) for the King of Edom had said: "Thou shalt not go through my territories; and he came out with much people and with a strong hand; therefore Israel turned away from him and took his passage by the *Red Sea*".

From this Text of the inspired writer it is very clear, that Edom did not extend to the Red Sea in the time of Moses, as Sir J. Newton has supposed: and it is as evident, that Oman was inhabited by a people who gave protection to the Israelites, in this troublesome march round the Sea

passage over the Streights of Babal mandab transplanted themselves into Æthiopia.

According to Eusebius this migration happened whilst the Israelites were in Egypt. This perfectly corresponds with Irish history: they acknowledge one Colony to have been Cushites. See Chapter VI. *Tuatha Dadann*. And hence probably the Arabian Cushites were called *Abasini* from *Habash* a mixture: this made the Æthiopians boast of their antiquity as from *Ham*, and of being older than the Arabians. See Ludolf, Hist. of Æthiopia. And further, the Cushites, Scuthæ or Irish assert that they were seated on the Coast of the Red Sea when Moses made his passage through it. See Chapter 8. They probably were the Troglodites of Æthiopia, being Mariners and Fishermen, and Strabo tells us these people lived on fish: סכיים *Sacaiim* in Hebrew may also signify Dens and Caves, as well as Tents. Some of the Catalonians and Biscainers, the descendants of these Cushæ in Spain, still live in the same manner, following the trade of fishing and dwelling under Tents in the Caverns of the Rocks on the Sea Coast, of which the Author has had ocular proof.

(n) Numbers 31. V. 4. and Ch. 20. V. 14. 20.

Coast,

Coast, or Moses would not have ventured into such an ambush; for here would have been a proper place for his enemies to have attacked him, without the possibility of a retreat. We shall hereafter find, that the Greek writers have placed the Scythians in this tract of Country (D). For *God had enlarged Japhet, and he was to dwell in the Tents of Sem, and Canaan was to be his Servant.* The Canaanites had now served the Japhetans 13 years; there is no trace in Scripture that the Scythians retained the Sovereignty after the loss of *Pentapolis*, but there is strong proof in the sequel of this history, that they united with them and became one people, known in profane history, by the name of *Phœnicians*, and in Scripture by the name of *Canaanites*. It is not clear from Scripture that all the Canaanites owe their origin to *Canaan* the Son of Ham, for כנען *Canaan* in Hebrew is the name of Noah's Grandson and also a Merchant. Our Magogian Scythi being the first Navigators and Merchants would call themselves *Ceannaith* and *Aonaic*, that is, Merchants. If, says Bates כנען *Canaan* is from כנע *Canaa* which cannot be disputed, then it is a mistake, though a common one; that a merchant was named from *Canaan*, Grandson of Noah and father of the *Canaanites*, because the word signifies merchandizing independent of them; and the land as well as the people of *Canaan*, was named from their trading, and Job, Isaiah and Hosea, use the word as a merchant. Bates *Critica Hebræa*, p. 276.

These words *ceannai-gim* to buy or sell, and *Aonac* a fair, a place of traffick, are in common use in Ireland at this day. *Aonach Tailtean*, was the general mart of the whole Kingdom, Keating p. 359. *Anac*,
Aonac

Anac or *Eineac*, signifies also a Fir tree, a tall straight tree; a prop, pillar, support, a Column, and hence metaphorically, protection; Example, *tug ced bo in a cineac*, he gave 20 Cows for his protection.—Whence it became an Epithet to many petty princes: in Arabic *anuk*, a column, a pillar, a root, a cause; hence the Gaduli or Magogian Scythians, being of tall stature, might have taken the name of *Anakim*; and for this reason *Arba* might have called his Son ענק *Anak*, i. e. the Fir Tree, the Column, &c. Jos. 14, 15. et expulit inde Caleb tres filios *Anac*, *Seffai*, *Abiman*, and *Talmi*, natos *Anac*; here we meet three Names corresponding to the Irish, viz. *Anac*, *Achamon*, and *Tolam*. The Jews invented strange Stories of these *Anakim*. Benjamin Judæus, in his itinerary, says, that in *Damascus*, he saw the Rib of one of these *Anakim*, that measured 9 spanish palms in length, and 2 in breadth; it was preserved in the palace, and had been taken from a Sepulchre:—dicitur ille fuisse ex antiquissimis regibus *Anak*, nomine *Abshamaz* ut ex Sepulchri illius lapide inscripto est indicatum: in quo scriptum etiam est, illum toto orbe regnasse. The Hebrew language has lost the proper signification of the word ענק *Enac*, Gigas. pl. *Enakim*, ad omnes Gigantes traductum, q. d. Torquati, (*Cast.*) vel quia injicerant terrorem *Statura sua*, (*Benjamin.*)—The Syriac ענקיא *Anakia*, which also in the Samaritan signifies adjuvit; subvenit alicui, Ramus propago, comes nearest to the sense of the Irish; the Arab, *nooj* a fir tree is not far distant,

Arba the name of *Anaks* father, seems to point out that they were Merchants or Shipmen, for ארבה *arba* in Chaldee, is, Navis. ארבע with ע in

in the termination signifies *four*, whence J. Capellus thinks he was a Giant of *four Cubits*; quatuor cubitorum statura minor fuerit, quam ut famæ respondeat, observes Bochart. (Geogr. Sac. L. 1. C. 1.)—Again, *Arba* in Arabic signifies *Negotium*; as the *y* is frequently written for *N* in many places of the sacred Scripture, I am of opinion *Anak* and *Arba* imply a tall Gigantic race of Men as our Scythians were, and Merchants. It must be observed that *Anak* in Irish does also imply a man of extraordinary Stature; but when it signifies a Giant, that is, a wild ungovernable strong man, robbing and ransacking his neighbours; the word *Fi* (i. e. bad, wicked) is always præfixed, hence in our Irish Lexicons *Fianach* a Giant.

From hence I deduce *חַדְרֵי-עֵנֶק Chadre Anak*, in Irish, *Cadhair Aonach*, i. e. the City of the Merchants; the *Chadreanak* or Carthage of Plautus, for in his time it was the Seat of Merchandize, and the Carthaginians gave it a proper name, i. e. Sedes Mercatorum, for if *Anek* or *Bene Anak* had been a proper name of the Phœnicians, as Bochart pretends, why did not their first Colony in *Utica* take that name?—Where they were seated 300 Years before Carthage was built; the reason is plain,—this Colony was not conveniently seated for traffick—they were making settlements on the terra firma, till *Dido* came to Africa, and built *Cadre Anak*. See next Chapter.

The Poem on the expedition of Partholan, concludes with a List of the principal Officers attending him on the expedition, and with them, it is recorded, were *Biobal agus Bebal, a dha Ceannui-the*, that is, Biobal and Bebal, two Merchants; and this is the first account of traffick in the Irish history.

C H A P. IV.

N E M E D O R N I O M A D.

NIOMAD (i. e. the leader of a multitude,) is said to be the Son of Achemon or Aghamon, Son of Pamp, Son of Tath, Son of Seara, Son of Sru, Son of Afru, Son of Bram, Son of Aiteacht, descended of Magog. Nemed sailing out of the Euxine Sea, came to Aigen, (that is, Ægina, one of the Insulæ Atticæ,) from thence he sailed to Eire, (that is, Æria,) or Crete; and pursuing his Voyage, S. W. landed in Africa.

Here they were instructed by the Africans, to build houses and palaces; the names of the African Architects who taught them this science were, Rog, Robhog, Rodan, and Ruibne. They had several Skirmishes with the Africans, and in the fourth battle Nemed was slain: from this time the Africans grew more troublesome, and after seven years, Siim Breac, the Grandson of Nemed, led a Colony to Greece; this weakened the main body, who suffered great hardships from the natives of Africa, till the arrival of the *Firr D'Omann*. Siim Breac left Greece, and seizing on the Grecian fleet, sailed to Spain, from whence they came to Ireland, and to Britain, where the posterity of this Siim Breac were settled, when the *Cruitne* arrived in Scotland. The African Pyrates called *Fombaraigh*, harrassed the Nemedians in their settlements in the Western Isle, and are said to have succeeded so far, as to have lain them under contribution in Ireland.

R E-

R E M A R K S.

Keating the compiler of the Irish History, has committed many egregious blunders in this Article: from Crete he brings them to Ireland, but the best authorities carry them to Africa, to Greece, to Spain; and so to the Britanic Islands.

The Punic annals reflect a strong light on this remote part of our history. We have shewn in the introduction, that the original Persians and Parthians, were Scythians; who descending the Euphrates, settled on the Persian gulph, and from thence along the Sea Coast, up the Red Sea to the head of it; possessing a narrow skirt of sandy soil, called Oman; whence Fir D'Omann: here they were known by the Greeks, by the name of Ichthyophagi, (o) and Troglodytæ, fish eaters and dwellers in Caves: by the Hebrews they were denominated *Siim* and *Am-Siim* עִיִּים אִם or shipmen; the Ægyptians called them *Nephtbyn* from the Coptic *Neph* a Ship, (p) hence the פִּתְּוּיִם *Nephtuim* of the Scriptures; but the whole Coast of *Oman* was called by the Arabs *Al-muzun* i. e. *Terra Oman*, pars *Arabia*, aliis quoque *Nauta*, *Nacleri* (Golius & Gigg.) This great body of Scythians or Persians and Parthians, passed over to Africa, to the support of their Countrymen the *Nemedians*, and established themselves in Numi-

(o) Not only the inhabitants but the animals of this Coast are Ichthyophagi at this day, Monf. Niebuhr, who was lately in that Country, says, they feed their Cows and Asses with fish, and the ground is manured with them.

(p) It is acknowledged that the Greeks received the worship of Neptune from the Lybians.

dia,

dia, Gætulia & Utica, about 300 Years before the arrival of Dido from Tyre.

Niomad or Nemed, the leader of the Euxine Colony, was so named from *Niomad* a multitude; it is the Persian Namadud, innumerable: And as the Arabic *habash* (q) or *habashut* has the same signification, and is supposed to be the root of the name *Abassinia*, given to the inhabitants of *Æthiopia*, that dwell near the coast of the Red Sea; I have no doubt but the Arabic Name, is a translation of our Niomad, because the Abassinians are supposed to be composed of a mixed body of people, who were constantly crossing the Red Sea from Oman, and these were originally Scythians, Persians and Parthians.

Nemed having performed these Voyages, was honoured soon after with the name of *Sium Abreac*, or Dux Navium, a name which descended to his Grandson, of whom hereafter. The Authors of the Universal History, under the article Numidians, observe that *Isidore* intimates that the Medes and Persians in ancient times planted a colony in Numidia, and that Sallust more than insinuates the same thing. The writer of that Article in the Universal History (r) has not done justice to Sallust, he was not of that opinion although he was so informed from the written Records of the Country, and with that extract Sallust has blended his own opinion, warped by the writings of the Greeks, who have alway confounded the Phæni-

(q) Stephanus prius *Nomzoz* vocatos ait, ac deinde *Scythas*, a *Scythia* *Herculis* filio. (Gorop. Becan.)

In Irish *Abhus*, a herd, a flock, a multitude; *Aibhsloch*, a great multitude.

(r) Late Dr. Swinton.

cians. The words of Sallust are these, “ As to
 “ the first inhabitants of Africa, and those that in
 “ succeeding ages settled there, and how they in-
 “ corporated, I shall give a very brief account,
 “ *different indeed from the common one* ; but, such
 “ as was interpreted to me, out of the *Punic books*,
 “ which were said to be King *Hiempsal's*, and what
 “ the people of that country take to be fact. *But,*
 “ *let the Authors answer for the credibility of it.*
 “ The original inhabitants of Africa were the Gæ-
 “ tulians, and the Lybians, a rough unpolished
 “ people, who lived upon flesh taken in hunting,
 “ or upon herbs like cattle. They were under no
 “ manner of confinement from custom, law or
 “ government, but, strolling about here and there,
 “ took up their lodging where the night happen-
 “ ed to overtake them. But, after *Hercules died*
 “ *in Spain*, as the Africans have it, his army that
 “ was made up of divers nations, upon the loss
 “ of their leader, and a bustle made by a compe-
 “ tition for the command, dispersed in a short
 “ time. Of that number the *Medes*, the *Persians*,
 “ and *Armenians* passing over by shipping into
 “ *Africa*, seized upon those parts of it that lie up-
 “ on our Sea ; but the *Persians* lay more upon
 “ the Ocean. (s) They made use of their Ships
 “ turned bottom upwards, for houses ; because
 “ there was no wood in that country, nor had
 “ they

(s) De fuerte, que concuerdan todos en el origen de estas Na-
 ciones, y que vinieron desde Oriente acompanando à Hercules,
 especialmente los *Pharufias*, de los quales hacen tambien mencion
 Dyoniso, Ptolomeo, Estrabon, y Estephano, que cita para lo
 mesmo à Artemidoro. España primitiv. V. 1. p. 252.

“ they any opportunity of buying any, or barter-
 “ ing for it with the Spaniards : a wide sea and a
 “ language to them unknown, rendered all com-
 “ merce impracticable. (t) By degrees, they by
 “ intermarriage mixed with the Gætulians ; and
 “ because they were often shifting about from
 “ place to place to try the goodness of the Soil,
 “ they called themselves *Numidians*. To this day
 “ the cottages of the Numidians which they call
 “ *Mapalia*, are of an oblong form bulging out,
 “ like the hulls of Ships. The *Libyans* joined the
 “ *Medes* and *Armenians*, who lived nearer the
 “ African Sea. The *Getulians* lie more to the
 “ Torrid Zone, and these quickly built towns :
 “ For, being divided only by a narrow Sea from
 “ Spain, they carried on a traffick there ; but
 “ the Libyans by degrees altered their name,
 “ calling them in their language *Mauri* instead of

“ *Medi*.

The greatest part of our Pharfai or Persians remained in
 Spain, Pharusii quondam Persæ, Comites fuisse dicuntur Hercu-
 lis ad Hesperides tendentis. (Pliny.)

Deinde Pharusii aliquando tendente ad Hesperides Hercule di-
 tes, nunc inculti, & nisi quod pecore aluntur admodum inopes.
 (Mela.)

Esta dilatada relacion hace Salustio de los successos, y Poblasi-
 ones de las tres Naciones del Exercito de Hercules, que despues
 de su muerte salieron de España, y en la Africa poblaron tan di-
 latadas Provincias a que oy corresponde lo que ay desde el Reyno
 de Tunez hasta le ultimo del Reyno de Maurruecos, desta fuer-
 te ; las Lybios, y Medos toda la Costa del Mediterraneo con las
 dos Mauritánias Cæsariense, y Sitifense, y parte de la Tingitana,
 y los Getulas, y Persas la Costa del Oceano, y en ella lo restante
 de la Tingitana con las Desiertos interiores de Zoara y Bitedulge-
 rid... (España primitiva. V. 1. p. 251.)

(t) This must be an observation of Sallust, who had forgot
 that Hercules had established a Colony at Gades before the dis-
 percion

“ *Medi.* (u) But, the Persians became in a short time a flourishing people. Afterwards too, the *Nomo-Numidians*, by reason of their vast numbers, separating from their parents, possessed themselves of the Country *about Carthage*, which is called *Numidia*. After that both parties depending upon the mutual assistance of one another did, by force of arms, or the fear thereof, bring their neighbours under subjection to them, and acquired to themselves a mighty name and great glory ; but especially those who bordered upon our Sea, because the Libyans are less warlike than the Getulians. Finally the lower part of Africa was most of it over-run by the Numidians, and the conquered people mixed with and went by the name of the Conquerors.

“ Afterwards the Phœnicians, some to lessen the over-great crowds at home, and others out of a desire of power, engaging many of the commonality to put themselves under their leading and direction, as well as others that were fond of novelty, built Hippo, Leptis and other Cities upon the Sea Coast.—As to Carthage I think it better to say nothing at all of it than
“ but

person of his Army and their return to Africa, nor was the Sea too wide, at the entrance of the Straights to Gibraltar, for Mariners that had navigated from the Euxine to Gades, and returned to Gætulia coastways. The Persians that crossed over to the Ocean might have been in want of timber for some time, to construct boats for such a navigation : those that coasted the Mediterranean, could not have penetrated far inland, when they returned at night to their boats and made houses of them.

(u) This is a mistake either of Sallust or of the Original.
Mauri

"but a little, because I am in haste to return to my proper subject." (x)

There is so great a contradiction and inconsistency in this account given by Sallust, we can hardly think the whole is of that author's composition. The Punic Account of Persians and Armenians forming that body of people that settled about Carthage is certainly true, for they were the original Phœnicians, that is, our Southern Scythians from the Red Sea; and that these Persians did settle in Spain is confirmed by Varro and Pliny.

The whole Country from the Caspian Sea, to the Persian Gulph was in their possession, and there could be no let or hindrance to their Expedition, down the Euxine Sea to Africa, or to the Omanites following the Nemedians.

The Punic, or Numidian account of the colonizing Africa, from the great body of Armenians, Scythians, Persians, &c. of the borders of the Caspian and Euxine Seas, and of Oman seems to be confirmed by the present race of people inhabiting the Mountains on the back of Barbary, extending from the ancient *Carthage* to the Promontorium *Herculis* near Sta Cruz. These very ancient people are named variously by the Moors and Arabs, viz. *Breber*, *Showa*, *Shilhoa*, &c. but they call themselves *Amazing*, the plural of *Amazin*.

Mauri certainly derives from מָהָר *Mahar*, pretium; and from תָּנָה *Tana*, mercede conducere, was formed *Mauritani*; they were Merchants and Navigators, from *Mahar*, by transposition we have *Merces*, *Merx*, *Mercator*.—*Mahar* or *Maur*, therefore was the contracted name implying Merchant: hence the *Fo-Muirigh of Africa*, who disquieted the settlements of the Milesians in Ireland.

(x) *Bellum Jugur. h. C. 20, and 21.*

They

They are mentioned by Leo Afr. and by Dr. Shaw ; In a former work, I have shewn the few words of their dialect given by the Dr. are Irish. Mr. Geo. Höst, Danish Consul at Algiers, has lately published a more minute Account of this people, and an ample Vocabulary.

He says the general opinion is, that they are the remains of the old *Gatulians* and *Numidians*, mixed with *Ægyptians*, *Phœnicians*, *Turks*, &c. &c. The name *Breber*, he was told, derived from the Moorish *bar*, *land*, and *beria*, a storm—i. e. a Country always in troubles and war. It is more probably derived from *Bari* a Ship, *Bari-bari*, Shipmen ; *Showa* seems to be the Hebrew שוה *Shahha natavit*, whence *Sacuth* i. e. Scythi Shipmen, (See Introduction) and the Arab *barj*, Nauta, Pirata, is very much allied to *Breber*. These *Breber*, are called *Shila* and *Amazing*, the first, I think is the Arabic *Ghilan* or the Caspian Sea, whence the Arabs call Galicia in Spain, *Gialian*, that is, a Colony from *Ghilan*.—*Amazing*, Mr. Höst thinks comes from *Mazr* i. e. Mizraim, hence he concludes they mean *Ægyptians* ; I take it to be the old Arabic word, *Al-mazun*, i. e. *Nautæ*, *Naucleri*. (*Goli*us, *Giggieus*, in V. Oman. See Chap. 5.)

The ancient Scythians or Persians were seated on these Seas, and on the coast of Oman, and were the navigators of the East ; they were there not considered as a Nation, and are always mentioned in Scripture by the name of *Ship-men* : it is probable that the most wealthy formed the *Canaanites*, and fixed at length in *Tyre* and *Sidon*, for there is no authority in Scripture, to say they were the descendants of *Chanaan*, the name implying

plying Merchants also, as we have shewn in the preceding Chapter.

Commerce and a desire of Conquest to secure that commerce, seems to have been the motive of the ramblings of the Omanites ; as Merchants and Traders they called themselves *Aonakim* or *Enakim* and *Ceananāhim* : (y) and the place of their rendezvous was named in Irish, *Tochbra*, *Toghbra*, or *Tugra* ; in Syriac תגגר *Tagger* negotiari. *Tagger*, Negotiator, hence Græcè Τίττις *Tingir*, the celebrated Emporium of Africa. תוגרם *Tugro*, Pænis, commercium. (Bochart.) hence *Tocar* or *Togar* in old Irish, signifies a Pedlar.

The Son of our *Nemed* was named *S'tarn*, a contraction of *Si-tiearna* i. e. Dux Navis and the Son of *Stairn* was *Siim-'Breac* i. e. Dux Navium, this was the Phœnician Hercules ; (z) he led the Nemedians to Greece to Africa and from thence to Spain. *Geryonem* a (Græco) *Hercule devictum non regnasse in Hispania circa Gades*, sed in Græcia circa *Ambraciam* (*Hecateus*) : there were several Heroes of the name of Hercules and the Greeks attributed the exploits of all to one, but our *Siim-'Breac* is the most ancient of all. In the Sequel we shall shew that the ancient names of Hercules, as a Voyager (a) are resolvable into this one of
Siim

(y) Irish words signifying Merchants, Traders.

(z) The Sons of *Nemed* are said to be *S'airn*, *Beoan*, *Earco*, *lin*, *Simeon*, I take these names to have been common to one man.

(a) Hercules in the Irish History has two Characters, that of a Navigator and that of a Philosopher ; at Hercules in *Occiduis terræ partibus*, *primus Philosophiam instituit*, says *Codreus*.
Hence

Siim 'Breac (or *Dux Navium*.) *Siim* is the plural of *Si* a Ship, compounded with *vy* Es a tree, it forms *Essi* or *Efs* as commonly written in Irish. The Chaldee word is *vy* Si, which signifies *dryness*, (*siccitas*,) hence it has been translated a desert or wilderness, but Thomassin proves it to be derived from *Es*, a tree, because the first boats were made of trees. In the Chapter *Milefsus*, we shall find the Irish historians claim a settlement on the Coast of the Red Sea, at the time *Moses* passed through it, they say, their ancestors were at that time entrusted with the command and care of the *Egyptian* Fleet. The divine Historian makes no mention of these people, but they are recorded in all Jewish traditions. The Author of the 72d Psalm, particularly mentions them in the 9th Verse: They that dwell in the *Siim* Wilderness, or Ships, shall bow before him.—but, Asaph, the Author of the 74th Psalm, has beautifully and poetically related the destruction of the Egyptians and recorded our *Siim* on the Coast of the Red Sea. Here, Pharaoh is compared to the great fish or Leviathan, which is said to be fre-

Hence the Romans named him *Semo*, and *Fidius*; the first, from our *Siim*, the next from *Fad*, *Scientia*; Fiodh Woods, Letters. (See hereafter,) In Gruter we have three inscriptions to Hercules under these Characters, *SEMONI, SANCO, DEO, FIDIO, SACRUM, — SANCTO, SANCO, SEMONI, DEO, FIDIO, SACRUM, — SANCO, FIDIO, SEMO-PATRI.*—*Semo*, *Sagus*, *Sangus*, *Sanctus*, idem qui *Fidius*, sive *Hercules*, Voss de Idol. p. 46. putabant hunc (*Fidium*) esse Sanctum à *Sabina* lingua, & *Herculem* ab *Græca*, (*Varro*). Propter viam sit sacrificium, quod est proficiscendi gratia, *Herculi* aut *Sanco*, qui scilicet idem est *Deus* (*Festus*) hence *Sego-briga* a City of Old Spain, sacred to *Hercules* and I think *Saguntum* also derives from this Name. The *Ægyptians* knew him also by the name of *Sem*, or *Som*, and *Somnoutha*. Iamblichus, Pan. *Ægy.* L. 2. C. 3.

D

quently

quently left upon the Sands of that Sea, by the sudden ebbing of the Tide; and his Army is likened to Tunny fish, (I think) they are translated Dragons, (b) V. 13. "Thou didst divide the Sea by thy strength: thou breakest the heads of the dragons in the waters, thou breakest the head of the Leviathan in pieces and gavest him to be meat to the people of *Siim*:" that is, they were devoured by fishes, the food of the *Siim*. The question is who were the *Siim*: The Targum has אפרכיא *iparchia* or *aphricia*, i. e. duces, our 'Breac or 'Bareac, whence the Greek ἀρχὴς Neptune; (c) hence the Carthaginians named Africa הברקה *Ha Barca*: (See Hyde).

It is curious to observe all the opinions on this passage collated by Pole, but Bochart, Aben Ezra, Gejerus, and Munsterus, have certainly hit on the right meaning. *Nauta*, vel *transmarini*, Ichthyophagi five illi ad mare Rubrum quo Salomonis pertingebat Imperium, this refers to the 72d psalm, but the 74th speaks of a transaction of a prior date. That the word is mostly used for a ship, is evident, from several other passages in Scripture, as Numb. 24. 24.—The *Siim* from the Coast of Chittim.—Isai. 33. neither shall gallant *Si*

(b) תנין *Tanin*, Draco, Cætus, Balæna, Serpens, hinc Θύνος, Gall. un *Thon*, grandior piscis à Porto Euxino in mare Medit. incredibili agmine se se effundens (Tomassin).

(c) Ex Herodoto Neprunum scimus Libycum fuisse Deum, cujus nomen ἀρχὴς *ab initio* nulli usurpaverunt nisi Libyes. Bochart, Geo. Sack. L. 4. C. 29. The Ægyptians have committed the same mistake in the name *Gigon*, given to our Hercules: derived from *Jig-on*, the Ships protector, whence Γίγας, Παταύς *Gigon*, *Pataceus*, (Hesych.) *Patacei* sunt Dii Phœnicum, in tutelis navium exculpti, (Herod. L. 3. C. 37.)

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pass thereby, See also Dan. 11. 30. Ezek. 30. 9.

These maritime people are again to be found in Canaan, on the Sea Coast, near Tyre; here they are distinguished by Joshua (and in Kings) from the Canaanites, by the name of *Marine peregrinators*, or *marine folks*, i. e. נַפְתָּח דּוֹר *Naphth Dor*: (d) this place was on the Coast of the Mediterranean (near Tyre) in that lot, that fell to the half tribe of Manasseh: the Canaanites or Tyrians drawn thither for the sake of the trade carried on by the *Naphth Dor*, had so well fortified it, that Joshua could not take it, “*but the Canaanites would dwell in that land*—Yet it came to pass when the Children of Israel were waxen strong, that they put the Canaanites to tribute, but did not utterly drive them out.” Josh. 19. 11.

About this time, I think, they must also have settled at *Bethsan*, a city at the conflux of the Jordan with the Lake of Genesareth, where they also followed their trade of fishing, and perhaps came down the *Cisnon* into the Mediterranean. *Bethsan* was known to the Greeks, by the name of *Scythopolis*, it is also in the half tribe of Manasseh, (e) the inhabitants of this City were also a terror to the Jews, having falcated Chariots, (f) such as they

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used.

(d) In Hebræo habetur Naphoth Dor vel Naphathdor & Nephathdor, & Dor Naphet, significat aut Dor *generationem* vel peregrinationem. (Bonfrerius, Clericus, Brocardus.)

(e) Σκυθωπολις Coriarii Urbs, from the Boats of Hides, with which they navigated the Sea of Galilee.

(f) Falcated Chariots having been used by the Welch Britons and not by the Gauls, is one strong argument used by Dr. Stukely, to prove those Britons were Phœnicians and not of Gaulish extract. The Dr. did not know that the Scoti the prior

used when in Europe. Jos. C. 19. 11. " the
 " Children of Joseph said, the hill is not enough
 " for us : and all the Canaanites that dwell in the
 " land of the Valley, have Chariots of Iron, both
 " they who are of Bethshan and her towns—and
 " Joshua said thou shalt drive out the Canaanites
 " though they have Iron Chariots," *erant bi*
falcati currus, qui falcibus & gladiis armati homi-
 nes & obvia quæque secabant & demolebant.
 (Pole. Bonfrerius.)

Of the settlement of our Scythians at Bethshan or
 Scythopolis, we have already treated at large in
 a former work (a), and shall only here add, that
 at what time they settled in that city is uncertain ;
 but as *Dor* or *Napheth Dor*, in the same territory,
 expressly declares it to have been a settlement of
maritime wanderers, such as our southern Scythians
 were, it is not improbable, that they settled in
 both places much about the same time : some of
 their descendants remained in Scythopolis in the
 time of Judas Maccabæus, who died 161 years be-
 fore Christ. They are plainly distinguished from
 the rest of the Canaanites, as at peace with the
 Jews ;—" from thence they departed to Scytho-
 " polis, which lieth 600 furlongs from Jerusalem :
 " but, when the Jews that dwelt there, had testi-
 " fied that the Scythopolians dealt *lovingly* with
 " them, and entreated them *kindly* in the time of
 " their adversity, they gave them thanks, desiring

prior inhabitants of the Island taught the use of them to the Cim-
 merii or Welch Britons, whom Cæsar found in the Island. The
 Charioteers of the old Irish were famous to the arrival of St.
 Patrick.

(a) Collectanea. No. XII.

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“them to be *friendly* still unto them.” (2d Maccabees, xii. 29.)—And I think the *ιαμιταις* or *ιαμιτας* of Maccabees, were the descendants of our Omanites, removed from the Red Sea, and seated on the Mediterranean, near the Dorians.

Bochart seems to think, that all the *Naphthuthim* of the Scriptures were Ægyptians, descendants of Mesraim; in this number, he includes the Ichthyophagi & Troglodytæ of the Red Sea, without the least authority for so doing: he derives the Hebrew נפתח Nephthuah from the Ægyptian *Neptbyn*, from a passage in Plutarch; *Niφβυ* vocant terræ extrema & montium abrupta, quæ mare attingunt. Plutarch is so far right in the word relating to maritime affairs; but if the Reader will consult the Coptic Lexicons of Dr. Woide, or of La Croze or Jablonski, he will find the word is derived from the Coptic *Neph* a Ship, a word the Ægyptians borrowed from the Scythians who navigated their *Niobb* or *Niobhith*, i. e. Ships: hence *Niobb-tan*, or *Nioph-tan*, skilled in ship-affairs, formed the name of *Neptune*. (b)

Nephtin. Hoc nomine, juxta toties citatum Plutarchum, intelligebant Ægyptii *Finem*, *Venerem*, & *Victoriam* (c). Neptunus. Quid de illo senserint Ægyptii, habemus ex Herodoto in Euterpe. “Neptuni nomen ab initio non usurpassent Pe-

(b) The Irish write the word *Niob* and *Naobh*, or *Naoibh*; the Arabs *Nabbua*, as before.

(c) This is a mistake, *Neith* or *Neidh*, was Victory or the God of War: it is a name well known in Irish history—but *Naith* or *Nath*, is *Scientia*, *Minerva*, hence *Seanachi-Nath*, skilled in antiquity, formed the forged name of the Phœnician *Sanchoniatho*; and hence the blunder of the Greeks in making *Minerva*, the Goddess of Science and of War.

lasgi,

lasgi, nisi Afri semper hunc Deum in honore habuissent. Eum Ægyptii igitur putant esse; sed nullo honore prosequuntur.” Quapropter nomen illius Ægyptiis etiam commune, cujus originem hanc fere fuisse puto. Sicut enim, ut supra diximus, *Nephtin* appellabant eas terræ partes, quæ inare attingunt: hoc nomine *Venerem* marinam deam intelligentes; ita porro ex eadem origine masculinum nomen effecerunt *Nephton*, seu *Nephtum*, quo significare voluerunt Numen illud littoribus prædens. Passerus, in Lexic. Ægypt-Hebraico.

To make the God of the Sea, and the God of the Mariners, preside only over the sea-shore, was an indifferent compliment to his *divinity-ship*: but in the Scythian and Pæno-Hibernican language, we find the real derivation *Niobb-tan*, skilled in shipping; synonymous to which is *Siim-Breac*; 'Bareuc or *Abreac*, i. e. Dux navium; whence the Phœnician מִפְּרִיָא *aparkia* or *aphrakia*; which the Greeks, not understanding the etymon, or resolved to derive every thing from their own language, formed into *απο-αρχης*, i. e. Neptune, quasi *ab initio*: a name without any meaning for a marine Deity, unless they alluded to *Noah*.

Conformable to our Irish history, and to the Punic annals in Sallust, the *Breber-Afriker* of the mountains of Barbary, the inhabitants of that country prior to the Moors, say, that they were the remains of the old Numidians and Gætulians, and that they came originally from Arabia, under their great leader *Melek-Isiriki*. That is מֶלֶךְ אִפְרִיקָיָה *Melachim Apharikia*, i. e. Dux Nautarum. “Som bliver nu kaldede *Breber-Afriker*, og ere af “Sabæernes stamme, som med deres Konge *Melek-*
“*lek-*

“ *lek-Ifriki* ere komme fra det lykkolige Arabien
“ til Africa (d).”

Synonymous to *Siim Aphrakia*, was the Celtiberian name of Hercules, viz. *Endovecelius*, corrupted from the Scythic *Anaoi-do-feifil*, i. e. the sailor of the vessel, or ship; a name originally Punic, *אנא-דא-פסיל* *ana-da-phesil*, *natator navis*, from *אנא* *ana*, *natare*, *navigio vchi*, whence *אנאני* *ani*, *navis*, Hibernicè *Naoi*. *פסיל* *pesil*, (vel *phesil*) *idem quod פסל* *patfal*, *decorticare*; hinc *פאזל*, Lat. *phazelus*, *navis modica*, cujusmodi olim fiebant ex uno arboris trunco dolata & sculpta, vel etiam ex cortice, nam *פסל*, *dolare*, *sculpere*. (Tomassin.) (e)

From all which it appears evident, that the voyaging Hercules and Neptune were originally one and the same person; a Scythian of the Euxine Sea, who traversed Asia and Africa, from whence he passed into Spain, and from thence his descendants came to the Britannic Isles. (f)

Bochart plainly proves that these Dorians came to Gaul; Dorienfes, antiquiorem sequutos Herculem, Oceani locos habitasse confines. Locus

(d) Travels of Mr. Höft, Danish Consul, to Maroko and Fez. Breber is evidently our Bar-baris. Dux Navia.

(e) Hence Saxon, *Snacca*, *Navis* genus, apud antiq. Danos *Snækia*, *Navis velox*, ab *Ani*, *Navis*, & *קל* *Kal*, *velox*—(Tomassin). The name *Endovecelius* is on the most ancient coins of Spain; it was at length corrupted to *Endovelicus*, as that of Hercules was to *Gales*. See Museo de las Medallas desconocidas Espan. by De Laftanofa, p. 66.

(f) From this *Siim Breac*, was formed the story of *Bebryx* K. of Spain, of his passing into Bythinia, and there forming the nation called *Be-brices*, from whom descended *Amycus*, father of *Butes*; hence the *Bebrician Hercules*, so named in Grecian history. See chap. 7. *Feniufa Farfa*.

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est in Marcellino ; cujus apponam ipsa verba, quia maximè ad rem faciunt. “ Ambigentes super origine prima Gallorum scriptores veteres, notitiam reliquere semiplenam : Sed postea *Timagenes*, & diligentius Græcus & lingua, quæ diu sunt ignorata collegit ex multiplicibus libris : Cujus fidem sequuti obscuritate dimota, eadem distinctè docebimus & apertè. *Aborigines* primos in his regionibus quidam viros esse firmarunt, Celtas nomine Regis amabilis, & matris ejus vocabulo Galatas dictos : ita enim Gallus sermo Græcus appellat : alii *Dorienses* antiquiorem sequutos Herculem Oceani locos habitasse confines (f). This *Timagenes*, Bochart thinks, was not the Milesian, but a Syrian mentioned by Plutarch, who extracted many histories from Phœnician and Syrian records ; to which he adds, Antiquior ille Hercules non potest alius esse ; quàm Phœnicus, qui primus, imò solus, usque ad Gades & Oceanum penetravit. Græcos enim nemo crediderit voluisse sequi barbarum ducem. Taceo quod Phœnicii ævo nulli fuisse *Dorienses* ; Nam *Doriensium* pater Dorus & Phœnicus ille Hercules pares erant aut suppres, Itaque non puto hæc aliter posse conciliari, quàm si pro Græcis *Doriensibus*, *Dorienses* è *Phœnicia* intelligas ex urbe maritima *Dora* vel *Doro*.

Stephanus explains all this difficulty, he tells us, that the Greeks called these Dori of the Phœnician coast, Dorites & *Dorienses*. *Dorus*, urbs Phœnicæ, ut Josephus & alii ; gentile Dorites ; Pausanias autem *Dorienses* appellat. Bochart then concludes, An hi *Dorienses* Hispaniæ amni Dorio vel

(f) Marcellinus, l. 15. c. 9.

Durio & Aquitaniæ Durano, hodiè Dordonæ, nomen fecerint, viderint peritiores.

There can be no doubt, I think, but that the Dori of Gaul and Spain were originally of this Scythian colony of the coast of Phœnicia, and that they taught the Tyrians the way to Gades and to the Britannic Isles (g). Bochart is so clear, that the Phœnician *Dorites* settled in Gaul, that he has one long chapter, to prove the ancient Gaulish language was similar in many instances with the Phœnician. Our learned author was not acquainted with the Irish language, or he would not only have found all the old Gaulic-Dorian words he there quotes, to have been originally Irish, but six hundred others that he has omitted, all corresponding in letter and sense with the Chaldee, Arabic and Phœnician; but this was not the language of the Northern Belgæ, or of Gaul in general.

If then the Dorites from the Phœnician coast found the way to Spain and France, what was to hinder them from finding the two great islands of Britain and Ireland.

Let us attend to that learned Astronomer M^{on}s. Bailly, *L'histoire ne commence qu'avec les cités: elle parle du séjour des hommes, & non de*

(g) Con las colonias que hemos referido de Curetes Persas, Medas, y Armenias, y aún con otra de Dorienfes, que despues dirèmos, emprehendió Hercules su venida à Espana. Ya vimos como toda la Antiqueda lo confessa. (Espana primitiva. Don. Xavier de la Huerta.) Tom. 1. p. 188.

Aborigines primos in his regionibus quidam visfos esse firmanrunt Celtas nomine Regis amabilis, & marris ejus vocabulo Galatas dictos: ita enim Gallos sermo Græcus appellat. Alii Dorienfes antiquiorem secutos Herculem Oceani locos habitasse confines. (Amm. Marcell. l. 15.)

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de leurs voyages. Les traces de ces voyages ont été dependent conservées dans la tradition. (h)

These Southern Scythians or Persians, and the Dorites, formed several colonies and settlements in their migrations. They were esteemed pirates by the settled nations, and with submission to Mons. Bailly, we have more than *tradition to mark their migrations and depredations*. The Grecian history records, that *Minos* King of Crete, who flourished B. C. 1406, was the first Prince who equipped a fleet to clear the Grecian coasts and the adjacent isles, from the pirates, who abounded in those days, and were esteemed an honourable class of adventurers. (Playfair, p. 87.) The author of *Espanna primitiva*, is still more clear. Entre las naciones Orientales que havia traído en su compañía *Hercules* a España fueron *muchos moradores* de la cividad de Dora, è Doro, una de las mas celebras de la *Fenicia*. Estos pues acompañaron à *Hercules* en su expedicion à Francia, y poblaron en ellas las costas del Oceano. Assi lo dexo escrito *Timages*, y por su autoridad lo repitio Ammiano Marcellino.

These people were afterwards joined in the Mediterranean by *Ægyptians*, *Copts*, &c. particularly after the routing by *Nebuchadnezzar*, and remained masters of those seas till the days of *Pompey*, which we shall notice hereafter.

There is every reason to think this expedition of *Siim Breac* from the Euxine sea and last from Africa, was the first colony in Spain, because the most ancient names of Spain, I mean those given it by colonists, are *Irish*; for example, *Tartefs*

(h) Lettres sur les Sciences, a Mons. Voltaire.

(Tar-

(Tartessus) is synonymous to *Iberia*, or *Eber-aoi*, that is, the distant country or habitation. Scil. *Tar*, trans, *Tes* habitatio, Colonia; and *Seis* or *Sheish* signify *Sedes*, *Colonia*, hence *Tartes* and *Tarsheis* or *Tarseis* are synonymous (i). Therefore when the Tyrians were shewn the way to that Country, by our Irish or Scythian Navigators, they translated Tartes into their own Language, viz. עבר-אי *Eber-Ai*, (Irish *Iber-aoi*), whence the Latin *Iberia*, but Tartessus was the first name. Sinus ultra est, in eoque Carteia (ut quidam putant) aliquando Tartessus, et quam transverſi ex Africa Phœnices habitant. (Pompon. Mela. l. 2. c. 6.)

Tartessum Hispaniæ civitatem quam nunc Tyrii mutato nomine Gaddir habent. (Priscianus. l. 5. col. 648.) Sallustius, l. 2. Histor. apud Priscianum.

Hic Gadir urbs est dicta Tartessus prius.

———— Gadir hic est oppidum

Nam Punicorum lingua conceptum locum

Gadir vocabat; ipsa Tartessus prius

Cognominata est.

(Avienus, v. 267.) (k)

(i) Hence many places in Ireland were named *Seis tierna*, the chief's settlement or seat, now written Sifternagh.

(k) Gader and Gades are different names. The island was called *Gadis* or *Gadas*, that is, the Ship Island. The town was called Gadir, i. e. Tartessus. Gadir in Phœnician and Irish signifies an inclosure, as Avienus observes; but I think it derives from גָּדָה *Ghadah*, *transire*, and הִיר *hir*, *Urbs*; and hence *Gadhir* corresponds to Tartes, i. e. ultima habitatio. Tartessus ultra columnas Herculeas in qua regnavit Arganthonius; Urbs autem est ad Oceanum magna valde. (Hesychii in Gale). Cadhair, Cathair in Irish has the same signification as Gadir, viz. Sepes, Anglicè, a Barrow.

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In like manner did they give the first name to the islands of Gades, or Gadiz, calling one *Cotinis*, the Ship Island, and the other *Artbar aoi*, the Ship Island, whence *Cotinusa* and *Erythraea* (l). Long or Lonn, a Ship, was another name of *Cotinusa* or *Gadis*. De fuerte que es la Erythia antigua la que oy se llama *Isla del Leon* (m).

Gadir prima fretum solida supereminet arce
Attollitque caput geminis inferto columnis.
Hæc *Cotinusa* prius fuerat sub nomine prisco,
Tartessumque dehinc Tyrii dixere coloni.
Barbara quin etiam Gades hanc lingua frequentat.

Pænus quippe locum Gadir vocat undique septum.

(Avienus *Descr. Orbis*. v. 611.)

This, I think, must have been the first discovery of Spain, by our Southern Scythians, Iberians, or Persians, from the Euxine sea. The second visit paid by these navigators to Spain was from the Red Sea, a voyage well known in the days of

(l) Porro in medio sub vesperis columnis
Extremæ Gades apparent hominibus
Insula e circumflua in finibus Oceani.

• Ibi Phœnicum hominum *genus* incolunt,
Venerantes magni Jovis filium Herculem,
Atque hanc quidem incolæ sub prioribus hominibus
Dictam hodie *Cotinusam*, vocarunt *Gades*.

Dionys. Afer.

(m) España primitiva. Don. Xavier de la Huerta. T. 1. p. 194. So *Alpha* was the Phœnician name of Hercules and of Chalpe, from אלפי Alphi, Navis.

Solomon,

Solomon, in whose reign Tartessus was called by the Jews *Tarsis* (or Tarshish, as in our translations of the Bible.) (o)

Phœnices præcipue frequentarunt Gades & ostia amnis Tartessi, qui idem ac *Theodorus* & notiore nomine Bætis, ac Civitatem Tartessum, quæ videtur fuisse Tharsis (Majansius. Topogr. Hispaniæ, p. 213.) Not to tire my readers with the accumulated proofs and learned quotations which the best Spanish writers have displayed, in favour of this opinion, (says the ingenious Mr. Carter, in his journey from Gibraltar to Malaga, v. 1. p. 64.) we shall content ourselves with briefly examining, whether the situation of this country, and its products, agree with the cargo Solomon's fleet brought from Tarsis, and then leave the facts to speak for themselves. Mr. Carter then proves that Spain abounded in silver and gold, in monkeys and peacocks, and he quotes Pliny as a proof that the opposite coast of Africa was in his days full of elephants; therefore as Tarsis was so universal a mart, it is no way surprising that they should be supplied with plenty of ivory from their neighbours. But in the preceding chapter we have shewn from Sallust, that the Persian colony under Hercules, or Siim Breac, did actually settle on

(o) I could prove, says Huet, that Tarshish was likewise a general name for all the Western coast of Africa and Spain, and in particular of that coast in the vicinity of the mouth of the river Guadalquivir, a country fertile in mines of Silver; but this was not sufficient for the excessive expences of Solomon. I shall undeniably establish the truth, that the Cape of Good Hope was known often frequented and doubled in Solomon's time, and for many years after. (Navigation of the ancients by Huet, bishop of Avranches.)

the

the coast of Africa near the ocean, from whence probably some removed to Jehuda and Madagascar, where their descendants are yet to be found; the chief body remained in Africa, and their descendants are now known by the name of Breber, &c.

The people of Tarsis or Tharsis in Spain, are said to be descended from Tharsis, son of Javan, son of Japhet. Primus Tharsis filius Javan, nepos Japhet, ad occidentem venit. (Pedro de Zaragoza MSS.) Tharsis a quo Iberi. (Jul. Africanus ap. Euseb.) Tharsis ex quo Iberi, qui & Tyrrheni (Ph. Labbê.) Tharsis a quo Iberi (Euseb. in Thes.) From Tharsis came the Spaniards (Chron. Alex.) (Syncellus in Chronogr.)

I make no doubt but the Aboriginal Spaniards were Tharsites. All the patriarchal names in the sacred scriptures were prophetic; and this name was well adapted to the son of Javan, and our Scythi may have accommodated the name Tar-seis, to Tharsis. In Ireland there were two tribes or clans named, viz. *Clanna Baoscani*, or the Biscaynian tribe, and the other *Hui Tairsi*, (i. e. Tharsis) or the sons of Tharsis. The latter are said not to be *Gadelians*, but to have been the Aborigines of Spain, who accompanied the Gadelians to Ireland. What a wonderful coincidence of history at so remote a period! And I am of opinion, these *Tharsites* passed into Africa with our Gadelians or Breberi, after the breaking up of Hercules's army, as described by Sallust. Qui in Africam trajecerunt, erant *Thersitæ*, says Polybius. (l. 3. p. 187.) Or they may have been transported thither by Siim 'Breac or Hercules, as the *Sicanians* were to Sicily, from the river *Sicanus*
in

in Spain, as Philistus (apud Diodor. l. 5.) saith; and Dionysius affirms, they were a Spanish people who fled from the Ligures in Italy; he means, says Sir J. Newton, the Ligures, who opposed Hercules when he returned from his expedition against Geryon in Spain, and endeavoured to pass the Alps out of Gaul into Italy, for Hercules that year got into Italy and founded the city Croton. This, adds he, was the Ægyptian Hercules who had a potent fleet, and in the days of Solomon failed to the Straights; he was called Ogmios by the Gauls, and Nilus by the Egyptians. (Chronol. p. 181.) See Niul, son of our Fenius. Chap. 7.

Goropius ventures to affirm, that Andalusia supplied the Tyrians, Grecians, Carthaginians, and Romans successively with more gold and silver than the Indies have furnished to Old Spain in these latter days. From Spain most probably was imported that great quantity of golden cups, ingots, chains, shields, vases, &c. &c. that Old Ireland abounded with, and which are daily found in the bogs of this country.

About 200 years after Solomon, Pharaoh Necho manned a fleet with our מִלִּימִים מִלִּימִים am sim, and sent them from the Red Sea, with orders to return by the Mediterranean; in this voyage they spent three years, not from their unskilfulness in navigation, I think, but in stopping at their colonies in this route, settling factors and comptoirs. When they arrived to the mouth of the Streights of Gibraltar, Mr. Carter supposes they met with some Tyrian ships, who might tell them they were in the Mediterranean Sea, and near home. This discovery I attribute to the information of the first colony, their countrymen, under

der *Siim Breac* (o). Mr. Carter thinks Solomon's people were not so enlightened, nor could it be expected from them, their voyages being at least a century anterior to the settlement of the Tyrians at Carteia; for Solomon died 975 years before Christ, and the Tyrians did not settle at Carteia, according to Bochart, till about 896 years before Christ, or 840 according to Eusebius; then, says Mr. Carter, they either new-built or re-peopled the city of Tartessus, dedicating it to their tutelary god Hercules, whence it obtained the name of *Melcarthus* or *Melcarteia*, signifying the city of Hercules in the Phœnician tongue.

If *Mel-carteia* signifies the city of Hercules, his name must have been *Mel*, for the latter part of the compound must here signify the city;—*Mel* signifies a sailor or navigator, from מלך *Me-lah*, *Nauta*, Irish *Mellach*, Arab. *Malah*; and doubtless this was converted by the Greeks to ΜΗΛΩΝ, the name he was known by at Athens (p).

(p) Aristotle does very plainly distinguish these colonies of Spain, but like all other Greek authors still confounds our first settlers with the Phœnicians or Canaanites, τὰς πρώτας τῶν φοινίκων ἢ τὰς πρώτας—they say the *first Phœnicians* (which he carefully by the word *first*) distinguishes from those, which in the following words he styles φοινίκας τὰς καλομένης τα Γάδαιρα καλούμενα—the Phœnicians that inhabit Gadir—for this was after the first Phœnicians made their successful voyages.—(Aristot. Basil. Edit. p. 553. Θάμυρος.)

(q) Hence *Miles* the Constellation of Hercules, before which is that of the Harp or Lyra. Miles Septentrionale est, notitior sub Herculis nomine. The Greeks will have this harp to have been made by Mercury, and the Constellation Miles, they have called Theseus, Thamyris, Orpheus, and I know not what. These Constellations received their names from the Southern Scythians, ages before the time of Thales, who brought them out of Egypt into Greece.

The

The learned Gebelin saw plainly that the ancient and original Hercules was a navigator and a philosopher, and that all his names tended to prove this; yet allegory got so much the better of his ideas, that this voyaging hero was the *Sun*; we shall rectify this mistake hereafter;—pourquoi est il appellé *Thebain*? says this allegorist,—*Thèbes* par exemple étoit un mot Oriental qui signifioit une *Arche*, un *Vaisseau*—mais les Orientaux faisoient voyager le soleil dans un vaisseau, il en étoit le pilote.—Le Soleil, Hercule, étoit donc appellé avec raison dans ce sens le *Thebain*, c'est à dire le *Navigateur*.—Our Irish history informs us, that the hero Siim 'Breac, son of 'Stairn, (i. e. *Esi-Tiarna*, Dux navis, צי-טרן Si-torn) son of Nemed, made an expedition to Greece, and from thence carried off a number of vessels and barks, probably the vessels of Minos.—Our hero's ship was probably named the *Sun*, or one of the Phœcean ships might have that appellation, and others were made of wicker covered with bolg or cow-hides;—the name of the Sun in Irish is *Grian*, hence he is called Ogham Grianach; and from this circumstance arose the Greek fable of carrying off Geryon's cows. Hence Erythea is said to be the daughter of Geryon;—Erythia insula Geryonis in Oceano, sic dicta ab Erythea Geryonis filia, ex qua & Mercurio Morax natus est. (Stephanus.) (r)

E

Ni-

(r) Hercules himself was named *Erythrus*, that is, *Arthrach*, in Irish, the Navigator—no, say the Greeks, the name was given him from a temple which he had at Erythræ in Achaia;—the God, says Pausanias, is upon a kind of *Raft*, and they say it was brought

Nimirum Poetæ omnium scriptorum nugacissimi, Herculis expeditionem in insulas fortunatas extenderunt, quo illum *Scypha*, quem a *Sole* accepit, trajecisse fabulantur apud Apollodorum in Bibliotheca, L. 2.—And when the Greeks set up their Hercules (for every nation had their Hercules) their poets could not do less, than figure out an expedition for him to Tartessus, to carry off our *Grian* ship, (or Geryon) and his bolg, or cow-hide boats.—Hence the confusion of the two Geryons, one in Spain and one in Greece.—In the next chapter, we find *Sium Breac* seizes on the Grecian ships and carries them off. Geryonis regnum in continenti fuisse circa Ambrociam &

brought from Tyre into Phenicia by sea—it was drawn on shore by a cable made of the hair of the heads of the Erythrean women. But from an ancient Greek inscription preserved in the proceedings of the Etruscan academy, we find, that the wife of Hercules was also named *Erytha*. The verse contains six lines, and concludes thus :

Νυμφογενής Ἑρόθι δὴ τόδ' ἔδωκα πῆδον,
Μυαμόσυνεν φίλεις, φηγὼ ὑπὸ σκίτερᾳ.

Erytha de genere Nympharum hoc sacrum solum,
Amoris monumentum sub fago comata.

Contiene due versi esametri, con quattro pentametri, ed è in forma una pietra del genere di cui parlano, posta dalla Ninfa *Erytha*, moglie d'*Hercule*, ad esso marito suo sotto un Faggio. Vide Sagi di Dissert. Acad. Etruf. Tom. 2. p. 116.

From the Ship being named the Sun, i. e. Grian, he is called Ogham-Grianach in Irish history, and is said to be Mac Ealathan or Ealahan, i. e. the son of the sciences; in Arabic, *Ela-het* is the Sun; and *Ela-hioun* signifies the Divines, Philosophers, and they give this epithet to Socrates, Plato and Aristotle :—it is plain from whence the Greeks borrowed the fable of Hercules the Sun.

Am-

Amphilochos, indeque Herculem boves abegisse— illius provincia Regi Geryoni nomen fuisse ; præfertim cum Hispanorum nemo sit, qui id nomen sciat regibus suis fuisse, aut lætas in ea provincia boves gigni. (Arrian L. 2.)

Hence the story of Eurystheus obliging the Grecian Hercules to bring back the cows of Geryon from the coasts of Iberia.

“ It is plain, says the learned author of *Espana Primitiva*, that Hercules was neither an Egyptian, Tyrian, or Grecian. The army he led to Africa, and thence to Spain, was composed of *Dorians, Medes, Armenians, and Persians*, i. e. *Scythians*, as is well attested in history. The name of his ship was Apollo, or the Sun ; the Greeks have wrapped this up so close in their mythological fables, it is almost impossible to come at the truth. Athenæus tells us, that Pherecides, describing the Ocean, says, that Hercules penetrated that quarter, like an arrow shot from a bow. Sol ordered him to stop : terrified, he obeys. Sol, pleased with this submission, gave him a *patera* or cup, by which he steered his steeds, in the dark nights, through the Ocean, to return again to Aurora. In that cup or scyphus Hercules sailed to Erythræa. But Oceanus, to vex him and try his strength, dashed with all his might against the *patera*. Hercules bent his bow, and directed a dart at Oceanus, which obliged him to desist ;— what does this mean, but that Hercules navigated to Spain in a ship named the Sun ; and being forced into the Ocean by a storm, he, by the help of the magnet, steered safe into port : hence the North or Cardinal-point is still marked with a dart. Many authors have proved the ancients had

the use of the compass : the properties of the magnet were known to them ; and in honour of the discoverer, it was called the *Heraclean stone*, and the place abounding with it was named *Heraclea*. Refert *Stefichorus*, Solem in eodem poculo per Oceanum navigasse, quo & Hercules trajecerit. (Atheneus.)—See also Macrobius, Belonius, Salmuthus, Bononius, Calieus, &c.

“ Hence from patera and poculum, i. e. Scyphus, we derive the word *vessel*, signifying a ship, and from Scyphus we form the word ship.

“ From the general construction of these vessels with the hides of animals, come the various names of Bulls, Rams, Cows, given to ships. Sunt Lybicæ naves, quas Arietes, & Hircas : talem navem verisimile est, & taurum fuisse navem, qui Europam transportavit. (Jul. Pollux.)

“ Hence the Cows of the Sun, the Horses of Achilles ; what were they but ships ?—The Horses of Hector, loaded with corn and wine, were no other than victualling ships (s).——The *leguas* (mares) of Diomedes, which passed from Thrace to Peleponesus and ate human flesh, were armed pyrates, as Eustatius has proved. The same were the horses of Rhesus of Thrace, and the 3000 mares of Eriethonius, described by Homer. The celebrated horse of Belerophon called Pegasus was a ship, as we learn from Palephatus. Belerophon Phrygius vir erat genere quidem Corin-

(s) Hence his Phrygian name *Ektor*, Dominus navis. Eka navis ; (Ihre).—*Eak* in Erse signifies a horse, he has therefore been taken for a horse-breaker by a modern translator of Homer. Eka is a corruption of the Irish Uige, the Egyptian Ogoi, Chald Dugia ; whence the Latin *Hucha* and the present *Hooka* or *Huter* of the Irish.

thius,

thius, bonus, pulcherque satis : hic cum navigium sibi preparasset, maritima circumquaque loca deprædabatur. *Nomen autem navis, Pegasus erat.* The same, says Palephatus, were the horses of Pelopes, which the Romans often understood in a literal sense, and their poets worked into fables.

“From this mixture of Mythology, Allegory, and Theology, arise those absurd fables of the Greeks; and without reading a number of authors, not admitted at this day in our schools, it is impossible to understand the writings of Hesiod and of Homer. Who but an Orientalist can tell, that the ship of Hercules, called by some the *Apollo*, is the same named *Leibte* by Atheneus.”

Leibte is derived from להב להב, inflammare, whence להבות lehabat, inflammatio, an epithet of the Sun; hence אלבן Albion, Aurora.

We may now readily account why all mariners give the names of animals, not only to their ships, but to rocks and headlands or promontories; as, the Stags, the Bull, Cow, Calf Rocks; the promontories of Ram-head, Dog-nose, Sheep-head, Sheep-haven, &c. &c. &c.

A figurative expression of a similar nature has been used by the ancient historians of Ireland. When a colony of our Magogian navigators settled in Egypt, lands were assigned them on the shore of the Red Sea. Pharaoh embraced this opportunity of manning his fleet with them, and assigned to their care *inge Scutha*, i. e. many סכות Sacutha, natationes, or ships. Our historians converted this passage to *ingean Scata*, that is, his daughter Scota, and insist that our *Niul*, or
Cad-

Cadmois, married the daughter of the Egyptian King. (t)

Those very Greeks, who have imposed on mankind so much by fable, were sensible that the original Hercules was a Scythian; and holding these people in the light of barbarians, have forged the fable of Hercules being the father of that great nation, begotten of a monster, half-woman, half-serpent. Monsr. Gebelin still sees an allegorical meaning of the Sun in this expedition of Hercules to Scythia. *Nous les faisons reparoitre sous leurs véritable point de vue, nous en allons expliquer une, dont Hercule est également l'objet, qui le presente comme étant le pere des Scythes, & sur laquelle quelques auteurs se font appuyés pour faire descendre réellement ce peuple, de notre Heros.*—It is sufficient for an allegorist that half a dragon or serpent is enveloped in the story;—it is immediately a sign of the Zodiac.—Hercules having made himself master of Geryon's cows, was the sign of April;—he arrives in the north *gelé & marfondu*, this is the Sun in the sign of Cancer in the month of June;—he repoles on the Lion's skin; he is then in the sign of the Lion, that is, July;—on his wakening he sees only this monster, half-woman, half-dragon; half a beautiful girl, half a serpent;—this is Virgo, in August;—and every one knows the serpent was anciently the sign of September;—by this monster he had three sons, and these are the three last months of the year; and the eldest was called *Scythus*, and this

(t) Niul was made Ard-taisach Uig-inge, or Seutha-inge, that is, Commander of the Fleet; by the Egyptians named *Nil*, or Nilus, i. e. Hercules, says Sir J. Newton. See Chronolog.

is Sagittarius or November :—C'est le maître de la Scythie, soit parceque dans ce tems là on y achève ses recoltes ! (u)

In vain has the learned Eusebius exclaimed, *Hercules, Sol esse non potest !*—Ex his, si ad reliqua descendere lubeat, quicquid ex præclara physiologia superest similem in modum facillè coargues, adeoque homines istos impudentiæ jure postulabis, qui unum eundemque solem, ut hoc præcipue seligam, non Apollinem modò, sed etiam Herculem & Bacchum & Æsculapium esse statuerunt. Nam quo modo pater idem fuerit simulque filius Apollo, inquam & Æsculapius ? Quomodo ipse ad Herculem traducatur, cum Alcmena matre mortali utique muliere natum ipsimet Herculem esse fateantur ?—Quomodo Sol in furorem actus liberos suos jugularit ?—Nam utrumque sanè Herculi attribuitur. (w)

Qui in vastissimis illis antiquitatis regionibus peragunt, sæpe in Herculem offendunt. Ejus labores qui vulgò 12 numerantur, usque adeo multiplicantur apud scriptores veteres, ut opinèr plus 50 posse recenseri. (x)

An Allegorist finds a ready clue to extricate himself out of this labyrinth ; the twelve selected labours of Hercules are the twelve signs of the Zo-

(u) Mons. Gebelin has been misled by the Greek interpreters. Theogonizæ Hesiodicæ interpretes, Herculis nomine solarem intelligunt potestatem : Geryonem verò, cujus boves ab illo orbi terrarum illatas fabulantur, hyemem esse volunt. (L. Cæl. Rhodiginus Lect. Antiguar. p. 192.) The repose of Hercules on the lion's skin, was his resting at the island of Lonn or Long, that is Cadiz ; Long is a ship, it was the old name of Gadiz. See hereafter—Illa de Leon.

(w) Eusebius Præpar Evang. p. 120.

(x) Montfaucon.

diac, one for each month; and the fifty, taken in lump, are signs for the weeks, with people who did not reckon time by weeks!

The mistake is readily set to rights;—a similarity in sound has caused all this confusion: In Irish *Earc-iul*, the Index firmamenti, is an epithet of the sun, and so is *Earc-shul* or *bul*, that is, *Oculus cæli*. *Earc*, the firmament, translated Heaven in our Dictionaries, is the Chaldee רָקִיעַ *rekia*, expansio, expansum, Coelum. Coelum quod super universam terram expansum, & laminæ instar ductum est. (Schindler.) Rabb. רָקִיעַ *rakia*, orbis cœlestis. יִרְיָעָה *Iriqha*, Cortina, velum-extendens cœlum בִּירְיָעָה *biryaia* sicut Cortinam. Psalm 104. But unfortunately for our mythologists, *Erk*, or *Erk-al*, was also one of the names of the sun in Arabic, and the Phœnicians honoured that planet with the epithet of אֶרְכֹל or *coll*, illuminator omnium (γ); these names afforded a fine opening for a Grecian mythologist, and Hercules must be the Sun, whilst in their own dialect, they wrote his name Ἡρακλῆς, which they derive from *Hera*, Juno, and *kles*, glory, a strong testimony that they knew nothing of his origin. This name they certainly borrowed from the Arabs, viz. airek-lij, i. e. nauta maris; in Irish, *Arg-Li*, or *Aireac-Li*. (z)

The Greeks having mistaken the Tyrian Hercules, or *Orchol* the Sun, for the voyaging Her-

(γ) Herculem Solem esse, vel a Sole nomen ejus, idque Phœnicium ac quasi אֶרְכֹל *orchol*, illustrator omnium. Videtur a Maccab. iv. 19, 20. occurrit. Selden. de Diis Syr. Syntagm. additam. p. 262, Beteri.

(z) Li, the Sea, the Ocean, Neprunc. See Ch. X. Mythology.

cules,

cules, and seeing the Ægyptians paint the Sun sometimes in a ship, at others on a crocodile, concluded that all these emblems belonged to our Hercules. Clemens Alexandrinus understood these emblems in the proper sense. L. 5. p. 566. *Ex Ægyptiis alii quidem in navigio; alii vero super crocodilum, solem pingunt. Significans autem, quod Sol per aerem dulcem & humidum ingrediens, gignit tempus.* See also Iamblichus Pantheon. Ægypt. L. 2, C. 1. p. 152.

Our Scythian or Persian Hercules, the *Siim Breac* of the present history, was a voyager, merchant and philosopher, but most famous for the latter: *Ce heros avoit été plus célèbre par son savoir que pour sa force, & pour en faire un grand philosophe.* (Gebelin.)—As a navigator he was known to the ancient Irish by the names of *Siim Breac*, Dux Navium, Conductor Navium. *Manann*, Nauta, Chaldee מנני Monini, Salsilago, as the Hebrew מלח Melach, Nauta, Arab. Malah, Irish Mallach, from מלח salivit. (a)

He was called *Carasoir*, from the Irish *Caras*, a first-rate ship, because made of planks, from קרש karas, tabula navis, Affer. hence the first navigator, *Chrysol* of Sanchoniatho, and hence the river *Chrysus* in Spain.

Hic Chrysus amnis intrat altum gurgitem. (Avienus) In mentem mihi venit, an ei nomen dede-

(a) The Malayans probably derive their name from this root. Malaicam linguam, Indis plerisque intellectam, & vulgo usurpata originem suam debere ferunt *promiscue piscatorum* colluvioni, qui ex regionibus suis undequaque ed, communis artis suæ exercendæ gratia confluerunt, & Malaecæ urbis fundamenta posuerunt. (Diff. Philolog. G. Carliolensis Amstel. p. 6.)

rint Phœnices, in honorem Diamichii fui, qui dictus fuit *Chryſor*, & *navigationis parens* habitus eſt, ut ex Sanchoniathone Philo refert. (Majaniſius Topogr. Hiſpaniæ.)

He was called *Eſſ* & *Mil-eiſſ*, i. e. Dux Navium; hence the Romans wrote his name *Aſſis*, which cauſed Voſſius to ſay they had confounded Hercules with *Aziz* or the Tyrian Mars, a name derived from *אזיז* *aziz*, robuſtus; but our voyaging Scythian was named *איש-עץ* *Aiſ-eſ*, homo navis, the ſhipman. The Sun being denominated *אור-על* *Or-el* by the Tyrians, an epithet betokening that planet to be *illustrator omnium*, the Greeks miſtook the epithet, for another name of our Scythian voyager, viz. *הר-על* *Harokel*, or *Erkol*, i. e. Negotiator; and hence that great confuſion in ancient hiſtory of the firſt Hercules. (b)

The ancient Spaniards, like the ancient Irſh, record the primitive Hercules to have been a navigator and a philoſopher. On the medals of *Carteia* and of *Gadiz*, publiſhed by *Florez*, we find him with a trident in his hand, betokening his navigation in three ſeas, the Atlantic, Mediterranean, and Euxine; we ſee him aſtride a dolphin: —on others, he holds the caduceus, and on ſome the olive or mulberry branch, the emblem of literature, converted by the moderns into the *Aphloſtus* or *Acroſtolios*, with which the prow of his ſhip was ornamented.

As a philoſopher, he was known to the ancient Irſh, by the name of *Ogham* or *Oghma*, from *ogh*

(b) See Selden Synt. Add. p. 262.. Elenchus Voc. Hebr. & Eruſc. of Amadutius, p. 63. The Oriental *Erkol*, appears to be derived from the Irſh or Scythian *Earaigh*, wars, commodities, merchandize.

a circle,

a circle, because he was the inventor of an alphabet named *Ogham*, formed on five circles, from the Irish *Ogh* and the oriental *הוּג* *hog*, *circulus*. See Plat. 1. fig. 1. This is called A-B-Gitar *Ogham*, or *Ogham-Craobh* (c), the branch *Ogham*; these are Chaldæan names, viz. גִּית *Gith*, *strues ligna forma torcularis*. קֶרֶב *Kribh*, *Volutus*, hence *Craobh*, a twig, because it will bend.

The cabalistical *Sephiroth* of the Jews, begun with a circle; under this circle was, *Sapientia*, *Prudentia*, *Benignitas*, &c. This circle is named כֶּתֶר *Kether* or *Cether*.—*Kether*, vel *prima Sephira*, est *circulus* (d), hence in Irish *Ceithbar* or *Keithbar*, a rod, a bundle of rods, and in Chaldee the same word signifies *Virgula una ornata causa notata*,—*Apex*, *virgula*, *super literas notata*;—hence גִּת *Geth*, *Litera*, גִּיתָן *Githan*, *Character*, *figura literarum*, from whence the Irish *Abgitar*, אֲבִגִּיטָר

From this *Ogham* or *Basis*, was formed the linear *Ogham*, called *Ogham-Craobh*, consisting of a perpendicular line, representing the stem or trunk of the tree; on each side of which the characters are drawn horizontally, as in Pl. I. fig. 2. according to the ancient verse following:

(c) Copied from an ancient Irish MSS. called the *Book of Ballymore*.

(d) See Dr. Burnet's learned *Archol. Philos.* C. 8. See also *Zohar*.

Beith na haonar dom laimh deis.

Luis dis gan eisceis.

Fearan triur. *Sail* ceathrar gan chear.

Is *Nuin* con a coigear.

Huath na haonar dom laimh cli.

Duir, dis go ndeighni.

&c. &c. &c.

T H A T I S,

B one stroke on the *Right-hand side* ; L two ; F three ; S four ; and N five.

H one on the *Left-hand* ; D two, &c. &c. (See Irish Grammar. Edit. 2d, octav.)

This perpendicular position of the Stem or Trunk, was altered by the moderns to an horizontal position, and the strokes or characters became perpendicular ; but they referred to the original position by calling the under part of the Horizontal Line, the *Right-hand side*, and the upper part, the *Left-hand side*. This could be done only by drawing the scheme as in Fig. II. by which means the Alphabet was read from Right to Left, according to the Oriental manner, which I apprehend is the true reading of every Ogham Inscription of ancient date.

The *Uirceacht na Ngaois* (d) or Primitive instruction of Wisdom, commonly called the Prim-

(d) The name of the most ancient Grammar of the Irish, which appears to contain nothing of the original but the Name. It is, says a celebrated Irish Grammarian, replete with useless terms, which seem to have been invented rather to puzzle than to instruct : there is no illustration of the sense, and the explanation is conceived in terms more difficult than the text.

mer

mer of the Bards, directs the reading from left to right, according to the examples copied from that book at Fig. 3. but this is evidently the work of modern bards.

Hitherto there has been but one Monument discovered in Ireland with the Ogham inscription at Callan Mountain in the County of Clare: (See Pl. 1. Fig. 6.) although many are mentioned in Irish MSS. no pains had been taken to discover them; this one is a sufficient proof of the former existence of the Character; until more are discovered and comparisons made, we must suspend our judgment of the value of each Character, because the Book of Ballymote, the only one that we have seen, (except the *Uiraceacht*) gives many ridiculous explanations of the *Ogham*, which all vary in the powers of the Character. (See Note GG for the accounts of the discovery of this Stone.)

The Strokes or Characters being drawn horizontally, resemble the *Ukim* Alphabet of the Chinese, introduced by *Fo-bi*, who according to *Monf. Bailly* was a Scythian. (c)

One

(c) Couplet says, the first Chinese Letters consisted of straight lines, horizontally drawn parallel to one another, and were of different lengths and variously combined and divided. Martinus says the same, and they both give several specimens of the most ancient manner of writing them. These Line-Letters were contained in the Book called *Yekim* or *Ukim* which was thought to be older than *Hu-kim*, and was ascribed to *Fo hi*; but no body undertook to explain these lines before *Ven Vang* a tributary Prince 1100 Years B. C. Couplet adds, before the time of *Fo-bi* they had knots of Lines, instead of straight lines for letters. They had also a sort of letters like the prints of birds feet, ascribed

One of the Alphabets in the Book of Ballymote, is in the form of Fig. 4, which very much resembles the unknown Characters at Persepolis. Celsius thought these Characters related to the Runic, but the ingenious Gebelin justly observes, there is a greater resemblance between the Irish Ogham and the Persepolitan unknown Characters: in both, the value or power of the Letters, depends on the number of Strokes, or darts, and in each the number never exceeds *five*: the Ogham Character called *Ambancull*, composed of four strokes crossed by three others, is also to be found on the Persepolitan Inscription. (f) See Fig. 5.

Gebelin is followed by the learned Monf. Bailly, who produces this similarity of Character, as a strong proof, of the ancient Persians, having descended from our Southern Scythians. (g) Bailly is of opinion they were numeral Characters. "*Les uns & les autres semblent appartenir à une langue numerique, fondée sur CINQ, le nombre des doigts de la main.*"

The Ogham served also for Musical Notes, in which case, the *Aicme A* was only used; this *Aicme* or Division contains the five Vowels only, as l. ll. ll. ll. ll. stand for A. O. U. E. I. Hence the Vowels were named *Gu*, or *Guth*, i. e. the Voice, (Lat. Vocalis), and the Ogham when

bed by Kircher to the Emperor Choam Ham. (See Couplet Scientia Sinenfis. Proem. Declar. p. 38, and 54, & Martin. Sin. Hist. L. 1. p. 14.

Fohi taught the Chinese to write by Lines or Strokes. Jackson's Chron. p. 434.

(f) Gebelin. Origine de L'écriture. V. 2.

(g) Lettres sur l'Atlantide, p. 457.

used

used for Musick, was called *Mogh* or *Modh*. (h) *Gu* is the Hebrew גֹּחַ גָּחַ, *Gaba*, mugire, boare, whence גֹּחַ גָּחַ *Goha*, expirare—imo & *Gaba*, extollere se.—Nam ut Hinnitus, ita & Mugitus ac Boatus, exultantium animalium argumenta sunt—hinc גָּחַ deploro, gemo, mugio.—Syriacè *Gaba*, exclamare, hinc גָּחַ, Clamor, Vox,—hinc מִגָּח *Kaha*, Græcè Κένυζα, Canto.—hinc מִגָּח *Megahe*, Mugiens, Sonans, Gr. Μυναω, refono. (i)

The general name of the Ogham, when written on the right Line was *Fiodh* or *Feadh*, that is, *Trees*, because the tree was the emblem of Literature amongst the Scythians; hence Hercules or Siim Breac, received the name of Fidius: hence *Rus* a tree, and *Rus* knowledge; whence *Rustam* the trunk, Club, tree of knowledge, was another name of Hercules; *Rustam* Nomen propr. Viri & Persis, Hercules. (Golius.)

Feadh which signifies a Wood, Trees, &c. was the expressive name of the Alphabet, not because the ancients wrote on wooden Tables, before the invention of Parchment, but because a *Tree* was the emblem of literature. (k) *Feadh* signifies a Bullrush, also, which was the Ægyptian Hieroglyphick of Letters, if we believe *Horus Apollo*; Plate 2. Fig. 6. To this they added a *Sieve*, because, says he, a Sieve was made of that Vegetable. But, *Creath*, or *Criath* in Irish, signifies

(h) Uiraceacht,

(i) Thommaffin, Glass. Un. Hebr.

(k) Ipsæ literæ, *Feadha*, i. e. Sylvæ, antiquitus dictæ sunt, & antè pergamenæ usum Tabulæ erant à betulla arbore complantæ quas *Oraium* & Taibhle Fileadh, i. e. Tabulas Philosophicas dicebant. Ogygia. p. 233. Dissert. on the history of Ireland, by Mr. O'Conor.

Arts,

Arts, Science, Knowledge, and a Sieve; Creatach, a hurdle i. e. Sieve-like, made by weaving the branches of trees, as *Feadh*, does a Bullrush and literature; now as we find most of the Hieroglyphicks, given by Horus Apollo, to correspond in the same manner, in the Irish Language, and not in the Ægyptian, or any Oriental dialect, the Southern-Scythian, Irish, or Persian, excepted, we have given some examples at Note K, and expressed our ideas, that all the Hieroglyphicks given by Horus Apollo, are Scythian and not Ægyptian; and that the Work under that Title, is the imposition of some Greek Philosopher.

The words of Horus Apollo (p. 47.) are Πῶς Αἰγυπία γραμμαία.—Αἰγυπία δὲ γραμμαία διὰ τὸ εἶναι ἱερογραμματία. ἢ πῶρας. μίλαν ἢ κόσκιον, ἢ σχοινίον ζωγραφοῦσιν. Quomodo Ægyptias literas.—Cæterum Ægyptias literas, aut sacrum scribam, aut finem inventes, Atramentum, Cribrum, & Juncum pingunt. To which the Commentator adds, Ægyptii ex Junco, & Papyro Cribra primi invenerunt. It is more probable that the Ægyptian Juncus and Papyrus, were the same, and that neither were originally the symbol of literature, as *Creat* in Irish signifies a Tree, and *Creat-rach* a Wilderness, whence *Feadh* and *Creat* are synonymous.

From *Feadh* or *Fiodh*, a Tree, proceeds *Foedh*, *Fodh*, Knowledge, Art; Science, which in the Sankreet or Brahman languages is written *Ved*. (f and v being commutable,) and from Hercules being the inventor of this *Feadh* or *Fiodh* he was called *Fidius*.

In the *Bhagvat-Geeta* of the Brahmins, translated by Mr. Wilkins, and published by Governor Hastings.

Hastings in 1785, we find the origin of this *Ved* is also from a Tree.

Lecture 15.
Of Pooroosh-ottoma,
Kreeshna.

“ The incorruptible being is likened unto the tree *Afwatta*, whose root is above, and whose branches are below, and whose leaves are the *Veds*. He who knoweth that, is acquainted with the *Veds*. Its branches growing from the three *Goop* or Qualities, whose lesser shoots are the objects of the organs of sense, spread forth some high, some low. The roots which are spread abroad below, in the regions of mankind, are restrained by action. Its form is not to be found here, neither its beginning, nor its end, nor its likeness. When a man hath cut down this *Afwatta*, whose root is so firmly fixed, with the strong ax of disinterest, from that time that place is to be sought from whence there is no return for those who find it: and I make manifest that first *Pooroosh* from whom is produced the ancient progression of all things.”

“ There are two kinds of *Pooroosh* in the world, the one corruptible, the other incorruptible. There is another *Pooroosh* most high, the *Paramatma* or supreme soul, who inhabiteth the three regions of the world, even the incorruptible *Eeswar*.”

This is evidently a refined Sophistry of the Brahmans, on the original emblem of the Scythian Tree of knowledge.—*Eeswar* is the Irish *Aosfhear*, (pronounced *Eesvear*), an attribute of the great Creator; it is the Etruscan *Efar*, fh in Irish pronounces V; thus fhead, is the Sanskreet Ved,—

the Brahmanick *Kreefbna*, an incarnation of the Deity, according to their interpretation, is the Irish *Crisean*, holy, pure, whence *Crisean* a Priest. In the same manner the Irish *Ogh* or *Oigh* a Circle, is the Sanskreet *Yog*; and there is no word, says Mr. Wilkins, will bear so many interpretations as this. Its first signification is *junction* or *union*: it is also used for mental and bodily application: but in the *Baghavat Geeta*, it is generally used as a theological term to express the application of the mind in spiritual things, and the performance of religious ceremonies, hence *Yogee* a devout man."

In the same manner the Irish *Ogh* a Circle; *Ogh*, pure, clean, undefiled, holy: *Oigh*, a Hero: *Eag*, wisdom, mental application. Not only in this work, but in all other translations and explanations of the Sanskreet or Brahmanic Philosophy and Mythology, we find the words correspond with the Irish, both in letter, in sense, and in some places the Irish gives the explanation, as for example; *Gnea* in the Sanskreet, is the object of wisdom, but *Gnia* in Irish, is Wisdom, Science, Learning, because *Gnia* is a tree, and synonymous to *Feadh*, or *Ved*.

The Irish have another Ogham, called *Ogham Coill*, that is, the Ogham of Mercury, or the Circles of *Tait*. *Coll*, i. e. *Tait*, i. e. Mercurius, say the Old Glossarists. In Chaldee the name of Mercury is כוליס *Kolis*, (1) he was so called from כול *Col*. mensuravit, כוליל *Colil*, Circulus, Arab. *Kil*. *Mekil*, mensura, metrum: hence *Err-Cuill* in Irish, illustris Mercurius, which being confounded by the Greeks, with *Earrcol* the Merchant, gave rise to the Greek fable of Hercules disputing the tripod with Apollo.

(1) Plantavit. Lex. Hebr.

The *Ogham Coll* is not an Alphabet, as our modern Bards have made it, but Circular Scales, for the due ordering of the terminating Vowels in Verse, and was originally the same with the Arabic *Deruyet* (m) or Circles given by the learned Dr. Clark, in his *Profodia Arabica*, published at the end of Pocock's *Carmen Tograi*, Oxford 1661.

The Circle thus became the Emblem of Poetry. *Circulus Poematis Genus: Ad Anni autem similitudinem Poematis etiam genus Circulus appellatur, cujus Aristoteles Analyticis meminit. (Hieroglyp: Hori. Apollon: p. 412.)*

We refer a more particular description of the Ogham, to a future publication, and shall only observe, that our Scythian Hero, being the supposed author of this mensuration Table of Verse, he was called *Measar*, from *Meas* exact measurement, Cadence, whence probably *موسا* Musa; if not from *מוסר* Mosar, Eruditio; hence the Greeks made Hercules, the *Musagetes*, or conductor of the Muses. Abbe Le Fontenu, quotes Diodorus, Isocrates, Pausanias, Aristotle, Dionysius: Hal. to prove Hercules was a man of universal knowledge. skilled in Theology, Philosophy, Astronomy, Poetry, and the Art of Divination, and therefore a fit person to be honoured with the title of Musagetes (n).

The Scythian or Irish Hercules having voyaged into Africa, and studied under Egyptian Artists, as our history confesses, might there have learned the Rudiments of Literary writing: I confess, I am inclined to think that *Nemed* and his Colony,

(m) Hence the Irish *Drashad* a bridge, an Arch, or Circle.

(n) Acad. Bell. Lettr. T. 7. p. 51. 62.

were the Phœnician Kings (Shepherds) as Africanus calls them, for the 6th and last is called *Affis* by Manetho; and by Africanus and Eusebius, he is called *Archles*: but by Syncellus he is named *Kertus*, which I think is a corruption of *Great* i. e. Science, another name of our Irish Hercules.

The Emblem or Symbol of Literature, with the Irish is a Tree, (o) or a Serpent, or both: the Tree has been converted to a Club: *Cull* the Irish name of *Hercules-Mercurius*, signifies a Club, and also a tree; hence we find on all the most ancient medals of Hercules, a Club, a Tree, a Serpent, or a Lyre, for he was *Ogham*, that is, the Harmonic Circle, the Hercules *Ogmios* of the Gauls; he was the *Rustam* of the Persians, because *Ru* in Irish signifies a tree and knowledge or Science.

The Olive tree in Irish called *Scol-Og*, or, *Sgol-Og*, that is, the *Botrus Herculis*, or Berry-bearing tree of *Oga*, was particularly dedicated to him: hence the Greeks made that Tree sacred to Minerva, who in the Tyrian language was called *Oga*, not *Onga*, with two gamma, as we have proved in the introduction; hence *Scol Sgol* metaphorically signified learning, wisdom, prudence. סגול *Sgol* or *Segol* in Chaldee implies, proprietas, substantia, proprium, and it is the Vowel of three points, because like a *Botrus* or cluster of Berries, say the Hebrew Lexiconists. But *Scol* is any tree bearing Clusters: Heb אשכול *Eshcol*, *botrus*; (p) and from the same Root we have שכל *Scol* & אשכול *Eshcol* *intelligentia*, *intelligere* & שכולה *Scola* the

(o) Particularly the Mulberry and the Olive—Hercules's Club was of the Olive tree.

(p) The place was called the Brook *Eshcol* because of the Clusters of Grapes. Numbers Ch. 13. V. 23.

fame. שכל-דבר Eshcol Carmen eruditum, שכל-דבר Scal-tana a Master of Arts. משכלות Meshecaloth, Scientiæ. The Rabbins saw plainly this metaphor of the word Scol; in the Talmud, *Sota* and *Temura*, we have this explanation, Quid est אכול Eshcol? (i. e. quare sic dicitur) *Vir in quo omnia sunt*, and such was our *Scol-Og* or Irish Hercules. In like manner אית Sith, the Olive tree, in Irish *Suith*, signifies a man of letters; it is synonymous to אדר ha Dar, says Schindler, which word we have shewn from Hutchinson and the Rabbins, always signified the tree of *Knowledge* in the Garden of Eden; the word signifies Splendor, Gloria, in its proper sense, and thus אית Sith, is derived from אית Siu, Splendor, fulgor; thus Castellus, makes אשמן Es-Shaman, the Olive tree, the *Pyxus* or *Cypress*, (for it is doubtful which), to be אדר ha Dar; multum fallor, nisi אשמן Saman hic idem sit quod אדר ha Dar Lev. 23. 40. Citrus, viz. אדר Targ, arbor oleaginosa à cuius vel cortice elicetur Oleum Av. 1. & אדר (be Catub, secundum Catub) apud Nehem; aperte hoc indicat. Aff. Hof. 2. 5. See Castellus at אשמן Saman. Here we have the Olive tree explained by *Targ* whence *Targum*, Explanation, Interpretation and by *Catub*, which signifies Writing, but what is still more, אדר Cattah or Kettub, is a name of Mercury, the supposed Author or inventor of Letters. אדר Mercurius qui Scripturæ præest. (Schindler.)

Gaoth is another name of Hercules in Irish, because the word signifies Wisdom, prudence, Letters: it signifies also the Sea; but I doubt much if this is the true meaning of the Word,
for

for *Goit* in Egyptian is the Olive: unless they borrowed the word from our Nemedians when in Africa, hence *Aireach-Gaoth* an Epithet of Hercules in Irish, of which the Greeks formed *Archegites*.

Herculem primum Oleastri ramo coronasse. Ad Græcos autem ex Hyperboreis usque ab Hercule Oleastri arborem tralata memorant, qui dicantur ultra Boream habitare. (Cæl. Rhodiginus. Lect. Antiqu. p. 483: hence I presume *Odin* took on him the name *Gaut*; from the Sui-Goth. *Goeta*, *Ænigma*: commemorare, invenire, acquirere). See *Ihre* at *Goeta* (†).

In Montfaucon Vol. 2. p. 225, we find a Symbol of *Hercules-Mercurius* or as we should express it in Irish of *Ogham-Thoth*; it is a Tree converted by the Greeks into a Club, with the Caduceus at top: at bottom lye some *Sgol* or *Secol*; *אשכול* (Pl. 2. Fig. 1.) Montfaucon thinks them Ears of Corn, and that this Medal was designed to signify Hercules, Mercury and Ceres; there is no Inscription. Scribunt Græci Herculis clavam fuisse ex Oleastro, quam apud Sardonidem is reperisset quinctiam depositam in Troezen apud Mercurii Statuam quem *σολύγιον* vocant. (Lud. Cæl. Rhodiginus. Lectionum Antiquarum. p. 458.) Oleam in Olympiâ plantasse Hercules memoratur. (id. ib.) a. a. in the figure at top are two *חיות* Cherut or palm branches, to signify that Hercules was

† *גיתא* Vis, Virtus, *נעם* Cogitare *עצם* Consilium *גיתן* Githan' Character, figura *לטרarium* *גת* Gath Struas lignea quæ refert formam torcularis: Angl. to get by heart, to forget. So *Carmen* from *כרם* Cerem Vineæ; the weaving of the branches one through another.

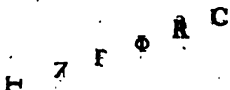
the

the inventor of writing, for מרת signifies *Sculpta* and *Ramus Palmæ*. Hence Chreat in Irish, Art, Science, writing; and hence one of the names of Hercules in Irish is Chreat, hence the Greek *χαράσσω* Attic *χαράττω*, *χάραγμα*, *χαρακτήρ*, Latin: *Character*, pro *Scriptura*, et *litteris*. See Prof. Bayer de Num. Heb. Samar. p. 22. Nota; and Buxtorf, *Lex. Cald.* p. 38.

In the same Author Vol. 1. is a Hercules of Tarfus, with a Serpent twisted round a pole fixed in the ground; this cannot be the Hydra, says Montfaucon, for Hercules is not in the attitude of striking it (Pl. 2. fig. 2.) It is not the Hydra, but the Symbol of Wisdom, and therefore properly applied to our *Ogha*. It is very remarkable that this Serpent is the Arms of the ancient Milesian Irish, who draw their Origin from this *Sinn Breac*. "The Milesians from the time they first conquered Ireland, down to the Reign of Ollamh-Fódhla made use of no other Arms of distinction in their Banners than a Serpent twisted round a Rod, after the example of their Gadelian Ancestors: But in this great Triennial Assembly at Tara, it was ordained by Law, that every Nobleman and great Officer should by the Heralds, have a particular Coat of Arms assigned to him". (Keating's Hist. of Ireland, large fol. p. 143).

In the second vol. p. 224. is another Hercules, standing by the *Scol-Og*, the Olive Tree, or Tree of Hercules, the symbol of Literature; he holds in his left hand a sprig or branch of the same tree, and with his right he rests on his club. (Pl. 2. fig. 3.) At the foot of the tree is the lyre, the symbol of Hercules Musagetes, and from the branches

branches are suspended two Oghams, the Ogham Craobh and the Ogham Cuill, formed by the Greeks into a crown of laurel and another of ivy. Near him is an altar dedicated to Oghai. Montfaucon does not tell us where the monument was found, but by the inscription it was Roman. In the same chapter is another Hercules Musagetes, *que joue actuellement de lyre*, who actually is playing on the lyre, says Montfaucon, in a surprize, for he had just before told us, that *Heraclès Musagètes* was imported from Greece to Rome by Fulvius, who had placed him with the nine Muses, as the proper guardian of them, because of his great strength. The original had no such idea, he was the author of poetry and harmony. The inventor of an Ogham Craobh character, which was used in sacred writings, and which at the same time served for musical notes; and of an Ogham Coill or circular scales of Prosodia; by casting the eye on the Ogham figure, will be readily discovered the origin of the Greek musical notes, consisting of letters standing in all directions, according as they are classed in our *Aicme*—thus



See Burnet's excellent dissertation on the music of the ancients. In like manner, our Ogham notes marked the accents in versification, whence I think the Arabic word *Aghem*, which signifies the true pronunciation of the vowels in reading that Language. Hence Hercules was called *Ida*, not from Mount Ida, as Gebelin properly observes, but

but from *γῆ* *ida*, science, knowledge, i. e. *Eid*, connoitre. (Gebelin, p. 235. Allegor. Orient.) Hence *Ead* in Irish signifies knowledge, science, poetry, musick, and Eadarmas, the art of invention,

In like manner our Philosopher is sometimes represented with three apples or oranges, as having gathered the fruit of the philosophic tree. In this light Cedrenus understands this fable. At Hercules, in Occiduis terræ partibus, primus Philosophiam instituit. Quem mortuum ab ipso prognati in Deorum numero retulerunt. Herculem istum pingunt indutum loco vestis pelle Leonis, clavam ferentem, ac tria tenentem *mala*, quæ fabulantur cum Dracone clava occisso abstulisse. Hoc notant eum mala, ac varia cupiditatis consilia clava, hoc est Philosophiæ ope vicisse. (Cedren. Annal.)

In like allegorical sense are the two trees of Geryon or Hercules, which dropped blood and milk. Arbores illic etiam esse tradunt, quæ nusquam alibi terrarum inveniuntur, appellatas autem Geryonios, & duas tantum esse. Ortæ sunt autem juxta Sepulchrum, quod illi Geryon statuerunt, speciem ex pinu, piceaque commixtam habentes, sanguinem verò stillare. (Philostat. de Vit. Apollon. l. 7. c. 19.)

Strabo, l. 3. describes these trees in a different manner, Gaditanæ vero arbori, & illud innatum esse traditur, quod uno fracto ramo *lac* effluit; quod si radicem abscinderis, minii humor exundat—all allegorical of the tree, the Irish emblem of learning, science and philosophy, originally the symbol of our learned Hercules, or Siim Breac.

To prune the tree, or the vine, signified to compose a hymn: to wreath the pruned branches into Ogham or Circles, had the same signification. Hence in Irish *Damb*, a poet, a learned man.

Dambha,

Dambz, a poem from the Chaldaic דמזז *dama*, succidere, excidere. The Jews altered the first letter of this word into ז and wrote it זמר *Zamar*, which signifies to prune the vine, and to sing psalms, or compose hymns. *Zamar* putare, præcidere vineam. *Zemora* Palmes, Surculus, Pro-pago. *Mazmerot* Falces vinitoriæ. Forſan ex *Dama*, Succidere, Excidere, D. vel Dalet, verſo in Z, vel Zain—hinc *Zamar*, *Zimmar*, pſallere. *Zemir*, *Zemira*, *Zimra*, Cantus, Cantio. *Zammer* Chald. Cantor, Muſicus. *Zemara*, Cantio, Muſica. *Mizmor*, Pſalmus. Attenditur in his forſan, quod in vocibus etiam & cantibus ſint inciſiones, ſicut in avibus minuritiones. Apud Gallos *la Taille* in utrumque ſenſum ſeſtitur, ſive in Vineta, ſive in Muſica; Huc refer Chaldaicum *Mezameraia* Pſalterium. Jerem. 1. 11. 18. ubi Zain pro more verſo in D, fit *Me-Dameraia* & inde Gall. nunc *Mandore*. Nec aliud forſan eſt פנדורה, *Pandura*, Inſtrumentum Muſicum: unde apud Lampridium *Pandurizare*, hoc inſtrumento ludere. Ab hoc *Zamar* fit Hiſp. *Zambra* Saltatio Mauro-rum, item Hiſp. *Zambra* Feſte des Mores, Bal, Danſe, Ital. *Zimara*, *Azimarre*; Gall. *Simarre* veſtis magnifica cantorum in publico. (Thomaſſin. Gloſſ. Univ. Heb.) To which we may add, hence the Iriſh *Dambſa*, and the Engliſh Dance.

The origin of this ſymbol is to be found in Iriſh documents only. The olive tree and the vine, ſacred to Siim Breac, (the father of letters and of poetry and of muſic, the inventor of the Ogham tables, for all theſe purpoſes) was the emblem of literature in general. To prune the tree, to weave the ſmall branches into *Ogham*, Crowns or Circles, ſignified to compoſe in verſe, and hence each letter
of

of the Irish alphabet was denominated from trees, and so were those of the Samaritan, or Hebrew, and the Chaldaic, as we shall prove hereafter.

In like manner the Irish or Scythian *Curm* the vine; Hebrew *Cerem* forms the Latin *Carmen*. A *Cerem* est etiam Græc. Κρεμάν, suspendo, ut suspenduntur vites: Hinc etiam *Carmen*, quod primi versus comici decantati fuerint, in curru vehente scenam, vitibus obumbratam. (Thomassin.)—The origin of the symbol was concealed to this learned Glossarist.

To this let us add the emblematical uses of trees in the scripture, Gen. 2. v. 9. “*the Aleim made every tree desirable for the instrument of vision.*” What it was they coveted to see or know, needs no explaining, says Mr. Hutchinson, for after the writing of the law, we find this was an emblematical institution, mentioned Nehemiah 7. v. 15. They were to live under booths covered with boughs of the emblematical tree as of *Sith*, the olive and boughs of the tree מן, (Seman) *Oil*, &c. This surely could not be the olive tree, and we know of no other bearing oil: it must have been the *Dar*, *Cathub* or *Morus*, the emblem of literature, all derived from the tree alphabet of the ancient Scythians.

The next figure is a Hercules playing on the lyre, from Count Caylus. See his antiquities, v. 1. p. 47.—The figure before mentioned from Montfaucon, did not verify it to be Hercules, but here the club is to be seen lying by his side. (Pl. 2. fig. 4.)

And in this admirable Antiquary's collection, v. 1. pl. 88. is the true *Hercules Ogmios* of Gaul, being a terminus in Bas relief on an urn found at *Sisteron*,

Sisteron, a small town in Provence. (Pl. 2. fig. 5.) On one side he is wrestling with a man, to shew his conquests and his strength, and two Ogham's supported on a Tripod, separated the figures. Deux couronnes sont placées auprès du vainqueur, comme pour ranimer son courage. This may have been the design of the Roman artist who made this groupe in Gaul; but the original idea was an Ogham Craobh and an Ogham Cuill, as Hercules is here represented with the Caduceus, an instrument snatched from our hero, and given to Hermes by the Greeks. If we consider the construction of the Caduceus, we shall find in it every symbol appertaining to our hero. It is described as producing three leaves united, whence Cooke thinks it intimates a triple personality in the Deity. Homer expressly calls it

————— Ράβδον
Χρυσίνη τριμήνηλον. The golden three-leaved wand.

At the extremity of it was annexed a circle, the Ogham, an emblem of the Hermetic wand, says Cooke—two serpents entwined the rod, one of which, says Cooke, might represent the arts for which they were particularly famous, as their music, eloquence, and astronomical learning. He is speaking of the Canaanites; but one of them at least was distinguished as a seraph, by the expanded wings—it is the compleat hieroglyphic of the mighty ones (a). The wings were added from a whim of the Greeks, making Hermes a swift messenger of the gods. The Doctor then concludes,

(a) Dr. Cooke's Enquiry into the Patriarchal Religion, p. 56.

by deriving the name Mercury from the Celtic *Merc* merchandize, and *Ur*, a man, which is, says he, the true meaning of כנען Canaan, a trader. This may be true of Mercury as the God of Merchandize, but has nothing to say to our original Caduceus. Now the very derivation of the word Caduceus or *Cerycius*, as originally written, fully explains whence the word is derived. *Cerycium* est legatorum ornatum. Alexander ab Alexandro. Sane nec dubium, quin latina vox è Græca originem ceperit. Neque obstat, quod *κηρύκειον* vulgo scribatur per *u*. A *κηρύκειον* igitur, vel potius *καρύκειον* sive *καρυκειον* dixeret latini Caduceum—Vossius—See him also at Caduca Oliva—but the Greek word is formed of the Irish *Croc*, the signum honoris, the horns of glory, the same as the Hebrew קֶרֶן whence the Irish Cearn-duais or Kearn-duais, Athletic Laurel—so likewise *Kearn-Croc*, the honorary reward for an athletic prize.

Hence Count Caylus, the best antiquary of this age, was much astonished to find a Caduceus in the hand of Hercules. Hercule paroît avec le Caducée, ce que je n'ai remarqué sur aucun autre monument & dont je vais me servir pour expliquer un passage du Cicéron ; ou l'Orateur Romain demande à son amis Atticus, des Hercules—Mercures. J'avois toujours pensé que par cette expression, il falloit entendre des statues d'Hercule, simplement terminées en gânes : mais on voit par ce monument, que ces statues renunissoient de plus les symboles de ces deux divinités. (b)

Without the assistance of Irish documents, this must for ever have been inexplicable to all antiqua-

(b) Caylus Antiq. v. 2. p. 218.

ries. Our Hercules snatches the honours due to Thoth ; he pretends to the invention of letters and of verse—the scales for both these arts are honoured with his name *Ogham*—yet the Irish antiquaries distinguish the cheat, calling the letter Ogham simply *Ogham-Craobh*, the Ogham of the branch, but the other *Ogham-Cuill*, or the Ogham of Tait, i. e. Mercury. Cicero mentions a Hercules, the supposed author of the Phrygian letters. (T. 4. p. 434.) Hercules traditur Ægyptius ; quem aiunt Phrygiæ litteras conscripsisse.

And Cedrenus confirms our Hercules to have been the first eminent philosopher. At Hercules, in *Occiduis terræ partibus*, primus philosophiam instituit, quem mortuum ab ipso prognati in deorum numero retulerunt. (Cedr. Annal. f. 16.) The learned Mons. Bailly has proved the primitive Hercules originated with the Scythians. Ne voilà-t-il pas encore Hercule dans Scythie, où nous retrouvons, *toutes les origines*, exécutant ses exploits, & portant des bienfaits sur le Caucase, d'où les Atlantes sont partis, ainsi que le *Culte du Soleil*, & où les Perses prennent leur origine, & commencement de leur histoire ? (Lettr. sur l'Atlantide, p. 309.)

Having now anticipated what we had to say of Hercules in the chapter Mythology, we return to the old names of Spain, to shew that no other language but the Irish can explain them ; which we think a strong presumptive proof that, the ancient Irish were the first colonists of that country.

We have shewn the signification of the word *Tar*, i. e. Trans, extra, whence Tar-tes and Tar-seis. The *Turdetani* of Spain are in some authors called Turduli ; these are allowed to have been an
ancient

ancient colony of Phœnicians. Strabo places them about the river Bœtis and Tartessus. *Dutan* in Irish signifies a nation, a people; *Dutai* land, region, country. *Duile* signifies a pleasant country, from *duilam* to take pleasure, and is synonymous to *Ailens*, hence *Tar-dutan*, the distant nation; *Tar-duile*, the distant pleasant country, the *Elyshan fields*, Hebr. אלס *alas*, lætari. Turditania regio Iberiæ, quæ etiam Bætica vocatur circa Bætin fluvium. Incolæ Turditani & Turduli. (Stephanus.)

The river *Bætis*, was so called, because it divided Turditania into two equal parts nearly. Bætican nominarunt Phœnices ab amne Bæti qui mediam secatur. (Bochart.) In Irish Beith-is, Beith-as, Beith-isce, the middle water; the river that divides into *beith*, twain.

Lusitania, was so called from its plenty of herbage, whereby so many cattle were fed and multiplied, that the Romans invented the fable of the Lusitanian mares breeding by the wind. In Lusitanis juxta flumen Tagum vento equas fœtus concipere multi auctores prodidere, quæ fabulæ ex equarum fœcunditate & gregum multitudine natæ sunt qui tanti in Callæcia & Lusitania ac tam pernices visuntur, ut non immerito vento ipso concepti videantur. (Justin. l. 44. c. 3.) *Luis* or *Lus* in Irish is herbage, and *Tan* is region or country; *Luis-tan* therefore signifies the country abounding with herbage. *Las* in Irish also signifies the quick growth of herbage. *Las*, i. e. *Fas*, names extremely applicable to the soil of *Lusitania*. (c)

(c) לָשׁוּר. *Lafad*, from *Las* and *Sad*, humor, a *Sad*, mamma uber, hence Lat. *Luxuria*. Ital. *Lusso*, *Lussuria* פֹּרוּשׁ *Phous*, abundare, multiplicari, augescere—Lat. *fusus*, *fuvio*. *Efusio* Gall. profusion.

The

The next division of Spain was *Tarracan*, in which was the city of *Cantabria*, where our Irish history professedly settled a colony, calling themselves at this day *Clanna Baoscann*, or the Biscayan tribe. *Cantabria* might be so called from the worship particularly paid there to *Cann* (Irish) the full moon. *Cann-to-bria* the city of Bona Luna. Astures & vascones in finibus Cantabrie crebro rebellantes, *Wamba* edomuit, & suo imperio subjugavit. (d) Civitatem, quæ *Cartua* vocabatur & *Pampilonem* ampliavit, quam *Lunam* vocitavit. Hence I think this province was called *Tir-Cann*, whence *Tarracon*, unless from the remoteness of the harbour, from *Gadir*, it was called *Tar-Cuan*, the distant harbour.

Gadir, supposed to be so called from the Punic word signifying an inclosure, *Sepes*. In Irish *Gatair*, *Gaidir*, *Cadair*, *Catair*, the *C* being commutable with *G*, and *D* with *T*; it is now written *Cathair*, and signifies an inclosure, such as we daily meet with in Ireland, called *Raths*, whence Mr. Shawe in his Irish and Erse dictionary translates *Cathair*, a barrow, an-intrenchment.

Anas River—inter *Tagum* & *Bætum* medius *Lusitaniam* a *Bætica* dividit. *Bochart* derives it from *Noy Ana Syriacè Ovis*, in Irish *Uan*; but I think all the rivers thus named in Ireland and Spain, were dedicated to *Anu* or *Nanu*, mater deorum, hence *Ana*—*Liffey*, the river that runs through *Dublin*.

Ur, many places in Spain and Ireland have this name at the beginning and ending of words. See *Gregor. Majanlius de Hispania Progenie vocis Ur*.

(d) *Wamba* only restored it to its ancient name.

It

It signifies a low ground, whence in *Isaiah*, c. 24. v. 15. it is used for a valley—*hodie apud Vascones Irura vallem significat*. Hence in Spain *Gracch-urris*, *Bit-urris*, *Calog-urris*, *Es-urris*, *Ilac-urris*, *Lacc-urris*, *Ur-gallium*, *Ur-cefa*, *Ur-gavo*, &c. and in Ireland *Ur-gair*, *Ur-na-galla*, *Baile-Ura*, *Ur-gial*, &c. &c. from *Uir*, a valley, a situation by the low banks of a river.

It begins the ancient name of many towns in Spain, which makes *Majansius* think, the word signifies a town; it is the Irish and Arabic *Eile*, which signifies a settlement, or colony, as *Eile-O'Carroll*, *Eile-Uagarty*, &c. So in Spain *Iler-gavonia*, *Ilerdam*, *Ilipa*, &c.

Of these we shall speak more particularly in a work on the ancient Topography of Ireland.

To conclude—It is, I think, pretty clear from *Strabo*, that some colony of people, remarkable for their skill in navigation and their knowledge of letters, discovered Spain and settled in it, before the *Tyrians*; and that these mercantile people, being supplied by the first discoverers with the precious commodities of that country, had sent out three expeditions before they found out this great seat of wealth; the words of *Strabo* will justify what I here assert, and who this first colony could be, but our *Nemedians* from the *Euxine* sea, and lastly from *Africa*, I cannot devise. No history lays claim to the discovery but the Irish, and to them, in my opinion, it is justly due. *Strabo*, l. 3. p. 169. says, “ according to the *Gaditanian* “ records (preserved it seems in the temple of “ *Hercules*) being ordered by an oracle to send a “ colony to the pillars of *Hercules*, those that were “ sent out, being come to the entrance of the

“ Straights near Calpe, thought this to be the end
 “ of the *habitable world*, and the spot where Her-
 “ cules (our Siim Breac) had finished his *expedi-*
 “ *tion*; here they halted and offered a sacrifice
 “ for *obtaining better information*: but, the pre-
 “ *sages* being unfavourable, they *returned home*:
 “ being sent out a *second* time, they advanced be-
 “ yond the Straights to an island consecrated to
 “ Hercules, situate near *Onobia*, a city of Iberia,
 “ where they offered sacrifices, judging the pillars
 “ of Hercules had been fixed at this place; but,
 “ no *good omen* appearing, they again *returned*
 “ *home*: being sent out a third time with a fleet,
 “ they landed in the island of Gades, and there
 “ built a temple at the east end of the island, and
 “ a city at the west.”

Nothing can be more evident, either that the
 Tyrians did not find themselves sufficiently strong
 in the two first expeditions to force a settlement
 amongst our *Feinoice*, or that it was so long after
 the pillars had been erected, that the memory of
 them had escaped tradition. But what had the
 discovery of the very spot where the pillars stood,
 to do with the gold and silver of Spain, which they
 undoubtedly were seeking? It must therefore have
 been for want of sufficient force that made them
 return a second time. And when they had made
 good their settlement at Gades, we find a king of
 the Turditani, bold enough to contend with them
 for the command of the Straights by sea. A king
 of Spain equips a fleet to engage the Tyrians, the
 supposed first navigators of the world: the fact is
 related by Macrobius in his *Saturnalia*, lib. 1. c. 20.
 “ Theron, king of the Mediterranean side of
 “ Spain, intending to plunder and destroy the
 “ temple

“ temple of Gades, sailed thither with a powerful;
 “ fleet, which the Phœnicians (i. e. Tyrians) op-
 “ posed with their long ships, and having *disputed*
 “ *the victory for a long time with equal success,*
 “ (æquo Marte) Theron’s fleet, struck with a pa-
 “ nic terror turned off on a sudden, and was con-
 “ sumed by a fire from heaven. Some few of
 “ the mariners who escaped the fire, being taken
 “ up by the Phœnicians (Tyrians) declared, that
 “ their panic proceeded from their having seen
 “ terrible lions standing on the prow of the ship,
 “ and that suddenly the (Spanish or) Iberian ships
 “ were consumed by fiery rays like those of the
 “ sun.” These facts related, no doubt, origi-
 nally by the Tyrians, is a convincing proof that
 they were not the first navigators to Spain; and it
 needs no comment to prove, that if the Iberians
 were able to equip a fleet to engage the navy of
 Tyre, they were able to send an invading fleet to
 Great Britain and Ireland, prior to the Tyrian
 settlement at Gades. Besides, it was of the utmost
 importance to Theron to clear the seas to the
 westward of these troublesome neighbours, for, by
 having a port at Gades, they intercepted his com-
 munication to the Cassiterides. Now, as we hear
 of no more disturbances of this kind after Theron’s
 defeat, it is certain, the two powers entered into
 an alliance, and on this account, probably, the
 Iberians shewed the Tyrians the way to the Cassi-
 terides.

There is a strong similarity in Irish history to
 this account of Theron’s defeat; it is in the reign
 of *Dathu*, whom the Irish historians place as low
 down as Anno Domini 438. They make him the
 last of the Pagan kings:—it runs, thus, *Dathi*,

i. e. Fearadac a ced ainm. Ocus in tan ro gabh righ n'Eirinn, do coidh is in domhan fair na heorba go Helpa. Ro bhoi tra fear firen anucht tisleibhe Helpa in tan fin. 1. Menia a ainm : boi tor daingin dithoghal ag fear Menia, &c. &c. Ar tainig Saignen-teineadh do nimh chuige ann sin gur rus marbh in righ ann, i. e. Dathi, whose real name was Fearadac; when he was king of Ireland (i. e. Eirin אִירִין or אִירִיָּא Iberia,) possessed to the *west of the west* to Helpa or Calpe. A certain king, called *Menia*, was then building a strong tower in the bosom of Helpa—the story goes on to inform us that Dathi besieged the place, and was struck dead by lightning. *Helpa* has been mistaken by some Irish writers for the Alps; the place here signified was certainly Alpi or Chalpe, i. e. the Ship-hill; its original name was *Briarius*, corrupted from *Bari-ros*, in Irish, the *promontory of the ship*. Thus *Ros-barcon*, the little promontory of the ship, in the river Barrow, navigable from thence for ships to the sea. Thus also what the Scythians first named *Cadas*, *Caras*, Long or *Arthracb*, that is the Ship Island, Gadis; the Tyrians named אִלְפִי Alpi, i. e. a ship. La Erythia antigua la que oy se llama isla del leon: *En veneracion de esta Heroína, y de Hercules, les Phenice llamaron Alpha*, says the learned D. Xavier, in his history of Spain, speaking of Europa carried off by a bull, for Alpha signifies a bull and a ship; he afterwards proves that the ship was named the bull.

On the opposite shore was *Abila*, corrupted from *Bolo* (βαλλω) or Bologh, a ship, and these formed the two pillars of our Hercules. The Spaniards now call *Abila* by the name of *Ximia*,
which

which signifies an Ape, and we call it Apes-hill ; *Ximia* is a corruption of סִימ *Siim*, the plural of *Si*, a ship.

It is very remarkable that the ancient Irish speaking of Spain, always express it by *Iar-Eorpa*, that is, the West of the West, or West of Europe. The Arabs and the Prophets do the same, as we shall shew in a subsequent chapter. This expression of the Irish, shews plainly, when these names were given to Spain, their ancestors were seated to the eastward of it, and gives great room to think the assertion we have made of their blending the ancient history of their ancestors, when seated in the East, with the history of Ireland, is well founded. One, out of many examples, I shall quote of their great navigator *Ugan-mor*, from the annals of the four masters : Anno mundi 4606. *Iar mbeith 40 bliadbann comblan d'Ugoine mor na righ Eireann agur iarthra Eorba go biomlan go muir Toirrian, do rochar la Badhbhcadh*, i. e. after *Ugon* the great had been king of Eireann (translated Ireland) 40 years, and all the *west of the west* completely to the Tyrrhene sea, he was killed by *Badhbhcadh*. These passages evidently mark the transaction to have happened when they were seated in Sicily or some of the islands of the Mediterranean eastward of Spain, and not when finally settled in Ireland.

OF THE

BREBER OR SHILOA OF BARBERY,

*The descendants of the ancient PERSIANS or SCYTHIANS,
mentioned by SALLUST, PROCOPIUS, &c.*

THE African Pyrates called *Fomoraigh* are said to have harassed this colony of Nemedians in their Western settlements, and to have followed them to Ireland.

REMARKS.

Fomoraigh Afrik, is a general name in Irish history for the Carthaginians; the name signifies *Marine Heroes* or *Princes*; but here I take *Fomoraigh* to imply that body of *Persians*, who, according to the Punic annals given us by Sallust, as before recited, did not quit Africa with the great body of Nemedians, but settled towards the ocean. These people would naturally endeavour to share the benefit of the lucrative trade carried on by the colony settled at *Gadiz*: and being as expert mariners as their brethren, would endeavour also to pursue them to the British isles, from whence a more lucrative trade was established by the Spanish colonists. This conjecture corresponds with the following account of these people, delivered to me by Maj. Tisdal, who received it from Capt. Logie, the English consul at Morocco.

A manu-

“ A manuscript of a most ancient date is now in the possession of the Emperor of Morocco, describing the people of the province of *Sudan* in South Barbary. Their features, complexion, and language, differ totally from those of any other people on that continent.”

“ Although this manuscript is so old, it corresponds exactly with the character of the present inhabitants of that country.”

“ It relates, that a part of these people being once oppressed by their Prince, crossed the Mediterranean into Spain; from thence they travelled North, and found means to provide vessels from those shores, in which they embarked, and landed in a mountainous part of some of the British isles. At this present moment the people of *Sudan* always speak their own language, (unless in their intercourse with the Moors) and this language has a great affinity with the Irish and Welsh dialects.”

“ They are red haired, freckled, and in all respects a stronger bodied, and more enterprising people than the Moors. Their language is called *Shiloagh*; they wear a checked woollen covering, put on in the same manner as the Highlanders usually wear the *Kelt*.”

“ They are the greatest travellers, and most daring people of the Morocco dominions, and conduct all the Caravans. (e)

(e) Mrs. Logie, the Consul's wife, was a native of Wales, and informed Maj. Tisdal she understood many words spoken by these people, and sometimes whole sentences.

From

From the Travels of G. HOST, Danish Consul at Morocco, from 1760 to 1768, translated from his Works published in the Danish Language, in 1785.

OF THE BREBER.

“ They who are satisfied with conjectures, may perhaps derive the primitive inhabitants of Morocco from *Cham*, son of Noah ; because one of the provinces is to this day called *Chus*, the name of Cham’s son : there is also a *Sebta* or *Sabta* in this country, which was the name of *Chus*’s son, but the Moors call the descendants of these old inhabitants *Breber* and *Shlab*. We shall pass over these and other fabulous stories told of *Nep-tunè*, *Atlas*, *Anteus*, &c. and shall only observe, that the inhabitants consist of various people, who have arrived here from the East, at different periods, and who, by force or intermarriages, have thrust the original inhabitants to the mountains ; but at what period and in what order this came to pass, is not easy to determine. Something may be gathered from *Sallust* and *Procopius*, which are the most circumstantial accounts I have met with. The words of *Sallust* are these, &c. &c.” (f)

“ The Breber are well grown, tall and lean ; they suffer the hair to grow long behind, and

(f) See this passage quoted before.

shave the forepart to the top of their heads. A kind of *Keseb* or *Sbirbil* constitutes their dress; they seldom wear shirt or breeches. They are light, brisk and airy, and handle their fire arms with uncommon dexterity, twirling them round in the air and catching them as they descend: their muskets are sometimes highly ornamented with silver and ivory to the price of sixty or eighty ducats."

"They live in the mountains in great square buildings, which commonly contains a family in each side; the building is generally provided with a lofty tower or spire, sometimes with two, from which they defend themselves; and if they find the enemy too strong, the alarm is given from the tops of the towers, and instantly they gather from all quarters to oppose the enemy. They call such a house or barrack *Tagmin* or *Tigmin*: (g) they are built of stone, clay, and lime. Besides these buildings they have many towns, and in these reside the principal *Amr-gar*." (h)

"The name of *Breber* may have been given to this mountainous part of the country by the *Arabs*, in whose language *Ber* signifies country, and *Burr* or *Bureut*, a desert; or it may come from the Latin, *Barbaria*, or the Greek *βαρβαρος*."

"The *Breber* are certainly the old inhabitants of the country called Morocco; probably they were the ancient *Gætuli*, who were distinguished from the *Melane Gætuli* or Blacks that lived towards Guinea. The *Gætuli* seem to have been

(g) In Irish *Teagh* or *Tigh*, a house; *Muin* a mountain.

(h) *Amr*, or *Emir* in Irish, a chief. See ch. 2. *Amr-gar* or *Gart*, the head *Emir* or Chief.

Philistines, Sabæans and Egyptians; the name of *Goliab* (i) is well known among them, for the children cry out to one stronger than themselves in fighting, you are a *Goliab*. Dapper cites Marmol, that the Jews of Barbary were the first inhabitants of the Easterly deserts of Africa, the descendants of the Sabæans, who were conducted to this spot from Arabia felix, by their leader *Melak-Ifrike*. (k) The Arabs pronounce it *Afrika*, but those Gætuli who live in Tingitania, Numidia and Lybia, are called *Breber-Kilober*.”

“ They call themselves *Amazing* (l) or *Amazirg*, perhaps from *Mazr*, by which they may mean Egyptians; the Moors call them promiscuously *Breber* or *Shilba*. In short it is almost impossible to get a perfect knowledge of this people; the remote and retired situation of their places of abode; their zeal for their religion and their enmity to christians, cuts off all communication with us.”

“ The Breber have a language peculiar to themselves. J. Leo calls it *Tamefet* instead of *Tamazirg*; it has little or no affinity with the Moorish or Arabic; they now use the Arabic character, which they learned of their Mahomedan pastors. But, whether this language is the old Gætulian, Numidian, Phœnician, Turkish or Egyptian, or

(i) *Golamb* or *Golav*, a common epithet in Ireland for a strong man: this is no proof of their knowledge of the scriptures.

(k) מלך אפריקה *Melach-Ipharkia*, *Nautæ Dux*, pro *Melachim*, *Nautæ*, a *Salsa* sic dicti. (Thomassin.) Irish *Mellach*, a sailor, *Mil-a-Bhreac*, or *Slim Breac*, as before. Hence Africa was known by the name of *Barca*. (Hyde.)

(l) Arab, *Al-Mazun*, *Nautæ*. See before. They write the name *Amazing*.

a mixture of all, must be determined by the learned. The following list of words I got from a learned *Talb*, who for many years was *Iman* in *Tamenart*, among the Breber."

"By this list it will appear, this language has not the least affinity with the Moorish. Dr. Shaw has given a few words of what he calls the *Shawwab* spoken by the Breber in the *Alfgerfske* mountains; in this list we find hand, bread, milk, white, iron, barley, are nearly the same; but a house he calls *akham*, the nose *anfern*, &c. Perhaps the *Shawwab* is a dialect of the Lybians and Phœnicians, and the *Tamazing* of the old Gætuli."

"As to the derivation of the name *Mauri*, it has been observed, Pliny and Varro call the Persians *Farsi*, and the Arabs name them Fars; but how *Farsi* could be changed into *Marusi*, and this again to *Mauri*, is not easy to determine. Again, if we follow Sallust, and suppose *Mauri* comes from *Medi*, it is full as preposterous; nor is Bochart's opinion more probable, in deriving it from the Hebrew *Abur*, signifying West, tho' it is true, the Moors call all those dwelling between *Telemsan* and *Asfi*, Morgrebi, that is Western, and from *Asfi* to Nun, they are named *Susi*; and the Spaniards call them *Algarbes*, from *El-garb* Western."

For this Author's list of words, see the end of this chapter.

FROM

FROM SHAW'S TRAVELS INTO AFRICA.

“ THE *Kabyles* of Africa, says Dr. Shaw, (in his travels through Africa), from their situation and language, seem to be the only people of these kingdoms who can bear any relation to the ancient Africans ; for it is scarce conceivable but that the *Carthaginians*, who possessed all Africa, must, in consequence of their many conquests and colonies, have in some measure introduced their own language, of which we have a specimen in *Plautus* ; and a still greater change must it probably have suffered from the successive admission of the Romans, Vandals, &c. into their countries. Thus much is certain, that there is no affinity at all betwixt what may be supposed to be the primitive words in the *Showiah*, (as they call this language at present spoken by the Montagnards) and words which convey the same meaning in the Hebrew and Arabic tongues.” (m)

“ There is also a language of the mountaineers in S. W. Barbary called *Shillab*, differing in some words from the *Showiah* ; but the meaning of these names I could never learn.”

For the list of *Showiah* words from Shaw, See the end.

(m) Then the Shawiah cannot be Punic, for that had a great affinity to the Hebrew.

From

From the Travels of Mr. JEZREEL JONES into Africa, published at the end of CHAMBERLAYN's Oratio Dominica.

DISSERTATIO de LINGUA SHILHENSIS.

Ad amplissimum Virum D. Joh. Chamberlaynium.

VIR HONORATISSIME,

NULLUS mereo honorem quem mihi in communicatione laboriosissimæ æque ac utilissimæ tuæ Orationem Dominicarum collectionis exhibuisti; viresque mihi deesse sentio, insigne hoc Polyglottum specimen epistolæ quadam illustrandi, præprimis cum nōrim multos viros clarissimos felicissimō hoc jam peregisse successu. Tentabo tamen (cum in magnis et voluisse sat sit) tuis ut obsequar imperatis, aliqua de *Shilhæ* vel *Tarmazeght* lingua hic apponendi, quæ ut à me *m'feeba* in obscuris delitescente pro solitâ tuâ humanitate benignè accipias, obnixè rogo.

Diversæ linguæ hujus dantur dialecti in Barbaria, quæ ante Arabicam, primariam Mauritanix, Tingitanix, et Cæsariensis provinciarum linguam ibi obtinuere, et hodiernum inter *Atlanticorum Sûs Dara et Ræpbean* montium incolas solum exercentur. Differentia dialectorum et sermonis, inter hos et alios vicinarum provinciarum incolas, ea primō statim auditu judicatur quæ est inter
Wal-

Wallicam et *Hibernicam*; atq, si sensus vocum accurate examinetur, planè alium de iis ferendum est iudicium. Meis auribus *lingua Shilhenfis*, cum primùm illas regiones adirem, sonum *Wallicarum* & *Hibernicarum* in gutturali pronuntiatione vocum referebant: Sic, cum mihi dactylos offerrent, dicentes “*Umz teeny*” (n) [fume dactylos] illos me igne dactylos torrere velle credebam, cum tamen ignis in linguâ hâc *aphougho*, (o) vicino Hispanarum *fuego*, significet. Multi montium horum incolæ, dentibus reclusis, sibilantem loquendô edebant sonum: Et cum, per aliquot tempus, in Sancta Cruce (prouti a Lusitanis, qui ante centum et quod excedit annos, eam imperio subiecerant, appellatur) degissem, integram provinciam et districtum particularium societatum hunc sibilandi modum affectare inveni; an ut virum aliquem clarissimum virtutumque famâ percelebrem imitarentur, an ut sese ab aliis tribubus et provinciis distinguerent, non constat.

Lingua Shilhenfis vel *Tamazeght*, præter planities Messæ, Hahhæ, et provinciam Daræ vel Drâ, in plus viginti viget provinciis regni Sus in Barbaria Meridionali, quæ omnes *Ite* (p) præfixum ha-

(n) *Teeny*, i. e. *dactylus*, the date tree.

(o) *Foigh*, *saigh*, *daigh*, all betoken fire; as *do fadiuga teine*, i. *do foinga teine*, he blazed up the fire. It holds in all compounds and synonyma, as *fogha*, burning with anger; *fucâ*, boiled; *fuc-eac*, burning with lust; *fogh-mhar*, i. *fogh-mir*, harvest i. e. the division of the year in the hot season; *apuigh* i. *aphugh*, ripened with heat; applied to corn, fruit, &c. hence the latin *focus*. But *Fua* in Irish implies cold, chilliness.

(p) *Iat*, *iath*, a district or region, often written in Irish with a single *i*:—so also, *ibh*, a tribe or clan, is frequently written in the same manner, and is always prefixed, as in the foregoing examples of the *Shilhæ*.

bent,

bent, uti inter Hebræos sub lege : *Ite Benjamin*, pro *Benjaminitæ*; *Ite Hivi*, pro *Hivitæ*; *Ite Hitti*, pro *Hittitæ*; *Ite Jebuz*, pro *Jebuzitæ*; sic etiam *Ite Ben Omoran*; *Ite Mesegeena*; *Ite Otta*; *Ite Achas*; *Ite Stuckey*, quæ amplissima provincia ex multis familiis vel *Ites*, urbes, villas, muroque cincta loca, *Federts*, *Agadeers*, vel *Kerris* vocata, inhabitantibus composita est. Nomina habitaculis hujus provincie imposita magnam affinitatem cum aliis linguis habent : v. g. *Kerris* Hebraica vox est pro loco *Jearim*, *Kirriath Jearim*. Prope *Saffy*, sub 32 latitudinis gradu, datur hujusmodi locus *Kirriath Mohamed el Greghy* (q) vocatus, i. e. Munimen Mohametis Græci. Turrim appellant *burje*, (r) quod idem est ac *bourg* vel *bourough*; castellum *Keifarrea*, i. e. Cæsaris mansionem, (s) vocant. Sæpissimè diversitas linguæ hujus in sono tantum consistit, diversimodè in diversis provinciis usitatò; et in nonnullis locis plurimas habent voces rem eandem exprimentes, prouti apud Arabes, *Roil Insan*, *Ben Adam virum*, *Hassan*, *Lavud*, *Zamel equum* significat, *Zamel* tamen et *Lowot* (t) frequenter et in quibusdam locis pro Sodomita sumuntur. Multa dantur Hebræa, Latina, Græca, Punica, ac Carthaginensia vocabula in linguâ Shilhenfi; e. g. *Ayyel* (u) in-

(q) *Cathair Muhamed ell Greighi*, i. e. the city of Mohamed of the Grecian stock, i. e. tribe *Kaer*, a city.

(r) *Burg*, a house; *burg-aras*, a great house; *bruige-dae*, the same.

(s) *Caise aras*, *caise lan*, a castle.

(t) *Lot*, sinful, guilty of heinous crimes, fornication. *Sam-al*, a pleasant horse.

(u) *Ail*, beautiful, innocent; *ail-bien*, a small flock of young; *ail-lean*, a pet, a darling; *elil*, a deer, hence the Greek *ellos*, a fawn; all from the Hebrew *ai'el*.

fantem

fantem et *Tayyelt* (w) servam in Shilhenfi ac Hebræâ significat, voces tamen hæ etiam pro cervô et cervâ sumuntur; et *Ayleth Shabar* cerva matutina in Hebræo erat, uti in nostrâ bibliorum versione redditur; *Zebbar*, autem, et *Shabar*, admodum similes sibi voces, horam matutinam vel tempus auroræ apparentis, quum moscharum clerici populum ad præces convocant, significat. Shilhenfis populus eundem quem Arabes, Judæi, et Hiberni habent ritum mortem amicorum deplorandi, vociferando (x) *wiley! wiley! wiley! wogh! wogh! wogh! moght mootogh! wiley! wogh!* terram in ordine pulsantes, scalpentes vultum, et evellentes crines suos, dicendo *woe! woe! woe! woe!* cur mortuus es? *woe! woe!* Strepitus sc. hic, simul ac anima corpus reliquit, assistentibus vicinis per dimidium horæ vel integram horam durat; postmodum dolorosas exclamantes cantilenas interrogant mortuum, cur, moriendo eos reliquerit, optantes ut mors eos potius ex hac vitâ eripuerit, et quod ipsis cum bonis residuis faciendum sit. Et, si cognatus aliquot menses post eos visitaverit, renovant lamentationes, et sepulchra mortuorum cum amicis adeunt, quæ (mendina) civitatem mortuorum eodem quo Judæi sub lege nomine appellant. Sed Hebræi illis in regionibus degentes sepulchrum *Beitha Hyeem* domum vel mansionem vivorum; Shilhenfes, autem, *fallum*

(w) *Taille*, wages, one who receives wages, hence the Greek *telos*, vestigal, and the French *taille*, a tax.

(x) *Bhuile! bhuile! och! och! och! mucht muchta! bhuile! och!* this is the Irish cry at this day at a funeral or wake, which in English is—madness! rage! despair! oh! oh! my swollen breast! despair! oh! *teid se muchta*, he perished. This is the *wi'y nôs* of the modern Welsh, the *buile noidliche* (or *buile nee*) of the ancient Irish, and the *buile-lu* of the moderns.

deent

deent-waa-meet-tin. (y) *Habitus* eorum similis est *Hibernicis*, involvunt enim sese lodicibus, vel *lick-secas* (z) duabus ulnis largis et 3 vel 4 longis; mulieres *Hibernicarum* more liberos humeris circumferunt, duris laboribus assuetæ. Prolixos institui sermones de confusione linguarum *Babylonica* meâ excidit. Ipse cum multis aliis Rabbinis credebatur, *Hebræam* linguam universalem tam temporis fuisse, Deumque infinitos nôsse modus *Omnipotentiam* suam commonstrandi, et linguam illam in diversissimas pro bene-placitò suo dialectos seperandi; ipse in opinione versabatur artifices et inspectores operis hujus, cæcitate, lippitudine oculorum, et morbo gutturali afflictos fuisse, quosdam surdos, alios mutos factos esse, in summa spissam caliginem *Houshech* vaporemque intellectum eorum confudisse: alii affirmabant, Deum totaliter intellectum ac judicium ipsorum privasse, stupidosque fabricatores reddisse, pro summâ illorum superbiâ cælum ascendere tentante. Sed hæc *ws is napdow*, *Nigri* ex regno *Tombotoo*, in *Barba-*

(y) *Fallum-deent-waa-meet-tin*, i. *fallann deanta for meata tein*, an inclosure made for the dead, literally for those who die of sickness, i. e. a natural death; *fal*, *fail*, signifies an inclosure of every kind, as a ring, a bracelet, a rampart; *fail muice*, a pig-stye; *fail caora*, i. *caor-lann*, a sheep-fold, and hence the British word fold.

(z) The author refers to that part of the ancient dress of the Irish called the Philead or Plaid, a large cloak of one piece of cloth, wove with variegated stripes, the ground of which was generally red. It was the Pledoth or Paledoth of the Chaldeans, see note G. at the end of 2d vol. It was also named in Irish *Suanach*, in Arabic *Semma* or *Suna*, the Plaids of the Highlanders of Scotland. (Richardson's Arab. Diction.) See Licksees in the following list of words. The stuff of which these Filleads are made, is called *Tartan*, an oriental name also.

riam venientes, intelligunt aliarum Nigritaniæ partium incolas ; ut *ni mooti gooma* est, quomodô vales frater ; et *say-borokey* est, in bonâ salute, gratias ago tibi ; *y gooma* (a) est frater, in Shilhenfi, et *wiltooma*, (b) soror ; *yoos*, (c) filius ; *yooit*, vel *wilt*, filia ; *ben* (d) et *bint*, filius et filia ; *dada*, *baba*, pater ; et *ymma*, *mamma*, mater, in Shilhenfi et Hebræâ linguâ.²²

(a) *Com*, *gom*, is kindred, as in *coim-preadh*, i. e. *gom breadh* vel *bersiik*, generation ; *com-dhe* vel *gomde*, the chief of a tribe ; *chruaer*, a sister in Welsh, *hugom*, a sister in Hungarian, i. e. *shiur-gom* in Irish ; hence the common Irish word *com-an*, i. e. *goman*, society, from whence the Latin *communio* and the English *communion* ; Irish *com-ac*, a companion, from *com* and *aice*, both signifying allied in blood.

(b) Seems to be compounded of *fuil* and *com*, i. e. allied by blood.

(c) *Ua*, any male descendant, corruptly written *o* in the last century ; *uas*, *uasal* (Arabice *aifil*) implies first born, nobly descended.

(d) *Ben*, *dada*, *mama*, are all common in the Irish as well as in the Hebrew.

V O C A B U L A R Y

OF THE

SHOWIAH, BREBER, OR SHILHA LANGUAGE OF AFRICA.

FROM THE AUTHORS BEFORE MENTIONED.

N O T E.

THE words do not always agree in orthography; for example, Jones writes *Orat*, for three; *Summoft*, four; *Sutbeaft*, fix; *Sa*, feven. Jones writes the fame words *Karad*, *Semus*, *Sadis*, *Sa*: Dr. Shaw writes *Ahrám* bread, Jones and Hofl spell it *Aghroom*; the word begins with the letter *ain*, in both, and being pointed is pronounced guttural, as *gh*; therefore thefe are the fame words, pronounced according to the provincial dialects. The Orientalift will alfo find many words are mere corruptions of the Arabick, which muft unavoidably happen, from their long intercourfe with the Moors.

FROM DR. SHAWE.

SHOWIAH.

Ahrám }
Aghroume } bread

IRISH.

Arán bread, guirm food,
entertainment; whence
Guirme an Inn. Quære?
Afufe

SHOWIAH.

IRISH.

Afufe, avais, *band, clapping of hands*

Agais *cheese*

Akham *a house*

Aktheesh *a boy*

Aksoume *flesh-meat*

Aman *water*

Amoukran *master*

Abel-oute *a fool*

Akyth *here*

Alfill *snow*

Allen *the eye*

Anferne *the nose*

Aoude } *a horse*
Yeece }

Arica *to-morrow*

Arth *a city*

Ascegas *a year*

Bhos, bhus, abhaife, *the palm of the hand*

Caife

Acaidh *an habitation*

Soth *offspring, 'leish one'; likeness, match or equal, og-sheilh, Arab. Ju-hoosh a boy*

Aghsamh, *bos tenellus*

Amhan *a river, am an the water*

Mugraidhe *slavery, muir-cacan, muirchu, muir-each domnus, Arab. muruttib, mukawim*

Bill *a fool, uail silly*

Ag ait *in this place*

Ail-falc, *hailstones*

Ein *the eye, Al. an Arab. particle*

An fron

Greud *a stead, each a horse*

Marach

Aras *a dwelling*

Saigheas *an age*

SHOWIAH.

IRISH.

Affa a day

Sai a space of time, sa-naimfir se, to-day

Awf-kcc milk

Kco

Azgrew a stone

Eascra rocky ridge

Azrimme a serpent

Nimh

Dahan butter

Braae-dan new butter

Defoual bad

Aidhbheil wicked, the devil

El-kaa the earth

Kc

Eiar night

Iar the west, setting sun

Ergez a man, heroes

Err-gais

Ewdan people

Daoine, iudan, shindan, plebs

Foufe the head

Fafag the hair of the head, the beard

Haken there

Agan

Hyke a woollen blanket, six yards long and two broad, the dress by day and the covering by night; it is a loose but troublesome garment.

This is the ancient Oighe or Oice of the Irish and Erse, now called the Plaid.

Note. Dr. Shaw derives this word from the Arabic *hauk* or *beiauk* to weave, (text). Host calls it *Haiken*; they are both of the same origin with the Irish *Oighe* or *Oice*, signifying a web of cloth, or any thing woven. Another name for it in

in Irish is *Suanach* (a), in Arabic *Suna*, a garment, cloth, turban, sash, tiara, turned by the modern Arabs into *semma*, which signifies a species of loose upper garment of the Arabians, somewhat resembling the Plaid of the Highlanders of Scotland (b); but the common Irish name is *Philleadh* or *Filleadh*, signifying a *Cloth*; *Filleadh* beg the little cloth, i. e. the *kelt*, or petticoat, part of the highland dress: hence its diminutive *Fillag*, a shawl, wrapper; little plaid (c); these are all made of a variegated wollen stuff called *tartan*, in which the red colour is predominant: hence the *phaledoth* of the Chaldæan soldiers. See note G. The word is derived from the Scythian or Irish *fillleadh* or *fillam*, to fold, to plait, to weave: in like manner the Irish *feol*, pronounced *shole*, a weaver's loom, a web of cloth, forms the Persian *shawl*, an ornament worn by the women on the neck, like our handkerchief or kercher; hence the Persian *chyla*, a weaver, in Irish *feoladoir*; hence *feol*, a sail (of a ship), and *feoladoir*, signifies a sailor also; for distinction, this word is now not used in the former sense; and a weaver is named *Fighidoir*. In Arabic *shaul*, cloth.

SHOWIAH.

IRISH.

Haken *there*Ag *fin*Jitta *the body*Seit *a bone*, feiti *the skin*

(a) A Highland plaid, a fleece. Shawe's Irish Dict.

(b) Richardson's Arab. Dict.

(c) Shawe's Dict.

Oighe a web, was mistaken by the Greeks for *Ogha*, sciences, hence *Ogga* Minerva, or the Graces, was made to preside over weaving. See *Ogham*, before described.

SHOWIAH.

IRISH.

<i>Illa alee, bonus, prudens</i>	<i>Eala, prudentia, sapientia</i>
<i>Kaby Leah clans, tribes</i>	<i>Baile a tribe, clan, colony; kebaile the illustrious tribe or clan; the latter word is Irish, Etruscan, and Chaldean; baile is Phœnician. See Ch. IX.</i>
<i>Ouly a sheep</i>	<i>Oluidh a sheep (d), whence olan or ollan, a fleece, wool</i>
<i>Suaggy butter-milk</i>	<i>Suag a mixture of new milk and butter-milk</i>
<i>Takshceesh a girl</i>	<i>The feminine of Akshceesh a boy. See it. The T prefixed to feminines, is the Irish Te she</i>
<i>Kylah the Sun</i>	<i>Keal the Heavens, unless from Goil supremus, potens</i>
<i>Taphoute the sun</i>	<i>An epithet, Te-bot or Te-bhot, intense heat</i>
<i>Tafta a tree</i>	<i>Abasta arborarius</i>
<i>Teg-mert a mare</i>	<i>Eac a horse, marc the same, T feminine prefixed</i>
<i>Alowdah a mare</i>	<i>Al-oidea a female horse</i>
<i>Tigenoute Heaven</i>	<i>Nuataigh</i>
<i>Youle the moon</i>	<i>Gile, gealach</i>

(d) Shawe in his Irish Dict. by mistake calls it a Cow.

Tha.

SHOWIAH.	IRISH.
Thamatouth <i>a woman</i>	Aphh <i>a person, a man ;</i> tot <i>a woman, with the</i> <i>feminine T thamhatot</i>
Thareet <i>the feet</i>	Truit <i>the foot</i>
Thaulah <i>a fever</i>	Teileadh, tolasach, <i>sick</i>
Thegance <i>dates</i>	Dailag
Themzee <i>barley</i>	Tum-yias <i>corn with bushy</i> <i>ears</i>
Uudmis <i>the face</i>	Ead, aodan, Perficè adim
Yethra, <i>a star, a planet</i>	Iathra <i>moving in circles</i>
Yibowne <i>beans</i>	Bonar
Itch <i>eat</i>	Ith
Ifua <i>drink</i>	Sughà
Iker <i>rise</i>	Eirig

CATALOGUS QUARUNDUM SHILHEN-
SIUM VOCUM. J. JONES.

SHILHA.	IRISH.
Azgar <i>a cow</i>	Ascra <i>a dry cow</i>
Awin <i>the eye</i>	Ein, ainn
Aphoose <i>the hand</i>	Bhaife
Aram <i>a camel</i>	Eirim <i>to ride</i>

Aycefe

SHILHA.	IRISH.
Aycefe <i>a horse</i>	Eisg, as cuill-eisg, <i>equus lentus</i> , gne-eisg <i>id.</i>
Boo-lorje <i>a lame man</i>	Lorgdi
Bezeph <i>multum</i>	Easba <i>parvum</i>
Ben <i>a son</i>	Ben
Berr <i>land</i>	Arab. bur, Ir. barr. <i>mountain</i>
Chodemy <i>a plow, a coultter</i>	Cuithe <i>a trench made by the plow</i>
Chunfur <i>the nose</i>	Chomar. an fron. <i>See the Showiah</i>
Daddah, dadda, <i>father</i>	Daid, gaid
Doonit } <i>vice</i>	Dana, dandha, don, donad
Duny isan } <i>vice</i>	Dona-cisadh, <i>seeking vice</i>
Eemough <i>the mouth</i>	Iomogh <i>the mouth, the teeth</i>
El-chottum <i>a ring</i>	Cuit <i>a periphery</i> , Cuidhall <i>a wheel</i> , El. prep. Arab.
Eaghfan } <i>Heads</i>	Eifeachd <i>a head</i>
Eaghph } <i>a Head</i>	
El-summur <i>a nail, a peg</i>	Seama
El-phaa <i>a serpent</i>	Buafa
ERBY, GOD	EARBA <i>supreme power, command</i> , Oirbidin <i>eneration, honour</i> ; Orbhuid <i>an old name of the Sun</i> , Quere?
El-goomena <i>a cord</i>	Guimionn

Fool

SHILHA.

IRISH.

Tecnny *the date-tree*

Crann tine

Timsgeeda *a church, a congregation*Tiomsgadh, *a congregation*Tamazeght *a province*

Tan-seachd

Urkub *the neck*Arcub *the point or summit of the body*Urgas *a man, hero*See Ergez *in the Showiah*Yeafer, *much*

Safa

Ygkely *poor, innocent*Gle-gle, gle liomsa, *poor is my lot*Yrooa *good, honest*

Avra, ion-ruich, di-reach, gle

*From the TRAVELS of G. HOST, DANISH CONSUL
at MAROCCO. (c)*

SHILHA or BREBER.

IRISH.

Aiur *the moon*

Re

Azal *day*Solus *light*; fol, asol, *a round ball thrown into the air in honour of the Sun*

(c) Efterretninger om Marokos og Fes, samlede der i Landene fra 1760 til 1768, of G. Host, Kongl. Majest. virkelig Justice-Raad.

Aklid

SHILWA or BREBER.

IRISH.

Aklid <i>a powerful king</i>	Aichiladh <i>powerful</i>
Amragar <i>a prince</i>	Amra , emir. <i>See Ch. I</i> <i>Tab. Fenius. Gart,</i> <i>head, chief</i>
Tamergart <i>a queen</i>	T <i>feminine prefixed</i>
Aram <i>a camel</i>	} <i>See the preceding list</i>
Taramt <i>a she camel</i>	
Aibs <i>a horse</i>	<i>It is the Arab. asb</i>
Azgar <i>a bull</i>	Ois-gart <i>a ram, asera a</i> <i>dry cow</i>
Argiul <i>an ass</i>	Arab. Air, Kulj
Aid <i>a dog</i>	Madadh
Taidit <i>a bitch</i>	
Aghaio <i>a head</i>	Agha, aighe, high, supreme
Ami <i>the mouth</i>	Men
Adad <i>a finger</i>	Adal
Admar <i>the breast</i>	Aidme <i>a gorget</i>
Akal <i>land</i>	Caoille
Adarar , <i>a rock, a mountain</i>	Ard. Arab. adar
Argrum , <i>bread</i>	Guirm <i>food, entertainment;</i> <i>whence Guirme an inn.</i> <i>See before</i>
Aman <i>a ribband</i>	Mann <i>a band, meann a</i> <i>hoop, a rib</i>
Adhil <i>grapes</i>	Arab. uid; whence the <i>Irish Udhball an apple</i> Audhi

SHILHA or BREBER.**IRISH.**

<i>Audhi stale butter</i>	<i>Aodh old</i>
<i>Abaun beans</i>	<i>Bonar</i>
<i>Afau a hatchet</i>	<i>Feacha</i>
<i>Ash kad come hitber</i>	<i>Tar ais come back</i>
<i>Amdaknim thou art my friend</i>	<i>Madaighni</i>
<i>Afnargt I know</i>	<i>Atnuighim</i>
<i>Agfai milk</i>	<i>Aghfiadh food of the cow</i>
<i>Enchar the nose</i>	<i>See Anfern, before</i>
<i>Emgart the throat</i>	<i>Arab. gurden</i>
<i>Gen, ken, to repose</i>	<i>Connaoi repose</i>
<i>Gaur sit down</i>	<i>Eagaram to sit down in order</i>
<i>Igna Heaven</i>	<i>Eagnas atmosphere</i>
<i>Itren stars</i>	<i>Ran</i>
<i>Materit what do you choose</i>	<i>Ca tu airead</i>
<i>Matsergelt welcome</i>	<i>Maitheas oirchiolt, bounteous donation</i>
<i>Med tekit from whence came you</i>	<i>Cread as teighit'</i>
<i>Rgilem ialkom he comes straight</i>	<i>Gioladh go skein he comes bouncing along</i>
<i>Sadamar to speak</i>	<i>So domairadh to speak civil</i>
<i>Telas a mark, sign</i>	<i>Tallam to cut, to notch</i>
	<i>Tafoght</i>

SHILHA or BREBER.

IRISH.

Tafoght *the Sun*
Tuischi *setting sun*

Te foight *darting beam*
Taifo *concealed, feascar*
evening

Tefnaft *a cow*

Arab. Akhnus

Targt *a goat*

Tairg *that will not herd or*
flock, so ois a sheep, be-
cause it flocks

Tit *the eye*

Taitlight, *splendor; whence*
Tithin *the Sun*

Tamart *a beard*

Tom-art *the bushy limb or*
member

Tamzit *land*

See Tamazeght *a province*

Tanaut *a ship*

Tain-ait *water-habitation.*

Tagimi *a house*

Teagham

Takiet *an ounce*

Taic *a given quantity*

Tadhut *wool*

Taod-olan *wool-yarn, Ar.*
Juzzut *wool*

Tekir *wax*

Keir

Tini *slander*

Tain-siomh

Tazet *pride, envy*

Toftal

Teilintit *lentils*

Taille *the Linden tree,*
taill, *a bunch*

Terkem *roots*

Arab. Yrkim

Urerg *gold*

Oirghe, Ur

Urt *a garden*

Ghort, Sclavonicè Vert.

There is certainly a great affinity between many
of the words of the *Showiah* and *Shilba* and of
the

the *Irish*, yet the languages are very different; I mean the languages spoken by the mountaineers of Africa at this day, and that of the Irish: the pronouns, inflexions of nouns, and conjugations of verbs, have no affinity with the Irish, yet there is great reason to think, the languages were once the same; at least, that the ancient Scythians, or Persians, were the inhabitants of that country: We have shewn that *Togra*, the ancient name of *Tangier*, is Irish; this is situated at one extremity of the mountains inhabited by these Shilha or Berber: at the other extremity is Mount *Atlas* formerly called *Dyrim*. Extra Columnarum fretum procedenti, ita ut ad sinistram sit Africa, Mons est, quem Græci Atlantem (*Atlas*) nominant, barbari *Dyrim*. (Strabo, L. 17.) *Direme* in Irish signifies *impassable*, and *Ath-los*, the sharp, or conical point, and this mountain was remarkable for both. Bochart derives *Dyreme* from the Phœnician *Addir*, great or mighty; Dr. Shawe from the Hebrew *Derom* south; neither of these correspond with the description of the ancient Geographers: it was steep and inaccessible. Mons nomine *Atlas*, qui angustus & undique *teres* est. (Herodotus.) And then he adds, & adeo celsus (ut fertur) ut ejus cacumen nequeat cerni, quod a nubibus nunquam relinquatur, neque æstate neque hyeme: quem esse columnam cœli indigenæ aiunt. Ab hoc monte cognominantur (*Atlantes* scil.) hi homines. This description of Herodotus perfectly corresponds with our Irish *Direme* and *Athlos*.

C H A P. V.

The Fir Bolg, Fir D'Omnann, or Fir Galeon.

THE Records from which Keating formed this Chapter, inform us, that these Scythians were named *Fir D'Omnann*, or the Men of *Oman*; that they were called *Fir-bolg* and *Fir-bolo*, because, *do gnitis baris do bolgaib*, they made boats of the hides of beasts, and these boats being round, they were named *Fir-Galeon*: but Keating in the Sequel has followed an idle childish Story, unworthy of the historian.

Simon Breac, Son of *Sdarn*, Son of *Numed*, landed in Greece: The Grecians jealous of their numbers, as they multiplied, oppressed them; forcing them to sink deep pits (*dombnan*, signifies deep) and to dig clay, and to carry it in leathern bags. (*bolg* is a bag or a belly or paunch, or any thing swola out). The Numidians groaning under the Græcian yoke, resolved to quit the Country, and seizing upon some Græcian Shipping, 5000 of them, under *Simon Breac*, put to Sea, and sailed till they reached Ireland.

The last Prince of this race, married *Tailte*, daughter of *Maghmor*, a Prince of Spain; she is buried in a place, called from her *Tailtean* at this day.

The *Rem Rioghre* or Book of Kings, places their arrival in Ireland A. M. 3266, but the *Liber Lecanus* says, some of them came in the Reign of *Ballaster*, that King who saw the hand writing on the Wall, and from whom *Cyrus* Son of *Darius* took Babylon; and that they landed in the North

West of Conacht, at a place called *Inbber Dombnan*, from these *Fir D'Ombnann* (or Men of Oman).

R E M A R K.

We are told that this people were called *Bolg* or *Bolo*, from being the constructors of wicker boats covered with *bo'g* or hides†. It appears to have been a Vessel common to the Celts or Gomerites, as well as to the Magogians or Scythians, seated on the Euxine and Caspian Seas. We have already treated of their construction and shewn from Herodotus, that the Armenians came down the Euphrates to Babylon in this kind of Boat in

(†) In a similar manner the Asiatics passed the Rivers in the days of Moses: viz. by Rafts buoyed up with inflated Skins. Quomodo autem maximos & rapidissimos fluvios trajecerint, & hodiè trajiciant, in Oriente artem habent facillimam per Rates quæ in S. Bibliis vocantur רפסוד רפסוד, quæ constant ex plurimis colligatis Lignis, 'margini applicatis *inflatis pellibus* ad instar Vescicarum. Hac arte fit ut nullus fluvius eis obftet, & magna mercium onera per Tigrim & Euphratem facili negotio deportent, (Hyde.) Κεβλαραφσάδ vel potiùs Κεβλαραφσάδ. Hebraicè dicitur חבל הרפסוד Chibbel Hà Raphsoda Et רפסודות pro σχεδiais 2d. Paral. 2. 15. i. e. tumultuanæ navis genere, quarum prima inventio debetur Phœnicibus, (Bochart Geog. Sacr. L. 1. C. 27.) Καὶ τὰτοι τον χρόνον, οἱ ἀπὸ των Διοσκάρων σχεδίας ἢ πλοῖα συνθέντες ᾠλευσαν (Sanchoniathan — the principal materials of these πλοῖα Vessels were the *Bolo* or *Bolg* the hides that covered the timbers, for a Raft of timbers required no other machine to float them. These Rates or Rafts were made of the trunks of Trees, which in the Scythian Dialect are named *Bol*.—*Bol*, truncus, unde *Bolà* est diffundere & *Bolwerk*, opus ex truncis arborum confectum (Ihre. Lex Suivo-Goth.) So that the name was applicable to these Scythians, if they constructed their Vessels, either of Trees, or Wicker covered with hides. *Baal* Corium bovinum (Verelius Scytho Scandicæ Lex). *Baelg*, Saccus (id) Bulke Onus Navis (id).

his

his time. The Gomerites who traced the Danube and the Borusthenes out of the Euxine, and the Bolga or Volga out of the Caspian, might have taken the name of Bolgi or Belgi, for the same reason; and carried that name with them into Germany and Gaul, as they did that of Brigantes, from Brigantin, a Celtic name for a Ship. This appears probable; because we find from Cæsar, that the *Belgi*, *Veneti* and *Aquitani*, on the Coast of Gaul opposite to Britain, differed in their manners, customs and language, from the Gauls, or Celtes, which would not have been the case, if the Belgi of the Coast had descended from the Belgæ of Germany: therefore the Belgi of the Coast must have been the Fir-bolg of the Irish. Lælius derives the name Belgæ, Celtæ, Galatæ, all from the Hebrew גלם galim, i. e. inundatus. *Galim*, hoc est *Gualli*, *Walli*, unde nimirum ob varias locorum pronunciationes, *Celta*, *Galata*, *Guelgæ*, *Belgæ*, vocabula prodire: (a) these names he confines to the descendants of Japhet only, because *he was saved from the flood*; why then were not these names common to *Sem* and *Ham* also?

From the words of Cæsar and from ancient history, there appears to have been two nations of the name of *Belgæ*, migrated from Asia into Europe, and both seated at length in Gaul. The first, I take to be the Belgæ of Germany who proceeded along the *Danube*, and the *Volga*; who afterwards took the name of Brigantes from Brig, a kind of Ship used by the Celts: (See Introduction) formed the Celtic Nation, and were the Sons of *Gomer*, who took on them the synonymous name

(a) Lælius de Gentium migrat. p. 12.

Brigantes, i. e. Ship men, (*See Introduction*), The second, the *Fir-Bolg* or *Viri-Belgæ* we are now treating of, who took a contrary route down the Euphrates and seated themselves in *Oman*, a skirt of Country extending Coastways from the Persian Gulph to the Arabian Gulph, and who were the Phœnicians of the Red Sea, the *Phen-Oice* of Irish history: “les peuples anciens, Chinois, Indiens, Chaldeens & Persans étaient freres: on voit clairement qu'ils ont une origine commune, (Baillif sur l'Atlantide”, p. 448).

Moses Choronenſis, an Armenian, has cleared up this part of our History. The *Bolg* or *Bolo*, or *Bullarii*, says he, under the name of *Acrad* descended the Euphrates and Tigris; this he takes from Armenian traditions: *Acrad* is the plural of *Curd*, a particular nation so called, originally from the *Gordian Mountains*, which separate Armenia from Media: The ancients named these mountains and its inhabitants, *Gordueni*, *Carduchi*; they spread into Assyria along the Euphrates and Tigris, and gave name to the Country called *Kurdistan*; it was late before they received Mahomedism, and were always enemies to the Mussulmans. This nation established a Principality in the Country of *Lor*; they also peopled many settlements of the Chaldean *Irak*, about the *Nabathæan Fens*. Some Authors have thought they were Chaldeans. *Lur*, gives name to a Country called *Laristan*, between *Khufistan* and *Kerman*; Provinces which extend to the Persian Gulph. This I take was formerly governed by their own Princes, who said they were descended from *Siroes* Son of *Cosroes*, who were of the profession of the Magi,

Magi, or Fire worshippers. Thus the learned D'Herbelot (b).

The Turks call that part of Asia minor, on the Pontus, *Beli Vilafeti*, and Mirkond, in his origin of the Moguls and Tartars, says, that Gaz (Gog) Son of Japhet was overcome by *Turk*, and fled to the banks of the River *Bulgar*; where Gomer another Son of Japhet, drove him thence. That Turk had a Son called *Bulgar* (c).

Our Fir-bolg or Fir D'Ombmann were also called Fir Galcon because their Vessels were round. Herodotus describes them of that form (d) ὡς Γολ, i. e. round. *Gauls* Phœnicibus rotundam sonat (e). *Gauls*, genus navigii penè rotundum (f).

(b) See Curd, Lar, Zohak. In another place, under Fars; this learned Author informs us, that the Parthians and Persians descended from Fars—that the Dilemites, Curdes, and Oriental Turks (or Tartars) were descended of the Persians—that some Arabian Authors will have the Curdes, (who extend towards Scheherezur in Assyria, now called *Curdistan*) to be of Arabian descent, and being seated in the Morass of the Nabathians, as the mouths of the Euphrates and Tigris, were called *Arabi-Agem*, that is to say, Barbarian Arabs; a name which is still applied to the Persians.

From *Bolg* a Ship is derived *Belgion*, the name of one of Neptune's Sons, whom Hercules slew and Jupiter covered with a Carn of Stones.

Bark. Scapha. Gr. B. Σκάφη (Thre. Glafs Suiv-Goth.) Antiqua historia est, Herculem *Scythæ* tanquam navigio vento immensa maria transiisse. Rustbertius Astl. T. 2. p. 27. ad Saturnum. Macrobbii. L. 5. C. 21. Skep, Cymba, ab *Schisma*, pelere, trudere, (Wachter.)

(c) D'Herbelot.

(d) Introduction.

(e) Hesychius.

(f) Festus Avianus.

And

And hence, says Bochart, the name of the Island *Gaulon* in the *Ægean* Sea, which Diodorus Siculus says, was inhabited by Phœnicians. From the same root is the Armenian *Galerim* and the Irish *Ghala-ramb*, a Row boat, a Ferry boat. The northern Scythi softened this word to *Iulle*, (*Scapha*,) whence Jolly boat, a term now in use in the English fleet. Yawl has the same derivation.

The descendants of the Fir-Galeon, are probably, yet seated in that Province of Persia called Ghilan, which extends along the banks of the Caspian Sea from 74 deg. long. to 76 inclusive, and from 35 deg. lat. to 36. The Arabs and Persians call the Caspian Sea, the *Ghilan* Sea. Some Oriental Geographers comprise the Province of *Mazanderan*, in the Province of Ghilan, making it include the ancient Hyrcani. The Arabs write it Ghilan or Gilan; (g) and the Province of Galicia in Spain, they call *Gialiani*. The old Spanish name of Herules was *Goles*; De Laetosa thinks it was corrupted from Hercules: It may be derived from *Gol*, *navis*. See the preceding Chapter.

The name *D'Ombnan* or *D'Omban* is derived from the place they settled in, viz. the Province of *Oman* in Arabia; a narrow border of land on the Sea Coast, extending from the Persian Gulph, along the Eastern Ocean, up the Red Sea: the Arabs of this district are called *Omanann* at this day; to those of *Yemen* are called *Yemenenn*, in the plural (†). The

(g) D'Herbelot. Gilan is also the name of a town in Arabia felix.

† Oman or the Sea Coast of Idumæa, originally belonged to family of Sem, and was peopled by Utz; whence Idumæa is called the land of Utz, Lamentat. C. 4. V. 21. and their Chief was the King of Edom, who refused Moses a passage, wherefore he passed along the Sea Coast: consequently the Semites were not in possession of Oman at that time. The Scythians had

The Irish history says they were in possession of this Country when Moses passed the Red Sea, as we shall find in the Chapter of Phenius Farfa. The Sea Coast of Oman abounds in fish, and lies convenient for trade to the East. Arrian tells us, its ancient inhabitants were remarkable for constructing Vessels, that were *sewed* (h). This corresponds with the make of our *Bolg*, or *Corrac*, the Wicker-boats covered with hides: the hides are sewed together with coarse woollen rope yarn; a rope of a harsher substance would tear the hide: this is not only soft, but swells in the water and fills the hole made to receive it.

The learned traveller Mr. Niebuhr, was in Oman a few years since, and found that the people still sewed the planks of their boats: “ the Country
“ of Oman, says he, is bounded on the E. by
“ the Bahr-al-Oman, the Sea of Oman, that is
“ the Ocean; on the N. by the Persian Gulph
“ and on the W. and S. by vast deserts—it is
“ mountainous and divided between many inde-
“ pendant princes; the *Imam* of Oman is the
“ most considerable. This prince has four Ships
“ of War, which in times of peace annually sail
“ to Kiloa and Sinsjibar for Slaves and Elephants
“ teeth and other commodities of Africa: he has
“ also 8 Vessels as *Guarde de costes*. The Omanites
“ are the best sailors in Arabia. The sails of
“ some of his Ships are not made of matting as
“ those in Yemen, but of hempen cloth as in Eu-
“ rope (i). The Ships or Vessels called *Trankis*
or

had driven them into the more interior parts, or they had retired from it, being a barren spot.

(h) Peripl. mar. Erythr. p. 20.

(i) The art of making hempen sails, might have been taught them by our Magogian Scythians, who were remarkable for this manu-

“ or *Farad*, are very broad in proportion to their
 “ length, and are of a very particular constructi-
 “ on; *the planks are not nailed, but sewed together*,
 “ The *Besfreniens*, adds our author, use large round
 “ baskets, which they call *Kuffe*, instead of boats
 “ (k) they are smeared on the outside with pitch;
 “ they are useful on shallow water, but very in-
 “ convenient for a man not accustomed to them,
 “ as by their round form, they are very apt to
 “ turn in the mid-current.”

Wherever our Bolg have settled, they left be-
 hind them this very extraordinary kind of Boat.
 Strabo, from Artemidorus, mentions this boat
 being used on the Red Sea by the Sabœi, and that
 they crossed to Æthiopia in navigiis ex corio con-
 fectis: (l) the same he tells us were used in Spain,

Our Scythians being seated in Oman by Phe-
 nius the Son of *Bith*, Son of Magog, took on
 them the name of *Pheni-aice* the tribe or children
 of Phenius. This province was also named Pan-
 chaia, in which was the River Balg or Palg.
 Omanitis quorum sedes circa Oman amnem, qui
 Lar est Ptolemæi & *Phalg* Arabum (m). “ The
 “ Omanites, says Niebuhr, it is true, are Maho-
 “ medans, but are esteemed Hereticks, and drink
 “ wine:” there seems to be some of the old Scy-
 thian blood still in their veins: to which let us add,
 that the *Akrad* or *Curdes* settled in *Lar*, draw
 their origin from *Siroes* Son of *Chosroes* (n) an an-
 cient

manufacture, when seated in *Bafra* on Scythopolis. See Col-
 lectanea, No. 13.

(k) *Kuffa*, a panier, basket, &c. Such are used at this day
 on the River Shannon, Barrow, &c.

(l) Lib. 16.

(m) Bochart.

(n) *Siroes* and *Chosroes*, are the *Sru* and *Afru* of the Phe-
 nian

cient King of Persia, who was a worshipper of fire ; these and other parallel circumstances, that appear in the Irish history, will prove that the fabulous history of the ancient Persians, Parthians and Armenians, (who were all Scythians) is grafted on the same stock with that of the Magogian Scythians or Irish ; was imported with them from the East, and is not the fabrication of the ignorant monks of the 8th, 9th or 10th Centuries.

The learned Gebelin in his History of Assyria, observes, that the Scythians probably possessed part of Arabia, in the most early period : “ on voit qu’une Colonie du Caucase arriver a’ l’ Antileban, a pu en suivant la direction de cette chaine, arriver jusqu’aux montagnes de l’Arabie, & les peupler à une époque qui échappe à tous les calculs de philosophes” (n).

There is great probability of this learned Author’s being in the right ; for the names of many places in Arabia seem to be of Scythian origin, for example, a rough and barren country, abounding with rocks and stones, in Irish is called *Aidm* or *Aidme*, and hence Edom or Idumæa, might have been properly so named by them ; for it does not appear to have received its name from Edom or Esau, because Moses tells us, that “ Esau went to dwell in Mount Seir which is in Edom”—this passage seems to point out, that the Country was so called before he went there ; and it is not probable that *Esau*, having driven out the Horites,

nian Irish. Sru Son of Afru, Son of Gadul, Son of Niel, Son of Phenius, see p. 30. The Armenians often change an initial vowel into Ch. H (A) Chaldaicum ad χ Græcum ; i & n Chald. (z & v) ad ψ : y (ain) ad s (Moses Choronensis p. 3.) hence of Afru, or Ofru, they formed *Chafree*.

(o) Hist. d’ l’ Asie. p. 197.

would

would name the Country Edom, a name that had been applied to him by his brother, as a reproach. *Edom* is a rocky barren Country, whence the name Arabia Petrea, and such a Country is expressed in Irish by *Aidme* or *Adme*; and in the Arabic *wahd* is a desert, *widas* a barren spot; nor was this Country named *Seir* from שׂעיר *Seir* hairy, as some authors have asserted, because Esau was hairy, for Moses expressly says, these are the Sons of *Seir* the Horite—these are the children of *Seir* in the land of Edom; whence *Reland*—dicta sunt montana *Seir*, de nomine *Seir* *Choritac*, qui ante Edomum illic habitavit (p). Again, Isaac had promised that Esau should dwell in the fatness of the Earth and of the dew of heaven; a description in no manner corresponding with Arabia Petrea.

According to the Irish history this Colony arrived here Anno Mundi 3266; that is, about 738 years before Christ: the *Liber Lecanus* says, this happened in the reign of *Belesis*, who is *Nabonassar*, and his *Æra* began 747 years before Christ, and he died 714 before Christ; therefore these two *Chronicles* so far agree.

This *Belesis* is called by some *Nabulassar*, and by others *Nanybrus*. This prince besides what he must have suffered and apprehended from the *Scythians*, who during his time prevailed in Asia, was in imminent danger of being blasted in his hopes by an invasion from Egypt: he was succeeded by his Son *Nabocolassar*, that is, by the great *Nebuchadnezzar* of scripture (q). *Belesis*

(p) Gen. 36. Ch. 20. V. Rel. Palastina V 1. p. 68.

(q) History of the Babylonians, p. 947.

was also a great astrologer, and predicted to Sardanapalus, that he should over-throw the Medes, Persians and Babylonians; who, assisted by some Arabians, intended to subvert the Empire. Sardanapalus coming to a battle with them, routed them with great slaughter and pursued them to the Mountains: they fight a second and a third battle, and Sardanapalus remains victor (r). Sir J. Newton places the Phœnician settlement at Carthage, 883 years before Christ; and, says he, presently after they sailed as far as to the Straights mouth and beyond. The Æra of Nabonassar he places at 747; the invasion of the Assyrians by the Scythians in 635.

Therefore the Irish Annalists may be right; and others say that another Colony of Fir D'Oman came in that year Cyrus took Babylon, which happened according to Sir J. Newton 538 years before Christ; and he places the routing of the Scythians and the seizing of the Assyrian Provinces of Armenia, Pontus and Cappadocia, by Cyaxeres, in the year 607 before Christ (s).

As our Scythians mixed with the Tyrians or Canaanites, and became one people and shared their fate; there is great reason to think, that this is the first Colony that settled in Ireland, and that the great Milesian expedition was in the reign of Nebuchadnezzar, of which we shall treat in a subsequent Chapter.

It is impossible to fix the date, when the Phœnicians first discovered the Brittannic Isles. Pliny

(r) *Un. Hist. V. 4. p. 303. 8vo.*

(s) Mr. Richardson, makes this period to be the commencement of the Kaianian or second Dynasty of the Persians. See next Chapter.

(and

(and Bochart after him,) attributes this discovery to the Phœnician Hercules, and we find the first of that name in Eusebius, placed in the 73d year of Moses : there were many of that name, *Varro* counts no less than 40 : Hercules was an honourable title, given particularly to Commanders of Sea Expeditions, the name *Aireac-iul* in Irish, is synonymous to *Mill-est*, or the Commander of a Ship. (a) However, Strabo assures us, that the Phœnicians traded to the Britannic Islands by the route of Cadiz, in the time of Joshua, and we can prove that City was built to facilitate the Commerce of the Western Ocean : hence I conceive its name, viz. *Cades*, which in Irish signifies a Ship; sometimes written *Caves* : in Arabic *Kades*, a Ship.—*Eathar-aoi* in Irish is the Ship Island, whence the Greek name of it, *Ethyrea*.

All mythologists agree that *Cadiz* was founded by *Archilauus*, Son of Phœnix, and according to Eusebius, Phœnix and Joshua were cotemporaries. Now according to Irish History, *Niul* or *Cadmus* was the Son of Phœnius, (b) but Sir I. Newton thinks the Phœnicians did not reach the Britannic Isles till the reign of Jehoram : and although Eusebius places the foundation of Cadiz in the time of Joshua ; Strabo, on the contrary, tells us, that Cadiz on the Spanish Coast, and all the Phœnician Colonies on the African Coast, were subsequent to the Siege of Troy, and Velleius supporting this argument, places the founding of Cadiz in the reign of Codrus ; in short all Authors disagree on this Subject.

(a) The Amathusians called him *Malic*, which is plainly the Hebrew מלך *Malach*, Nauta, navigator.

(b) See Chapter 7.

The Carthaginians, though a Colony of the Phœnicians, knew these islands very late, and were themselves the discoverers, for Strabo assures us that the old Phœnicians were so jealous of this commerce, that they kept it a profound secret from Strangers. Can we then flatter ourselves to find the exact time of such an establishment in any Greek or Latin Author.

If Himiko the Carthaginian was the first that discovered the Britannic Isles for his Countrymen, it must have been subsequent to the Siege of Tyre, and the Expedition of Alexander, that is, about 300 Years before Christ, and about that time Pytheus the Astronomer of Marseilles is said to have visited them: yet we find no traces in Antiquity of a direct trade by Sea, between the Greeks and the Britons. The Tin trade between Marseilles and Britain mentioned by Diodorus, must have been carried on by Land from the Coast of Gaul, imported there from Britain, and so in 30 days to Marseilles, as Strabo explains it, yet Diodorus, in another place, says, that the Merchants transported from Britain to Narbonne when that City was built by the Romans.

In fine, about Eight Centuries before Christ, seems to be the period when both the *Bolga* or *Belga*, quitted Asia in their different Routs, the Gomerians by land to Germany, Gaul, &c. and the Magogians to Persia. Nam tametsi hi populi (Bulgarii, Armeniacæ linguæ pronuntiatione *Bul-larii*) non ante septimum à Christo seculum in Europam commigrabant, quin tamen sedes antiquitùs in Sarmatia circa Volgam flumen habuerint, nulla nobis in præsentia subest dubitandi causa. (c)

(c) Moses Chorenensis p. 90. We have shewn from this Author that the Southern Bolga took the name of Akrad.

The

The settlement of the Firbolg in Oman, at a later period than the Irish history pretends to, is mentioned by the Author of the *Chronicon Paschale*, who says, that there were Northern *Scythæ* or Scythians in the vicinity of Elam, Chuz, and Shinaar, in his time. The Persians acknowledge that in old times, their Empire was for some years under the Scythian yoke. Bodies of those people, says a learned author, might, in consequence, have naturally enough established themselves in various parts of their new conquests. And when the Persian Kings recovered their independency, they might neither judge it necessary nor political, to depopulate their provinces, by driving out colonies which, by their proper management, would soon become naturalized and valuable subjects. (d) Arrian also mentions a region called Scuthia, near the Persian Gulph. D'Herbelot at the words *Agrieth* and *Kishtasb*, has given, a detail of a conquest of Persia by the Scythians from the Oxus and Gihon. *Kishtasb Ben Zou* or *Zab*, was King of Persia and of the Family of the *Pisbdadiens*, of whom we shall speak in the next Chapter : the Persians had another *Kishtasb* Son of Lohorasb, in whose time, they say, lived Zerdusht or Zoroastre, Legislator of the Ghebres or Worshippers of fire : and that it was Zoroastre that obliged them to build *Mesbged* or fire towers, and to bury in Urns ; before his time the Kings of Persia were either buried in Caves natural or artificial, or in the earth, and over their graves mounds of Stones were made, like little hills. (e)

Mr.

(d) Richardson's *Diff. on Eastern Languages*, p. 464.

(e) D'Herbelot, p. 517. The Pisbdadien of the Persians are the Tuath Dadanu of the Irish, - the tall towers of Ireland were the

Mr. Bryant differs from these Authors, and does not allow the Scythians to have had any possessions in or about Oman. He observes that Josephus calls the Country *Cutha*. (f)

I have shewn that the Irish record themselves by the name of עתיקא-כחתי Atica Cuthim, or Aiteach Cothi, corruptè *Atacotti*, by which they mean, ancient mariners, or Shipmen, from מכחתי me Cutha, navis. (g)

This was the reason I suspected, the inspired penman signified the *Cuthæ* by the word *Goim*, in enumerating the Kings that made war on the Pentapolis, and that Tiddal was a *Scythian*, as Symmachus and Eupolemus assert, and was seated in *Oman*, where the Irish history place the Scythians at a very early period, as we shall find in the Chapter of the Tuatha Dadann. And it is remarkable, that the words גוי *Goi* and כחתי *Cuthi*, are both used by the Hebrews to express a foreigner. גוי *Goi*, homo gentilis. Sic Judæi quemvis vocant qui non est de populo Israel, maxime tamen Christianis hoc nomen dederunt. Etiam unum hominem nominant *Goi* contra verum linguæ usum & naturam vocabuli. Sic pro גוי *Goi* in Deuteronomio. C. 7. V. 2. in aliquibus editionibus legitur כחתי *Cuthi*. (h) Josephus therefore being a Jew understood the name *Goim* in the literal sense that all Jews do, and called the Scythians *Cuthi*, as

the fire towers of the disciples of Zerdust and the forms of burial here mentioned, were practised by the ancient Irish: multitudes of these Mounts still remain.

(f) Analysis V. 3. p. 177.

(g) See Introduction p. 18. hence I think the Chaldee כחתי *Cutha*, a Swan, a bird remarkable for swimming, and for sailing by the erection of its wings.

(h) Buxtorf. Lex. Chald: ad verbum גוי.

Gentiles,

Gentiles, and so might determinate the Country they possessed *Cutha*. (i)

The *Cuthai* were Persians, i. e. Scythians, Antea enim Cuthæi fuerunt appellati Persæ. Apertos veteres Chuthasos seu Persas. (Hottinger Arch. Or. 687. Boch. Phal. p. 254.)

Before we quit this Chapter, we must remark, that the Irish records assert, there came over with the *Firbolg*, three families who were not of the *Gadelian Race*, viz. the families of *Gabbrai* who settled in *Succain Conacht*; of *Tairfi* who settled in *Crioch o Failge*, and of *Gailan* who settled in *Leinster*, to which we may add that *Gailan* or *Gailiun* was the ancient name of the Province of *Leinster*. (k)

It was not improbable, that some Arab families should mix with our *Fir bolg* when seated in *Oman*: and these three family names are of Arabian origin.

Gailan, it is the Arabic name of a Satyr. This Word is also become a proper name, particularly to such as appeared fierce and cruel: *Om Gailan*, literally the mother of Satyrs or Demons, is the name of a tree called in Latin *Spina Egyptia*, or *Acacia*. The *Tairfi* were the Celtes of Spain. See Introduction.

(i) Some authors believe, that by *Cush* upon the River *Gihon* is meant only the ancient Country of the Scythians upon the *Araxes*. The words *Cuthæi* and *Cutha*, whence some have derived *Scythæ* and *Scythæ*, are the same as *Cush*, the Chaldees generally put the T (*Tau*) where the Hebrews write S (*Shin*), and therefore say *Cuth* and *Cut* for *Cush*. Un. History, V. 18. p. 254. 8vo.—but these learned Authors surely will not say, that the Chaldees would have written *Cush* for *Cuth*—therefore they retained the original name *Cutha*; and here it must be remarked that *Ceas* in the Irish language is a Skiff, and *Uairceas* a small boat, so that *Cush* might be written for *Ceas*, or *Ceash*, or *Keash*. See p. 22, Introduction.

(k) Keating's English Edition, fol. p. 41.

Giabbar,

Giabbar, a Giant, the Arabs name *Giabbar*, what the modern Persians call *Div* i. e. Demons, but in the ancient Pehlavian dialect *Cai* i. e. a Giant: (1) it also signifies illustrious, magnanimous. Heb. כח *Cah*. potestas.

Giaber a proper name amongst the Mussulmans. Geber one of the most celebrated of the Arab Philosophers: there was also a Giaber, surnamed Shamseddin, who was an Arab of Andalusia in Spain; he wrote a poem on poetry and Grammar, —(D'Herbelot.) This name is now commonly pronounced *Gairy* in Ireland, but always written *Gaibbrai*.

Hence we may account, for the great similarity between the Arabic and Irish languages; and this mixture of the Scythian with the Chaldee and Arabic formed that dialect called by the Irish *Bearla-Pheni*, or the Phenician dialect. As it appears from several circumstances in the course of this history, and from the acknowledgment of the Welch Antiquaries, particularly Lhuyd, that the Irish were the inhabitants of Britain, before the Gomerites or Welsh: this may account for the many *Scytho-Arabic* words, which are to be found in the English language at this day, the roots of which cannot be traced in the *Welsh*, *Cornish*, or *Armoric* dialects, or in the *Saxon* or *Norman*, but were most probably adopted by the Britons, on their mixing with some of the *Phoenian-Irish*, who remained in Britain, when the great body were expelled to *Scotland*, *Ireland*, and *Manx*, where their descendants still remain.

The Scythæ of *Oman* being the general mariners for the great powers seated on or near the

(1) *Cai* in the Persian, is written *Ce* or *Ke*, in Irish, as *Cebacche* i. e. Broum, that is, Bacchus. See these words in D'Herbelot. I take the Arabic proper name *Giasar* to be the same.

Red Sea, particularly the *Arabians, Egyptians, Edomites, Canaanites, &c.* must have crossed the Indian Ocean, to *Ophir* for Gold, Ivory, and Peacocks, &c. Commodities, the Scripture informs us, were brought from these parts. It will naturally result, that our *Scythæ* must have had names for these commodities. We shall prove they had both *Scythian* and *Indian* names: the latter they could not have acquired in their own Country.

The Irish history abounds with Anecdotes of this kind; and their *Seanachies*, as we have shewn, worked up the traditions of the transactions of their ancestors in *Armenia, in Parthia, Touran, and Oman*, as if they happened but yesterday, in *Ireland*.

The Irish history tells us, that this Island once abounded in Gold, (*Afisd* or *Aphos*) and that there was a great smelting house at a place called *Aphost* or *Afost* on the River *Liphi*, where Gold was *bearvain* (bearbhain) i. e. refined: that they had two kinds of Gold, viz. *Orbuidh* (Yellow gold,) and *Orbán*, (White gold,) and that the name of the Artist who first purified and wrought this metal was *Inachadan*, or the maker of *Inach's*. The passage is thus expressed in the *Liber Lecanus*. In the reign of King *Tighearnas*, (m) this prince civilized the people; he introduced dying of Cloths with *purple, blue, and green*, and to him is attributed the boilings or refining (*bearvan*) of gold (*Aphosd*).—"Inachadan ainm an Cearda ro bearbb an d'or agus i Foarbhith (no *Aphosd*) irrthir " *"Laiphi ro bearbbhan."* i. e. the name of his Re-

(m) The Tahmuras of the Persians.

finer was *Inachadan*, and he refined the Gold, (or *Aphold*) at *Faarvi* or *Aphold*, on the East Side of the *Laiphi*, or River Liffey.

Here we have the word *aphost* for Gold; (n) a word unknown to any of the Celtic nations. We know that Ireland never did produce gold, consequently this word is exotic; but, we know, that the Scythians inhabited the River *Phasis* in *Colchis*, where Gold did abound; the River was therefore named from this precious metal, and *Colchis* was the *Chavila* of Moses, *ubi aurum est*, says the inspired penman.

Per *Chavillam* intelligere *Colchidem*, (says the learned Reland) prope dictam quæ *Phasin* flumen a meridie habet, & a septentrione montes Scythicos, quos varie varii nominant.—Qui enim sine præjudicio vocem חוּלִי *Choleb* (unde addita terminatione *is*) confert cum חוּלִילָה *Chavila*, facile videt non adeo magnam esse inter has duas differentiam, quin longe majores admittere debeamus in aliis regionum & urbium nominibus, quæ aut ab incolis, aut ab exteris, a prima pronuntiatione detorta sunt—Atque ita latissimum *Scythia* spatium *Colchis* tribuat, sic ut dicamus in ea *Aurum* præstantissimum, & *Smaragdos* & *Crystallus* inveniri, quandoquidem generatim de *Scythia* (cujus partem esse *Colchida*) affirmant veteres, & aurum & reliquæ *Mos*, memorata ibi reperiri, & optimæ quidem natæ fuisse.

(n) The word is Hebrew from מִן *phaz*. consolidari; whence מִן *Mouphaz*, consolidatum: quod auri optimi Epitheton est. Hinc *Phaz*, Aurum & *Ouphaz*, nomen proprium loci. Jerem. x. v. 9. Alias *Ophir* dicitur. forsitan *Ophir* & *Auphir*, ab his pulvisculis aureis fluminum nomen habet. Nam אֶפֶר *Aphir*, pulvis est. (Tomassia).—

To this learned Author's observations, we could add the authority of many Classic Writers to prove the *Phas* or *Phasis* (the פַּהַס 2 Chron. 30. 15.) was in Scythia, and that this part of Scythia was called *Armenia major*.—Scythia includitur *Phasi* flumine. (Justin. L. 2.)—*ἡ ἄνω ποταμὸς ἐστὶ τῆς Σκυθίας*. (Plutarch.)—Apud illos dicuntur torrentes aurum deferre, quod barbari excipiunt tabulis perforatis, & lanosis pellibus, unde ficta est auri velleris fabula. Strabo. Geogr. L. 10. (o)

Phas, or, *Aphas* was the Scythian name for Gold; this is evident, hence the name of the River of *Colchis*. When these Scythians descended the Euphrates, and settled in *Oman*, on the Persian Gulph, and crossed the Indian Ocean in pursuit of further discoveries, if they found any River affording Gold or Gold dust, they would certainly give it the same name. Accordingly we find the *Phas* in the island of Taprobane, (recorded by Ptolemy,) and the Gold brought from thence is named in Scripture פַּהַס *Auphas*. Dan. C. 10. V. 5. Cantic. 5. V. 11.—the word is translated *Obri-zum* by Montanus and others. *Taob* or *Taop* in Irish and *Taph* in Arabic, signifies the banks of a River, (p) the Sea Shore. *Orban* is a species of Gold in Irish; *Taoporbán* will express the banks or Shore producing Gold, and probably is the meaning of *Taprobane*: *Bearvain*, we have seen, is Irish for refined Gold, B and P are commutable Letters, *Pearvain* may also be the פַּרְוַיִן *Parvain* of the Scriptures, 2 Chron. 3. V. 6. where it is written.

(o) Terra Gog vel Magog erit Scythiæ pars circa, Caucasumquam. Colchi & Armeni. Bochart. Here then is enveloped the Story of the Golden Fleece.

(p) Ar. gac aon taobh na Banna. Upon the Banks of Banna.

Parvaim

Parvaim (q) i. e. Syra & Phœnicia flexione *Parvaim*; (Bochart.) which some have idly imagined was *Peru* in the new world.

Some of these *Colchi* settled in India, between *Calcutta* and the Promontory of *Cory*; the Country is now called *Cochin*. *Colchi Canancina* (Castal). *Ad Cochin urb. & Empor*: *Indiæ citer. in Ora urbs Regia sub Lusitanis inter Calcutum ad Bor. 19. & Cory promont. ad Austr. 36. L.* (Arrian. Ptolemy.) See Ferrarius.—They were great Voyagers, say the Irish Records. *Mor. an mairriach im trath tonn* i. e. they trafficked much by Sea. (Liber Lecanus, p. 18.)

From Taprobane, they brought *Aphofd* Gold *צמ* *Cim* or *Sim* Silver, *סמב*, or *Cearb* Arab. *Gburb*. They brought also *Deudan Bairre*, or *Deudan Fil*, Elephants Teeth or Ivory, in Arabic *Dundana Fil*. The proper name of an Elephant in Irish is *Fil*, i. e. the Sagacious. *Bair* or *Bairr* is a word they must have learned from the Indians. Elephants are not Animals of the cold Climates, therefore they could not have a Scythian name for them. *Barro*, *Elephas Indis* ita dicitur, teste Modoro. (Reland de veteri lingua Indica. p. 211.) Bochart derives this name from *באר* *Bar*, a fool, homine *stulto & bruto*, quod etymon minime convenit *Elephantibus*, quorum ingenium celebratur, says Reland. Ut enim alia præteream tutissime etymon nominis inde ducitur unde res ipsæ ortæ sunt. Apud Indos Voce *Barro* vocatur, unde & vox ejus *barritus* dicitur, barritus pro sono ejus & ni fallor, *Ebur*. (Reland de Ophir. p. 186.)

We are told by the Greek historian, that Gold was first wrought by *Indus* a King of Scythia: In-

(q) Et texit Domum & Aurum Aurum פריים *Parvaim*.

duſ

dus may be a corruption of our Artist's name *Inachbadan*: the word implies a maker of *Inach's*, by which I understand פֶּאֶן Anak or Enak, any thing made of Gold.

Bishop Cumberland in his *Sanchoniathbo* p. 267. proves *Pofidon* or Neptune to have been the grand-child of *Nereus* or Japhet, and from Apollodorus, he proves *Pofidon* or *Oceanus* to have been the Father of *Inachus*. And it is no wonder, says he, that the title of *Inachus* should have been given to several men, because I believe it is derived from פֶּאֶן Anak, i. e. *Torquatus, a man that wore a Chain of gold as a badge of honour: The Anakims in Phœnicia* long after were called so on the *same Account*. The learned Bishop has mistaken the wearer of the Golden Chain, for the fabricator of it; *Anach* in Irish signifies a Merchant or one that trades in Gold &c. or manufactures it.

Our Scythians being Merchants, and dealers in Gold dust, &c. must have had the knowledge of Letters and of Figures; by their trafficking with the Indians, they probably learned the Indian Numerals, supposed to have been brought by the Arabs into India, and so to Spain. A plate of the Irish Numerical Figures, compared with the Indian, was given in the *Collectanea*, No. XII.

If all these proofs are not sufficient to convince the readers of the truth of this very extraordinary history of the ancient Irish, and of the great importance of their ancient Records, in the general history of the Western World, I confess, I know not what can be satisfactory to such Readers.

C H A P. VI.

THE TUATHA DADANN HISTORY.

THE Tuatha Dadann, says Keating, were the posterity of those who followed the third Son of Numad out of Ireland, (Eirin) when the Fomoraigh (Giants) had usurped the Kingdom, and enslaved the inhabitants. This people rather than bear the heavy oppressions of those Pyrates left the Island under the command of Jarbaniel Faidh, a Son of Numad and fled, some to Bæotia, and others to Athens, and settled near Thebes : but the truest account is, that they landed in Achaia. Here the Tuatha Dadann learned the Art of Necromancy and Enchantment, and became so expert in Magical knowledge, that when the City of Athens was invaded by the Assyrians, these Sorcerers, by their diabolical Charms, revived the dead bodies of the Athenians, and brought them next day into the field, which sorely vexed the Assyrians. The force of their Enchantment being destroyed by the Skill of an Assyrian Druid, they fled, wandering from place to place till they came to *Norway* and *Denmark*, where they were much admired for their skill in Magick.

Their principal commander was *Nuadbab Argi-odlamb*. The Danes being a very barbarous and illiterate Nation, entertained such a regard for these Strangers, that they gave them four Cities to inhabit, where they erected Schools. The names

names of these Cities were Falias, Gorias, Finneas, and Murias. Morfhios taught in *Falias*, Arias in *Finnias*, Erus in *Gorias*, and Semias in *Murias*.

They removed from Norway and Denmark, and settled in the North of Scotland, near Dobar and Jar-dobhar. From the four Cities of Norway, they brought four great Curiosities.

The first was the *Leug Fail*, or *Lia Fail*: this Stone was possessed of a wonderful Virtue, for it would make a strange noise, whenever a Monarch of Ireland was crowned upon it. It was called the Fatal Stone, and gave the name of *Inis Fail* to Ireland, that is, the Island of Destiny. In whatever Country this Stone should be preserved, a Prince of the Scythian Race should undoubtedly govern according to this Verse.

Cineadh Scuít Saor an fine, naunab breag an
thaírdine

Mar abhfuigid an Leug fail, dlighid flathios do
ghabhail,

or, as Hector Boetius has translated

Ni fallat fatum, Scoti quocumque locatum
Invenient lapidem, regnare tenentur ibidem.

Fergus the great having subdued Scotland, sent for this Stone, and received the Crown of Scotland upon it: it was preserved with great veneration in the Abby of Scone, till Edward the first of England, carried it away by violence, and placed it under the Coronation Chair in Westminster Abby.

The

The Second Curiosity was a Sword ; the third was a Spear, and the fourth, the Coire an Daghada or the Caldron of Daghada.

The Tuatha Dadann continued Seven Years in Scotland, and then removed to Ireland. When they came upon the Coast, they formed a mist about them for three days, and in this undiscerned manner they marched thro' the Country, without being discovered by the Fir D'Omanann, till they came to a Mountain called *Sliabh an Iarain*, when they challenged the King of Ireland, (Eirinn) either to deliver up the Kingdom or to come to battle. This audacious summons caused the Monarch to march against them, but the Fir D'Omnann unable to withstand the Enchantments of their Enemies were defeated with the loss of ten thousand men. This contention lasted thirty years, for so many the Poets reckon, between the battle of South Muigh Tuireadh, and that of North Muigh Tuireadh. (r)

Some derive the name from the descendants of Danan, Daughter of Deal Caoith, Son of Ealathon, Son of Neid : the names of these brothers were Brian, Juchor and Juchorba. This Colony were called Tuatha Dadann or Dedann, as they were the posterity of the three Sons of Dadan, who were so expert in the black art, and the mystery of Charms and Enchantments, that the inhabitants distinguished them by the name of Gods, as appears from an old poem, wherein these three brothers are stiled Gods.

Others derive the name from *Tuatha* a Lord, *Dee* Gods and *Danan* Poets, for they chiefly ap-

(r) The Towers of the Magi.

plied themselves to the study of poetry, and the Art of composing verses. Among them were women called *Ban-tuatha*. Their gods were *Cuill*, *Ceacht* and *Grian*; their Goddesses were *Badhbha*, *Macba* and *Moriogan*; the first was the wife of *Cuill* or *Macuill*, the second of *Ceacht* or *Maceacht*, and the third of *Grian* or *Magreine*.

There was also a God *Mananan* or *Mann*, who was called *Oirbhíon* or *Oirmhíon*, from whom *Lough Oirmhíon*.

The leader of this Colony in all their travels was *Nuadab*, (*Nuadhat* or *Nuadhar*) *Airgíod-lamb*, that is, *Nuadhar* of the Silver-hand, and they possessed the sovereignty of Ireland, the space of 197 Years. *Dagbda* was one of their Kings, he descended from *Jar-baniel-faidh*, the Son of *Numad*.

Luighbaidh-lambfada or *Luighbhaidh* the long handed was another of their Kings. This Prince first ordained the assembly of *Tailtean* in honour of *Tailte* the Daughter of *Magb-mor* King of Spain, and he appointed *Bras-combrac*, i. e. Tilts and Tournaments (s) as a tribute to her memory. And they were observed on the first day of August, a day which is still distinguished by the name of *Lugh-nafa* from this *Lughaidh*. (G)

Breas or *Breasal* succeeded *Nuadhar Airgíod lamh*.

Thus Keating, to which his English Translator has added the Genealogy of the principal Nobility of the *Tuatha Dadann*, and an Account of their Kings, from other MSS. which he has entirely misrepresented, except one circumstance, and that is, that *Nuadhat* or *Nuadhar* fought two battles

(s) Arab. braz. a Duel.

at Muighe Tuirreadh, and routed the Firbolgs ; in the first he had his *band* cut off by Eochad ; in the last he lost his head.

R E M A R K S.

This Chapter is replete with Oriental Anecdotes, strangely perverted by Keating : It proves that the Magogians were seated in or about Oman, (as in the preceding Chapter,) and is a demonstration that the ancient history of Ireland could not have been the work of an Irish Monk, as it was impossible, he could have been so well acquainted with Asiatic history : and every impartial Reader must be of that opinion, by the time he has perused this Chapter.

The *Reim Riogra*, or Royal Kalendar of Ireland informs us, that this Colony was of the family of *Cush* the Son of *Ham*, as in the following table.

1 Noah,	12 Larcogh,
2 Cham,	13 Galam,
3 Cush,	14 Liburn,
4 Fedel,	15 Blossit,
5 Pelest,	16 Ciolkadh,
6 Ephicc,	17 Ned,
7 Uccat,	18 Eathlam,
8 Sadhal,	19 Breas.
9 Siopuirneach,	
10 Sdarn fiacra,	
11 Merzell,	

That

That the Father was of the race of (the Fomhaire) and the Mother a Tuatha Dadann, (d'fine fomora dosomh de thaoibh a Athor, agus do Tuathabh Dadann a mhathar,) by name *Ere* daughter of *Dealbaioith*; and that this Colony came to Ireland 705 years before the birth of Christ, or in the year of the World 3303 (t).

From Bochart we collect that *Dedan* Son of *Rhegma*, Son of *Chus*, settled in or about *Oman*: *Rhegma* urbs & sinus *Arabie* in *Mari Persico*, in eodem littore prope *Rhegma* ad orientem fuit urbs *Dedan*, hodie *Daden*, medio fere spatio inter fretum *Basoræ*, id est, ostium *Maris Persici*, & *Omanorum* fluvium *Om*, qui *Lar* est *Ptolemæi* & (*Palg* vel) *Phalg* *Geographi Nubiensis*. Ab hac urbe, *Daden* dicitur etiam vicina regio *Odoarda Barboza* in descriptione *Ormuz*; *avanti nella detta costa è un'altra terra nominata Dadene* (u)

The Reader must observe that there was another *Dedan*, descended of *Abraham*, who settled at *Dedan* in *Idumæa* on the Mediterranean, of whom the prophet *Jeremiah* speaks, C. 25. V. 23 and 49. V. 8. and *Ezekiel* mentions both *Dedan* in the 27 Ch. Our *Dadannites* were those that carried the *Ivory* and *Ebony* to *Tyre*: commodities that could only be had by their traffick with *India*, and with *Tartess* in *Spain*.

It is surprising that all the modern *Irish Historians* have neglected to collect the names of the *Pagan deities*: much historical information might be obtained from such a work. Their history informs us that they mixed and embodied with the *Chaldeans* or *Dadanites*, consequently that Colony

(t) *Fomhaire* that is of the City of *Foinm*, a settlement of the *Dadan* on the *Tigris*.

(u) *Bochart*, *Phab.* Ch. 6.

introduced their own mode of worship: The Brahmans of India are supposed by Monf. Bailly to have been originally of Chaldæa: (v) The Tibetans are asserted, by Father Georgius who lived amongst them many years, to have been originally Scythians, and to have adopted the Chaldæan deities.

These assertions are verified in great measure by Irish History: In an Irish MSS. of the Seabright Collection, is a list of the subaltern deities of the Tuatha-Dadann. The passage runs thus.

As iat so fíos Maithé Tuatha Dadann, i. e. here follows a List of the *Maithé* of the Tuatha Dadann, viz.

Mogh Nuadhat, Airgiod lamh,
Lugh Lamhfhada, i. e. Luamh,
Eochad ill dathac, i. e. Dagh-daa,
Manaan mac Lir,
Phreich uaine,
Eachdan mor, Aongas Og: Budth-Dearrg.
Carmad milbheoi, sons of Daghdá,
Phearaman Son of Budh-dearrg,
Ealcmbhar brogha na Boine,
Aod, Eaduir,
Seacchsa craob dearrg, agus Trom a bhean,
Dolph dead sholas,
Abartach Son of Ildatha,
Fear Fi, Son of Eogabal,
Ilbreac Easa Ruid,
Uilimid Sidhe, (w) many Demons,

Don

(v) The Brahmans study the Chaldæan language, all their books on Physick are written in that language. (Letter from Benares to Mr. Holles).

(w) Uilimid Sidh. Many demons, they are enumerated in the MSS. which we refer to the Chapter on Religion. שדן Sad-Demon. שדן Caddai Chaldæus, Divinus: nam divinandi artes

Don Oiligh, Don Crot, Don Dulbhac, Draoi
or Priests,

The Children of Cuill, Ceacht and Grian,
Clann Tuireann big reann. i. e. Uar, Jurca,
Jurcatha,

N. B. As Uar sin ainm Brian mac Tuirrion,
agus iolomad eile nach airmhthear sunnta, i. e.
Cull, Ceacht and Grian were the Clann of little
Tourane and their descendants *Uar, Jurca, Jurca-*
tha, and from *Uar* descended *Brian* who was
named the *Touran*; and many others not here
enumerated (x).

R E M A R K S.

Touran or Turquestan, the Country of the Ori-
ental Turks, an ancient and martial people, who,
under the name of Getes, Moguls, Tartars &c.
have at different times, poured in great numbers
into the *more Western* and *Southern* Kingdoms.
These are the Scythians of our ancient histories,
who invaded Persia and the Kingdom of the
Medes, but our best historians are apt to confound
them with the Scythians of the North. (Sir Wm.
Jones, Descr. of Asia).

artes profitebantur Caldaïm, i. e. Chaldæi. Ea erat totius gen-
tis jactantia, ut Divinos se profiterentur. Forſan a *Ke* Quasi &
Sad Dæmon; quæſi Dæmones & Divini. (Tomaffin). I think
from כֶּ קֶ or Ce illuſtris & Sad. See *Ce* explained before.
Scytho-Scandicæ *Seid* Ars magica: *Seidmadur*, Magus.

(x) The Mahomedans borrowed the names of their Genii or
Angels of the Jews; and both Jews and Chaldæans learned the
names and offices of thoſe beings from the Perſians or ancient
Scythians, as they themſelves confeſs in Talmud Hieros in Roth-
haſhana. See alſo Sales All Koran, Prel. diſc. p. 72. but the
Catalogue of Genii given us by the Tuatha Dadanns of which
we ſhall treat more at large in the Mythology, ſeem to be par-
ticular to them and to the Tibethans.

Touran

Touran is said to be so named from Tur the Son of Feridum : D'Herbelot has confuted that opinion, but has not given us any other derivation. I am of opinion, that on the division of this great Empire, the Northern part, beyond the Oxus, was called Tua-Ran, or the Northern Division : and here dwelt the original Persians or Southern Scythians. The Persian History shews they always laid claim to Iran or Iar-ran the Western Division : these are Irish names. Afrasiab, King of Touran, twice invaded and possessed Persia : it is allowed his name implies Phars-ab, the father of the Persians. Sir Wm. Jones thinks it was a common name for the Kings of Asiatick Tartary, as the Grand father of Cyrus, whom we commonly call Astyages, bore the same name. The family of Othman, who now reign at Constantinople, are willing to be reputed descendants of this King of Touran and are flattered with the Epithet of Afrasiab Jah or powerful as Afrasiab. (Jones's Persia, p. 44). In fine they are the descendants of our Irish Phenius Pharsa, of whom in the proper place. Sir Wm. Jones places the last Afrasiab at 667 before Christ.

The Touranians in our Irish history, are frequently called Frange or Farange. The Arabs always call these people Farangah, the English translation of Keating in his usual stile, will have this to be *France*. It is to be remarked that the Tyrrhene Sea, in the Irish history is called Touran : and that Hyginus makes Tyrrhenus the Son of Hercules, and Etruria his County : this seems to strengthen our Irish history (Hygin. fab. 74.)

The

The word *Maithe* implies here, something *superexcellent*, beyond the reach of mortals: it is the Arabic *Majed*, *superavit aliam gloria*, & *tanquam nomen honos*, *decus generis a majoribus ad postereros transmissum*: *Mai*, *Miya* 'I-oi Hefych. *Mab*, *magnum Perf. Motha*, *Brahmanes Mbatatu* aut *Matbu* *magnum materiem*: *Copticè mout*, *purum*, *mundum*.

1. *Mogh Nuadhat Airgid lamh*, i. e. *Mogh Nuadhat* of the Silver hand or Gold hand: In another place we have proved this to be *Zordust* the first (or *Zoroaster*), whose Persian name signifies Gold or silver hand.—his doctrine extended over all India. *Maximam superstitionum partem*, quæ *Indos*, *Sinas*, & *vicinos populos a seculis multis occæcatos tenent ex doctrina Zoroastrea originem ducere*. (*Euseb. Renaudot. in Hist. Patr. Alex.*

P. 44.

2. *Lugh* or *Lu*, *Lamhfhada*, that is *Lu* the tall *Lama*: it is sometimes written *Luamh* and in the Lexicons translated an *Abbot*. The office of *Lama* was common to all the Southern *Scythians*.—*Lo-abyssi*, *Tibetanorum Papa*. *Æthiop Lyhik* seu *Louk*, more *Tibetanorum Lou*, est *Le*, *Presbyter*, *Sacerdos*, *Princeps*, *Summus*. *Lamam* ita habes *supremum Chatayæ*, qui *sedem Ilaassæ* obtinuit, (*T. p. 689.*) (y). *Lama Rim-boiche*, *Tibetanorum Pontifex maximus* (id).

3. *Eocad* ill *dathac Dagh-daa*; i. e. *Dia Teibith*, *Dagh* (*bonus*) the *God of Nature*, the *Eocad*

(y) T. this Letter stands for the *Alphabetum Tibetanum*, published at Rome, A. D. 1762. by Father August. Anton. Georgius.

(i. e.

(i. e. Penis sanctus) of many colours. Dacc Tibetanorum nescio quem patrem *Bavani* fingunt, quo tempore vocabatur *Sati*. Quod quanta impietate Indi effutiant, satis admirari nequeo; nam, si ea mater est Isuren omniumque Deorum & ab Ente supremo, ut illi solemnitur profitentur, *divius* edita est; unde in scenam venit novus iste Dacc, a filia impius ob eam causam appellatus, quod seipsam a cultu Isuren ad Visnu honorandum adducere aliquando studuerit? *Dak-po* habent etiam Tibetani, eumque principem & caput loci *Docam* super acra positi interpretantur.—Les Indiens ont le *Lingam* qui ajoute encore quelque chose à l'infamie du Phallus des Egyptiens & des Grecs: ils adorent le faux dieu *Isur* sous cette figure monstrueuse & obscène, qu'ils exposent dans les temples, & qu'ils exposent en procession insultant d'une manière horrible à la pudeur & à la crédulité de la populace, (La Croze. p. 431). Pasupati vocant Nepallenses Phallum seu *Lingam*, quadriformem flavi, rubri, viridis, albique coloris: (T. 152.) hence the epithet *illdathac*, i. e. many coloured:—he is called *Dia Teibith*, Chaldee *טבעית Ta-baith*. Arab. *Tubcat*, i. e. Natura.

4. From Dagh-daa proceeded Phrech uaine, i. e. settled Limen: *Ægypt*, Brechi or Brehi bitumen: Lutum ex terra & aqua seu argilla, & per apocapen, vix certè dubito quin, & hæc ipsa ad materiam creationis significandum apud *Ægyptios*, accepta fuerit: huic si addas *Am*, qua in nominum præsertim compositione *Ægyptii*, ut Græcos præteream, *Amonem* spiritum intellexerunt, erit *Brecham* seu Breham & per crasin coalescente E in *A Bram*.—& *בריכא Brica*, pullities, sæcundatio, format mundum Briaticum Cabbalistorum, mundus

dus materialis (T. 104). Sic enim Brahma ebullitionis, efflorescentiæ & creationis materialis spiritum principem, sive potentem sonat & certe vox Brechi vel Brehi tria illa percommoda notat (id).

And from him proceeded Bud-dearrg. I think dearrg is a contraction of Darrioga, Rex Supremus, which corresponds with the Chaldean ܕܪܝܓܐ Darag, Dux, an Epithet given to Budyā; Sparthebœ filius, qui regnavit Indiis tertius post Bacthum, Arrian. Rer. Ind. p. 173.—(T. 104)—(z).

5. Seacchsa Craob dearrg. In Indiis Xacæ religio per omnes fere earum regionum populos latissimè funditur; tempus quo Xaca vixerit, incertum est, plures sunt ex Europœis scriptoribus, qui floruisse velint Salomone in Judæa regnante; non idem est et Xaca novus, i. e. Apollonius Tyaneus, qui floruit A. D. 60. (T. 161). Xacam eundem esse ac Buddum, La Crozius aliique non dubitant. Xacæ nominis origo a *Saca* Babiloniorum & Persarum numine repetendo. Tibetanorum litera scribitur *Sachia*, quod idem est cum *Sechia* Sinenfium (T. 21). Les Japonois le disent ori-

(2) Le Xaca des Japonais, le Sommona-rhutana du Pegu, le Sommona-kođam de Siam, le Butta des Indiens, ne sont qu'un seul & même personnage, regardé ici comme un Dieu, là comme un législateur—si j'ai bien prouvé que *Butta*, *Thoth* & *Mercur* ne sont également que la même inventeur des Sciences & des arts: ils'ensuivra que toutes les nations de l'Asie, anciennes & modernes n'ont eu la philosophie & pour la religion, qu'un seul & même législateur placé à leur origine. Alors je dirai que ce législateur unique n'a pu aller partout dans l'Asie, ni en même temps parceque sans doute, il n'avait pas d'ailes; ni successivement parce que la vie d'un homme ne suffirait pas aux voyages. L'existence de ce peuple antérieur est prouvée par le tableau qui n'offre que des débris, Astronomie oubliée, philosophie mêlée à des absurdités, physique dégénérée en fables, religion épurée, mais cachée sous une idolâtrie grossière. (M. Bailly. p. 200).

ginaire

ginaire du pais, où il est adoré sous le nom de *Budbu*, & de *Sommona-cadam* & le font naître pendant le regne d'un Empereur de la Chine, qui vivoit environ mille ans avant I. C. (Barner. & Maschar. de Rel. Japon. T. V. p. 12). Foe, Fo aut *Xachia Sinensium Deum*, tempore quo Solomon rex in Palestina imperabat (T. 45). *Scia-chia* illud esse & scribi a Tibetanis (id).—the termination *sa* or *so*, has the same meaning in Irish and Tibetan, viz. great, magnificent, to augment, to increase. The epithet of *Craob dearrg* is also Tibetan, viz. Curbe, Curve & Curphi *Buddistarum* aut *Tibetanorum*, est Corbicius et corruptè Cubricus, nomen Manes. Ea tribuitur primo humani generis gubernatori Regi Principi, Regi honoris decorum, splendidam, ac venerandam significat (T).

The wife of *Seacchfa* was *Trom*: she is said also to be the wife of *Dagh*. *Trom* in Irish signifies *pregnant*, heavy, and hence *Trom-mathar* a *Matron*. *Trom* is here compounded of *Tra* and *Am*.

Geminam ducit uxorem *Xaca*, viz. *Tra-zimo* & *Sa-zana*: addenda est tertia *Ri-tha-khje*. *Tra-zimo* mihi equidem aliud non est quam pariens, aut mittens vita mater, *Drak Tibet*: *Drek Syr*. gignere & parere (T. 34. 718).—hence our *Tromather*—Quære, do not these names explain the Inscription found in England, that has so much perplexed the learned Selden?

DEABVS MATRIBVS,
TRAMAI. VEX. CERMA.
PV. R. D. PRO SALVTE
R. FVS. L. M.

Quid sibi vellet *Tramai*, ne hariolari quidem ausus sum: Atqui si *Astarte Deum* fuerit *Mater*,

Astartæ ut sint Deæ Matres oportet (in Diis Syris Synt. 2d De Astaroth).

N. B. Cearmad is another name for Seacchia: so it may be Tramai Uxor Cermadi—who seems to be peculiarly called upon in this line, as presiding over the Deæ Matres.

6. Phearaman, Son of Budh-deatrg. This was Paraman the founder of the Bramins: l'ai remarqué que les Brames aimaient à être appelés *Paramanes*, par respect pour la mémoire de leur Ancêtres qui portoient ce nom, (Mons. Bailly, Lett. sur les Sciences, p. 202). Pausanias nous dit, que Mercure, le même que Butta ou Budda uns des fondateurs de la doctrine des Paramenes ou Brames, est appelé Parammon (Gebelin Hist. du Calendrier Pref. p. 14).

7. Dolph dead sholas: Dolph with the shining teeth (a). This is the Salambus of the Babylonians, אֲדִיר־דָּגָא Adir-daga of the Assyrians,—eadem quæ & Derceto Dea Syria & Heliopolitana. Δελφικὴ Delephcat, quasi maris spumam aient, teste Hesychio, Venerem ἀφροίτρον vocari. Venus e Maris Spuma Delephat: Ægyptiis Delphav aut Delphat, Oxyrinchus piscis (T. 124).—Eam ipsam esse Derceto & Salambo. Ecce Pi-delphav plur. num. me quoque tacente, prodit aperte Græcum Δελφικὴ in Sing: & ex Arabico interprete *Salaba* per Epeneth pe Salamba, Oxyrinchum apud Ægypt.—Quæ vox si a Græcis ad nativam dialectum transferatur, habebimus continuo *Oscirinsoi*, Osiridis Sinum, ὡς αἰθῆρα, *Ism* scilicet vi Osiridis fluvida, eaque ignea tumidam. Narrant enim Ægyptii, ut est in Oedip. Kirch. T. 1. p. 35.

(a) The 'fish called Dolph.—Oxyrinchus is translated a Muller our word points to the Dolphin.

Oxy-

Oxyrinchum devorasse pudendum Osiridis a Typhone rejectum, ac in Nilum projectum, ut mirum non sit, quod piscem hunc Ægyptii, tantopere venerari studuerint, (T. 124.)—hence from the Dolphin dead Sholas, is formed the above most ridiculous allegory; a proof of the Southern Scythians having been that ancient people of Asia spoken of by Mons. Bailly: *Cet ancien peuple a eu des Sciences perfectionnées, une philosophie sublime & sage;* and this again is exemplified, by all these names turning to one and the same meaning in the Irish language. The God of Nature, the Genitalia, and the Semen, the signification of Budd, Saagha, &c. &c. Nam Ti-Sumani Ægyptii Genitalia vocant & Sumonas *Mentastum*, i. e. Semen Apollinis, aut Mentham *αμα ε γινω τε Αμμονε* Sanguinem ac genituram Ammonis, (T. 150).

Our account of the *Maithe*, concludes with a short list of miraculous things imported to Ireland by the Tuatha Dadann, which here require some explanation, before we proceed—the words are, *Tugsat seoid iongontaca inghnathacha leo*, i. e. they brought with them their usual wonderful curiosities, viz.

1. An Leug fail. i. an cloch *Ccoisdeadh*, that is, the Stone of the Chieftain, or of Enchantment, which always declared the true monarch and prevented all controversy.

REMARKS.

This is the *Meiscith* or Oracle described in the 13th No. of the *Collectanea*. The Irish Antiquaries have confounded this Stone, with another, sacred to the Scythians only; the *Meiscith* belonged

ed to the Chaldeans, the other Stone is peculiar to Japhet's race, and is common with the Turks and Tartars. It is called *Carrig am Athar* or the Stone of the Father. This fabulous Stone is well known in the East, an account of it is to be met with in D'Herbelot, p. 890. extracted from Oriental Authors. "Before Japhet separated from Noah, say they, the Patriarch bestowed to his Son his blessing, and a most valuable Stone on which was engraved the *great name of God*, and instructed him at the same time, that in this mysterious name, was comprized all that was essential in Religion and in divine worship. This Stone the Arabs call *Hag'r al mathar*, that is, the Stone of rain, a name corrupted from *Carig am Athar*. The Moguls name it *Gioudehthahb*, (i. e. *Seed a Taofac*, in Irish, the Chieftan's Stone;) the Persians call it *Senkideh* i. e. the Stone. It had the power of producing rain or fair weather, as Japhet saw agreeable to his wishes, and though by length of time, it has been consumed or lost, the Tartars or Oriental Turks have stones in which they say, there is the same virtue as the Original had. And the most superstitious amongst them tell you, that they have been reproduced and multiplied by a kind of generation from this first Stone, that Noah gave to his Son." (b)

It

(b) The old Romans converted the word *am Athar* into *Martialis* and *Manalis*; hence the *Lapis Manalis*, vel *Lapis Martialis*, kept in the temple of Mars at Rome, without the *Porta Capena*. In Droughts the old Romans used to carry in procession this *Lapis Martialis* to procure rain. The Romish Church converted this corrupted *Martialis* into a good Saint, and the *Baton* of St. Martial in the *Cevennes*, has now the same rain producing power. The Catholic Roman Calendar is so good a Comment
on

It is evident from the above extracts, that the Arabs have made the same confusion as the modern Irish; mistaking the *Leach Fail* of the Irish and the *Lak Fail* of the Persians, for the *Carig am Athar*; The *Cloch na Soineana* is confounded with the *Cloch na Cineambna*; the first signifies the Maisheac or Meiscith, the אבן משכית of the Jews, forbidden Levit. 26. 1. the second, Japhets fair weather Stone, and the third, the Stone of Destiny.

2. The sword of Nuadhat of the silver hand : agus ni gabhtha Cath fris, which was never used in battle, i. e. the Sword of Zerdust the first.

3. Coire an Daghdha, *nach teigheadh damh di-omdhar uadha* : the Coirr, Knot or twisted Girdle of Daghdha, which he constantly wore. They fought the battle of Muighe tuireadh, (of the Towers of the Magi) with the Fear-bolg, ba hainmhin ettrocair ro fearadh an cath sin eatorra,) with brutal cruelty on both sides; *Eochad Mac Earg* was *Tuigh fhlaithe*, or Chief Commander of the *Fir-bolg*, and he cut off the hand of Nuadhat, and at length his head. In another MSS. we are told, that the Tuatha Danann, ever remarkable for their Sorcery and Necromancy, made a Silver hand for Nuadhat, whence his name of *Airgid-lamh*, or Silver handed. *proh dolor* !

To an Orientalist, acquainted with the fabulous history of the *Persians*, there must appear a striking coincidence, of names and facts, between the

on Ovid's Fasti, that from these a Monk, has actually supplied his books of those which are lost. Stephens, Mustard, and Middleton, have only sketched this conformity of Ceremonies, but Mr. Bowman has proved it is universal in the early superstitions of the Roman Religion. (Min. Antiq. Soc. 8 Feb. 1759.)

Persian

Persian and Irish History. The *Tuatba Dadann* are the *Pishdadann* of the Persians. Nuadhat Air-giodlamh, is the *Zerdoft* (or Gold-hand) of the Persians; and Eochad Mac Earg (or the Horseman) is the Arj-asf (or the illustrious Horseman) King of the Scythians, who gave that pretended prophet so much vexation.

First then, *Tuath* and *Pish* (c) are synonymous words in the Chaldee, and both signify mystery, Sorcery, Prophets, &c. they are both of the same signification in the Irish, therefore by *Pishdadann* and *Tuatba Dadann*, I understand the Dadanites, descended of Dedan, who had studied the Necromantic Art, which sprung from the *Cbesdim* or Chaldeans.

In Liber Aruch under ט we find תטא Tuta-Dagon, explained to be the priests or Sorcerers of Dagon; in Hebrew טט Tut is a Mystery, a Secret: (Liber Zohar Ch. 27. we find *Tut* or טט the name of the Chief Angel, also of the Messiah;) and hence I derive the *Tutaphath* worn by the Rabbins on their foreheads in the Synagogues. In Chaldee טיטא *Tiita* is any thing mysterious. (Rabboth Cap. 28.) In Arabic Tawid, Averunca.

Chaldee פיצח pitzah, aperuit, interpretavit, פיצח Sors. פייסא Sors. Syriacè פסס prædicavit: Persicè pishin gustun to predict, (*fel gustun* the same, whence our *Lia Fail*). In Irish *Pishbog*, Sorcery,

(c) *Tuatba Heren* taircantais
dos nicfead sithlaith nua.

Vates Hibernie vaticinabantur
adventurum tempus pacis novum.

(Prima Vita Patricii. Colgan p. 2.)

fortune-

fortune-telling, conjuring, &c.—the word is now taken in a bad sense as in the Hebrew *מַלְדִּיעֵר* maledicere. (d)

As to the Irish *Thua* or *Tua*, (in the plural *Tuatha*,) there can no doubt arise of the signification of the word, and that it is here applied to the *Dadannim of Chaldæa*. Symmachus and Hieronymus are explicit, as collected by the learned Bochart. “Proinde ut Bacchæ *Thyades*, sic *Babylonii haruspices* à Symmacho vocantur *Θυάδαι*. “Dan. 2. 27.—Hieronymus, pro aruspibus, “quod nos vertimus in Hebræo גִּזְרֵין habetur, “quod solus Symmachus *Θυάδαι* interpretatus est.” (e)

Θυάδαι Sacrificula Bacchi. (Apoll.)—*Θυάδαι* quas Græci solent *ἱερατοσυνάγωγαι* appellare, i. e. qui exta inspiciunt, & ex iis ventura prædicunt. (f)

In a former number of this work, my readers were advertised, that the war between the *Fir-bolg*

(d) The Persians derive the name *Pishdadian* from *Pishdad* a Lawgiver. *Peish-nihaud* is a Law: and so is *dad* in Arabic; in Irish *Dath*: in Chaldee and Hebrew דָּת *dath*; but there is no such word as *Pish* in the Chaldee, signifying a law, and from the Chaldeans we derive this Colony with some good pretence. Mirkbond and Khondemir assure us, that the 4 Dynasties of the Persians include all the Kings of Assyria, of Chaldæa, Babylon, Medes, and Persia, known to the Greeks, who like the Hebrews, have often taken Viceroys and Governors of the ancient Kings of Persia for absolute Monarchs, because they were better known to them than the Sovereigns were, whose Residences were in Provinces very distant from them.

(e) Bochart. Geogr. Sacr. L. 1. C. 13.—to which he adds, ut jam nulli sit obscurum cur Græci tot voces barbaras usurpaverint in Bacchi factis: illas scilicet à magistris Phanicibus edidicerant. *Tuath* in Irish is also explained by *phoras* or *foras*, an Explanator, revealer, interpreter, &c.

(f) Lexicon Græcum ad sacri apparatus instructionem. Antverp. 1572.

and

and the *Tuatha Dadann*, from every circumstance that could be collected in Irish History, was caused from Religious motives : some innovations attempted by the *Tuatha Dadann*, in which they succeeded ; for this reason, I was then of opinion that *Balg* signified a Priest, as *balg* is a man of erudition, (a) a further pursuit in this dark and mysterious history, has convinced me that I was right with respect to the principal object, the war, and perceiving that the Scene lay with the Chaldeans, I was misled by Buxtorf, who makes *Balg* a Sect of the Jews, בלגה Bilga Nomen Sacerdotis cujusdam, qui ex captivitate Babylonica Hierosolymam rediit. Nehem. 12. 5.—cujus Sectatores dicti fuerunt Bilgitæ : videtur & Ordo virginum sacrarum ab eo fuisse, de quo ordine quædam מרים בת בלגה Miriam filia Bilgæ, i. e. de ordine sive observantia Bilgæ dicta—the signification of our *Fir bolg* has been sufficiently and satisfactorily explained in the preceding pages.

It will appear, that this war between the *Fir bolg* or *Fir D'Oman*, or men of *Oman*, and the *Tuatha Dadann*, is the War described by the Persian Historians, to have subsisted between the Pisidian Kings of Persia, and the *Touranians* or *Scythians*, caused by *Zerdust* the first, (or Zoroastres, on the introduction of Pyrea or Firetowers, like those still remaining in this Kingdom,) in which attempt *Zerdust* lost his life.

In this investigation, so many circumstances, proper names &c. concur, to establish the fact, that they have induced me to follow my original,

(a) Arabicè Belg whence Baligh or Belch, the City of Learning.

the Irish History, in the explanation of *Persian* names ; because the Irish names appear to be the simple translation of the Persian, and at the same time, the words are to be found in the Arabic or Persian, though now become obsolete : this I hope will be a sufficient apology for differing so much from the learned authors, who have gone over this ground before me : it is also to be considered, that these Authors have had no other resource for their investigation, than the Arabs, and the Greeks ; the first professed enemies of the *Perses*, or fire worshippers, the latter ignorant of almost all Asiatic police or religions, yet pretended to know every thing, which made Lucian begin one of his Satyrical pieces against historians, with declaring that the only *true* proposition in his work was, *that it should contain nothing true.* (H)

My guide in this intricate path, is more than language ; it is a chain of historical events, (whether real or fabulous, I do not pretend to determine) which illustrate the early part of Persian history, and plainly prove, that both the Persian and the Irish or Scythian Anecdotes, must have been handed to us by one and the same people. The diversity and difficulty of languages, says the learned Sir William Jones, is a sad obstacle to the progress of useful knowledge ; the attainment of them is however indispensably necessary : they are the *instruments* of real learning. (b)

To understand the subsequent part of this Chapter, it is necessary my readers be made acquainted with the Persian history of the *Pisfodadians*, and with the Writers of the life of Zerdust.

(b) Address to the Asiatic Society.

My

My history of the Persian Empire, lays Sir William Jones, is extracted from several Asiatick Writers, and might have been considerably enlarged, if all the fables and dull events, which are found, it must be confessed, in great abundance in the Originals, had been transcribed at full length. The Persians would not readily forgive my presumption, if they knew what a liberty I have taken with their Chronology, and how *many thousand years* I have retrenched from the pretended duration of their Empire.

From RICHARDSON'S Dissertation on the Languages, &c. of the Eastern Nations, p. 47.

“ The reigning families of Persia, previous to
 “ the Arabian conquest, are comprehended, by
 “ their historians, under four dynasties (or fami-
 “ lies); the *Pisbadadians*, the *Kaianians*, the *As-*
 “ *kanians*, and the *Sassanians*. The Persians, like
 “ other people, have assumed the privilege of *ro-*
 “ *mancing* on the early periods of Society. The
 “ first dynasty is, in consequence, embarrassed by
 “ *fabling*. (c) Their most ancient princes are
 “ chiefly celebrated for their victories over
 “ the Demons or Genii, called *Dives*: and some
 “ have reigns assigned to them of 800 or 1000
 “ Years. Amidst such fictions, however, there
 “ is *apparently some truth*. Those monarchs *proba-*
 “ *bly* did reign, though poetic fancy may have
 “ ascribed to them ages and adventures, which the

(c) Sir William Jones says, the Persian history begins to be full of absurd fables in the reign of Darab. B. Christ, 424.

“ laws

“ laws of nature reject. We dispute not the existence of our English *Arthur*, though we believe not in the Giants and Magic of Geoffrey of Monmouth. The *Dives* may have been savage neighbours conquered by the *Pisbadadian* Kings, and magnified by tradition as beings of a supernatural species. The Gods, the Titans and the heroes of the Greeks; the Giants, the Savages, and the monsters of Gothic romance, seem all to have originated, from similar principles; from that wild irregularity of fancy, and that admiration of the marvellous, which, in various degrees, runs thro’ the legends of every darker period of the history of mankind. The longevity, at the same time, ascribed to this race of monarchs, may either have been founded on some imperfect antediluvian idea, or may be resolved, by supposing *families*, instead of *individuals*; and that the *Caiumaras*, the *Ghemshids*, and the *Feridouns* of the East, were merely successions of princes, bearing one common surname; like the Pharaohs, the Ptolemies or the Cæsars of the West.” (d)

“ With the second dynasty, a more probable system of history seems to commence; yet still the era of *Kaicobad* the founder of this house, cannot be precisely fixed. Though historians differ, however, with regard to the Chronology of this prince in one point, which may lead us to ascertain it with tolerable accuracy, they appear, in general, to be unanimous. Darab the younger, dethroned by Alexander, is called the 9th Sovereign of this line. He was assassinated about 300 Years before Christ. If 30 years are

(d) *Ce-amra* in Irish, is head of the Nobles.

“ allowed

“ allowed therefore as the medium of each reign,
 “ or 270 for the nine Kings, Kaicobad’s Sovereignty may possibly have commenced about
 “ 600 Years before our era, which will comprehend the whole of that period of Persian history
 “ for which we are indebted to the Greeks. Sir
 “ I. Newton, it may be objected, with other
 “ Chronologists, have allowed but 20 Years to a
 “ reign, and made that the universal standard for
 “ all nations : but with submission to those learned
 “ men, nothing carries with it a stronger tendency
 “ to unhinge all chronology, than such an unmodified system.”

“ The *Kaianan* dynasty being supposed then to
 “ commence nearly about 600 Years before the
 “ birth of our Lord, this brings us to the reign
 “ of that King of the Medo Persians, called by the
 “ Greeks *Cyaxeres* ; (e) which according to Sir I.
 “ Newton’s conjecture, is supposed to have begun
 “ in the Year Nabonassar 137 (about 610 before
 “ Christ.) *From this period* till the Macedonian
 “ conquest, we have therefore the history of the
 “ Persians, as given us by the Greeks ; and the
 “ history of the Persians, as written by themselves.
 “ Between those classes of writers, we
 “ might naturally expect some *difference of facts* ;
 “ but we should as naturally look for a few great
 “ lines, which might mark some *similarity of story* :
 “ yet, from every research which I have had an
 “ opportunity to make, there seems to be nearly
 “ as much resemblance between the annals of
 “ England and Japan, as between the European
 “ and Asiatic relations of the same Empire. The

(e) i. e. Cai Cofru. See p. 61.

“ names

“ names and numbers of their Kings have no
“ analogy : and in regard to the most splendid
“ facts of the Greek historians, the Persians are
“ entirely silent. We have no mention of the
“ Great Cyrus nor of any King of Persia, who in
“ the events of his reign, can apparently be forced
“ into a similitude. We have no Cræsus King of
“ Lydia : not a syllable of Cambyfes or of his
“ frantic expedition against the Ethiopians.
“ Smerdis Magus and the succession of Darius,
“ the Son of Hytaspes, by the neighing of his
“ horse, are to the Persians circumstances equally
“ unknown as the numerous assassinations record-
“ ed by the Greeks. Not a vestige is, at the same
“ time, to be discovered of the famous battles of
“ Marathon, Thermopylæ, Salamis, Platea, or
“ Mycale : nor of that prodigious force which
“ Xerxes led out of the Persian empire to over-
“ whelm the States of Greece. Minutely atten-
“ tive as the Persian historians are to their numer-
“ ous wars with the Kings of Touran or Scythia :
“ (f) and recording, with the same impartiality
“ whatever might tarnish as well as aggrandize
“ the reputation of their country : we can, with
“ little pretence to reason, suppose, that they
“ should have been silent on events of such mag-
“ nitude : had any record remained of their ex-
“ istence, or the faintest tradition commemorated
“ their consequences.”

From this learned Orientalist's researches, we have two points established in favour of our Irish records, first, that they were not copied by Irish monks, either from Greek or Latin Authors, for

(f) The people whose history we are now treating of.

no transactions of the Grecians at this period, as asserted by their writers, appear in the Irish history: secondly, it corresponds so much with the Persian history, that it must have been brought with them from Asia, and in point of time there is a great coincidence.

The Irish Annals inform us, that *Mogh Nuadhat* or Nuadhar, that is, the Magus Nuadhar, was the leader of this Colony into *Eirin*, which we translate Ireland, but may have signified *Iran* of *Persia*, and that this event took place, Anno Mundi 3303, that is, about 705 Years before the birth of our Saviour. (g)

Mr. Richardson clearly proves that the first King of the second Dynasty, begun his reign about 600 Years before Christ. Nuadar was the 8th King of the first Dynasty, and there were three between him and Kaicobad, or the first King of the second Dynasty, (as in the following table): allowing 30 years to each, and adding three times 30, or 90 to the former number, the Sum is 690 Years from the end of Nuadar's reign, which subtracted from 705 leaves 15; that is, about the middle of Nuadar's Reign, he led the Pishdadian Colony into Persia, or Iran, soon after which he may have migrated with the Phœnicians to Eirin, or sent off a Colony with them.

It will appear hereafter, that this Nuadhar Airgiodlamh, or silver handed, is *Zerdust* the 1st, whose existence Playfair makes about 600 years B. C.; he calls him a Persian, we contend from Irish history, and other corroborating circumstances, that will appear in this chapter, that he was of the family of *Dadan*, son of *Rbegma*, son

(g) See Page 73.

of

of *Cush*, son of Cham or Ham; yet the circumstance of Airgiodlamh's death by *Eochad*, (that is, the illustrious horseman,) corresponds in name, with the death of *Zerdust* the 2d, who lived about 490, B. C. according to Playfair, and was killed by the Scythian King *Arjasp*, which is only the Irish *Eochad* translated into the Persian language, viz. *Arj* illustrious, *asp* a horse, of this hereafter. (a) The Persians have blended the transaction of one Zerdust with the other.

(a) *Tauk* was the old Arabic name for a horse, as we collect from Hydes notes on Abulfarag. The ancient Arabs, says that author, worshipped these idols; *Wad* under the figure of a man; *Sawa* under that of a woman; *Yagouth* a lion; *Tauk* a horse, and *Nesr* a vulture. Arabes autem videntur has formas elicuisse ex appellativis horum nominum significationibus; and here we must observe, that modh or wodh is mhodh, i. e. mhodh in Irish, a man; Saobha a remarkable woman, called Queen Shebha, and Shevan a Mice, a fabulous fairy Queen; and Eoc or Yoc, is a horse. The termination ad implies *illustris*.

THE DYNASTY OF THE PERSIANS,

According to VISDELLOU and GALAND, from the
earliest History to the Christian Era. (b)

PISHDADIAN KINGS.

	Reigned years.	lived
1 Cai-umarath -	-	1000 years
2 Siamek - -	560 -	-
Interregnum -	200 -	-
3 Tahamuras -	30 -	-
4 Gjamshid -	700 -	1000
5 Zohak or Dohak	1000 -	-
6 Afridoun or } Feridoun }	500 -	-
7 Manougeher -	120	Cotemporary with Pharaoh of Moses, according to the Tarikh Montekheb
8 Noudar - -	7 -	
9 Afrasiab - -	12 -	
10 Zab - -	30 -	
11 Gushtasp -	20 or 30 -	-
2989		Sum of their Reigns.

(b) Supplement to D'Herbalot by Visdelou and Galand.

C A I.

CAIANIAN KINGS.

	Reigned years.		lived.
1 Caicobad	- 120	-	-
2 Caikous	- 150	-	-
3 Caikhofru	- 60	-	-
4 Lohorasp	- 120	-	-
5 Kishtasp	- 120	-	-
6 Ardfhir or Bahaman	} 112	-	-
7 Queen Homai		-	-
8 Dorab the 1st. 13 or 14	-	-	-
9 Dorab the 2d. } conquered by } Alexander.	} 14	-	-
		-	-

740 or 742 Sum. (c)
M 2

THE

(c) Herodotus, Xenophon, Pausanias, Justin, and other historians, differ so remarkably, especially with regard to names, eras, and acts of the early kings of Persia, that, if it was of the least importance to reconcile them, it would be impossible. (Richardson's Dissert. p. 242.)

Kings of Persia according to the Greeks.

Cyaxeres, son of Astyages. Ante Chr. 610.
Darius the Mede.
Cyrus.
Cambyses.
Smerdis Magus.
Darius, son of Hytaspes.
Xerxes.
Artabanus.

Artaxerxes

THIRD DYNASTY OF THE GREEKS.

ALEXANDER *begun his Reign in Persia, 331 before Christ.*

These three sums added together, exclusive of the interregnum of 200 years, make in the whole 4062 years, to which add the interregnum, and *Caiumarath* must have reigned 4262 years before the christian era ; but, allowing 30 years to a reign, according to Mr. Richardson, and multiplying that number by 7, the Kings before *Naoudar*, and adding the 15 he is supposed to have reigned before he led the Pishdadians into *Iran*, according to Irish history, then *Caimurath* begun his reign only 930 before Christ.

Gushtasp is proved by Dr. Hyde to be the *Darius Hytaspes* of the Greeks, and to have reigned 519 before Christ ; adding 300 years to this number for the ten preceding Kings, will bring the commencement of *Kaiumurath's* reign to 819 years before Christ, which only exceed the Irish Chronology by 111 years.

Artaxerxes Longimanus.

Xerxes 2d.

Sogdianus.

Darius the bastard.

Artaxerxes Ochus.

Artes.

Darius Codomanus.

Alexander ante Chr. 330. (Sir J. Newton.)

It

It is remarkable, that the fabulous reigns of the Pishdadians end with Manougher, and a more rational account begins with Naoudar, with whose life our Tuath Dadann history commences, without assigning any time to him or any of the rest of the Dynasty : but in the third Irish Dynasty, that is, this *Milesian* line, we shall find *Dobac*, *Taghmuras*, Queen *Homai*, and others, with Scythian names, and a regular Chronology assigned to them, as if they lived but yesterday. We shall here collate the two histories. I must first premise that Kai in Persic, and *Ce* or *Ke*, and *Cai* or *Cu* in Irish, signify a prince, a giant, a hero, as in Irish, *Ce-bacche*, the great, the illustrious Bacchus. *Cai-cullan* or *Cu-cullan*, the great Cullan. It is written *Ce* and *Cai*, and it also signifies a house, a family, a husband. *Kaiyan* is the Persic plural—hence *Kai-cobad* is the Greek Cyaxares, *Kai-Kus*, Darius the Mede. *Kai-Khosru*, Cyrus or Chosroes, &c. and *Cai-amra* in Irish, is King of the Nobles.

I. *Kaiomeras*, is allowed by all the Asiatic authors to have been first King of the Pishdadians ; (d) before his time there was no King, they were all *Emr's*, independent of each other, by which much confusion ensued ; they therefore elected him *Kai-omara*, i. e. head of the *Amra's*. (e) He civilized the people, taught men to build houses,

(d) And it is as remarkable that he took the title and surname of *Bulghian*, as if descended of our *Bolgi* ; but the Persians say, the name is contracted of *Abulghian*, i. e. the father of the world ; it is composed, say they, of a word which is Hebrew, Syriac and Arabic, and of another that is purely Persian, and therefore Kaiumarath is Adam.

(e) Sir Wm. Jones, in his history of Persia, had inadvertently said Caiumaras seems to be the K. of Elam, mentioned in Scripture.

houses, and to live in villages, to manufacture silks and cloths; in short they make him *Adam*, which is a plain proof that the Persians knew little or nothing of his history; others make him the son of Aram, son of Shem, son of Noah, and that he dwelt near Mount Ararat; all this is ascribed to the Irish Tighermos or Tihermas. See Art. III.

II. Houshang (f) is said to have bestrid a monstrous animal, called *Rakhshc*, which he found in the New World, being the issue of a male Crocodile and a female Hippotamus; this steed fed upon the flesh of serpents and dragons. With this monster he reduced the people of *Mabiser*, who had fishes heads; this is supposed to be the conquest of a people that lived on the Persian gulph, called by the Greeks *Ichthyophagi*, and are the very *Firbolg* or *Fir D'Omtan*, mentioned in the last chapter, and the subjugation of them by the *Tuatha Dadann*, mentioned in this. The Magogian or Persian Scythians having been remarkable for their fishing on the Caspian and Euxine seas, on the Euphrates and the Tygris, and on the coast of *Oman*, or the Persian gulph, the Indian sea and the Arabian gulph. *Oman* was a narrow strip of country bordering all these, as already explained.

ture. He corrects himself in the preface, and places Caiumaras about 890 before Christ. But this observation confirms our explanation of Caedarlomar or Cead-ar-ule Omra, signifying the same as Cai-umara, head or chief of the Emirs. Cai-omeras has the same signification as Cead-ar-ule Omra, i. e. chief of chiefs, Cai in the Persian signifies a *great King*. Sir Wm. J. In Irish Ce, Cai and Cu.

(f) This Houshang obtained the name of Pishdad or the Legislator. Sir Wm. Jones. From the romantic history of this Prince, it is more probable he was so called from Pish and Dadan, that is, skilled in the magick of the Chaldeans or Dadanns.

Nothing

Nothing can be a stronger evidence that the Persians knew no more of the Pishdadians than the bare name, than by beginning their rational history by the word *Kaiyan*, (or the second Dynasty,) the signification of which is *Kings*. Would they stile the first Dynasty *Law-givers* and the second *Kings*? Are not all Kings in the East, Law-givers? This *Houshang* holds the place of *Siamek* in the Pishdadian Dynasty, according to some Asiatic writers, and they give him the name of Pishdad, or the Law-giver.

III. *Taghmuras*, surnamed *Divbend*, i. e. the humbler of the Devil, supposed to be the son or grandson of Houshang, and by some his cousin only. He is the first Persian Prince recorded to have had a prime minister; he fortified the frontiers of Persia, and laid the foundation of *Istacar*, or *Persopolis*, which was finished by his successor *Giamshid*. Shedad, son of Ad, a King of Arabia, nephew to Taghmuras, sent an army against him, under the command of *Dobac*, son of Oluan, who surprized him, and obliged him to fly and to abandon his state to the Usurper. [He first used a compleat suit of armour: he was called Divbend, or the Tamer of the Giants. Sir Wm. Jones.]

This is the *Tigbermas* or *Tibermas* of the Irish history, who was continually alarmed with the pretensions of the family of Heber-fionn. The first gold mine was discovered in his reign: he divided the people into classes, and obliged the quality of every person to be known by his garb. The cloaths of a slave of one colour, the habit of a soldier two, of the officers three, &c. (This is ascribed to Gjamshid, successor to the Persian Taghmuras.)

The

The Liber Lecanus concludes the reign of Tighermas, by asserting that he slew 7000 Judi (Jews!) Leab. Lecan. fol. 14. In what part of Ireland were the Israelites fixed? Tahmurus lived B. C. 835. Our Tighermas is placed at 1188 B. C.

The Irish Prince is said to have died on the eve of the festival of *Sambna*, (g) *as he was worshipping Crom cruadh, the same God that Zerdust or Zoroastres adored.* The Irish Seanachies have placed Tighermas at Anno Mundi 2816, (h) about 600 years before (Airgiodlamh, or) the first Zerdust appeared, and 700 before the second Zerdust. (The name of Zerdust's God, was certainly Kerm Kerd, i. e. the great Creator, (i) the invifible and true God, and hence the Irish Crom Cruadh.) He was succeeded by Eochad Eadgothach, son of Daire, or Darius.

IV. *Ƴamshid*, (k) or *Giamshid*, or rather *Gjem Shid*, his name being *Gjem*, to which *Shid* was added as a surname. *Shid* in the Persian language, signifying the Sun; his eyes having such a lustre, that none could look on him in the face.

(g) See Collectanea. No. 13.

(i) *Istæ tamen idololatricæ gentes (Ceylonenses) non plane ignorunt Deum, quippe qui ab eis lingua Indica agnoscitur Kertar, factor omnium rerum, Creator mundi.* This is the *Cruathoir* of the modern Irish, viz. *Cruathoir neamh agus tealinhan*, maker of heaven and earth. (Vide Irish creed,) and Hyde, p. 134.

(k) *Giamshid* was a Scythian. Dès que les Perses ont étendu leur empire jusqu'au pied du Caucase, ils ne sont au contraire portés vers le midi. *Giamshid* a quitté ces montagnes pour descendre dans les plaines, où il a fondé Persépolis. (Baillly sur l'Atlantick, 209.) In the course of this work, it will appear, that Zerdust was a Chaldean, who restored fire worship in towers. Monf. Baillly has incontestably proved, that fire worship owed its origin to the Northern Scythians.

It

It is not certain whether this prince was the son of his predecessor, his nephew or his grandson. He divided his subjects into three classes, viz. soldiers, husbandmen and artizans, and directed that the different degrees of people should be distinguishable, from their garb. (l) In his time music and astronomy were first introduced into Persia: he first built granaries, and in his time wine was brought into general use. He instituted the *Nauruz*, i. e. the solemn observation of the new year, which festival lasted six days; on the last day of this festival, a youth went about crying out, *I am al Mansur*, i. e. August, my name is *al Mobarek*, i. e. the blessed.

He gave the left hand the preference, which has been observed at all times since in the East, saying, it was sufficient for the right hand to have the advantage of being the right, and that the left should be expected to make some compensation.

Giamshid at length took it into his head that he was immortal; *sent pictures of himself throughout the empire, and ordered them to be worshipped with divine honours.* This caused a rebellion in the province of *Sigjistan*, from whence an army marched under Dahac which defeated Gjamshid, took him prisoner and put him to death, by sawing his body in two parts.

The Irish Luaghad lamhfadha, appoints Brascomhrac, (m) or Tournaments to be held at Tailtean on the first day of August, every year, a day which is still distinguished by the name of *Lugh-*

(l) See the Irish Tighermas in the preceding article.

(m) See note N.

nasa, in honour of his name. (n) *Lamb* is a hand, and *fadham* or *fhadblan* is to distinguish, that is, *the man who distinguished the left hand from the right*. He first introduced idolatry, and erected Pagan altars, though some have ascribed this to *Tighernas*. His wife's name was *Tailte*, who was married to *Duach Doil*, a great general, after *Luagh's* death. *Luagh* signifies a bright flame, a dazzling light, corresponding to *Gjemshid*. *Luagh* is also an image.

V. *Dahac*, *Zahac*, or *Zoak*. This monarch gained the crown by the sword, and governed fiercely, with little regard to his subjects: he was deeply skilled in the occult sciences, a completely wicked man, with a deformed body and a terrible countenance. The Devil having for many years obeyed him, demanded that he might have leave to kiss his shoulders; which being granted, an ugly serpent immediately took post in each, and gnawed itself a den in his flesh. A Sorcerer suggested to him a remedy for this evil, viz. that of washing the ulcers with warm blood of men, and of applying to them the brains of men newly slain. The Priests employed all their arguments to engage him to have recourse to the blood and brains of sheep; but to no purpose: those however, that were entrusted with the care of these unhappy wretches destined to slaughter, often, out of mere pity, let them make their escape: so that flying to the mountains, they there formed themselves into a particular nation called the *Curdes*. Among others put to death for this cruel tyrant were the

(n) *Nasa*, a celebration, festival. *Mihir-nayash* in Persia is *Mihrae celebratio*, seu *Laudatio*, seu *Salutatio*. Hyde 121.

sons of a certain *Blacksmith*, whose name was *Gao*, *Gau* or *Gav*. This man, driven to madness at the sight of his children's blood, ran up and down the streets crying out for justice, holding a leathern apron in his hand, as if it had been a standard. In a short time he became formidable; and placing *Phridun*, the son of *Giamshid* at their head, they conquered *Dahac*, took him prisoner, and confined him in a cave. The history of *Dahac*, say the authors of the Un. History, is too absurd as well as fabulous to be related!!

Duach Fionn, says the Irish history, was son of *Seadhna*, who had his limbs violently drawn asunder: but *Duach Laighbreach* seized upon the crown, An. Mund. 3480. The remedy of the Brains in Dohak's story, is worked up in the Irish history into a *Ball* of brains; and they say, whenever a champion overcame his adversary in *single combat*, he took out his brains, and mixing them with lime he made a round ball, which, by drying in the sun, became exceeding solid and hard, and was always produced in publick meetings as an honourable trophy of experienced valour. *Gabb* or *Gou* in Irish is a blacksmith, and the *Gou* of *Tambra* was an honourable post, with many privileges(a); he had the charge of all the fires, common and sacred, and hence the name *Gabb*, from *Gabbadh* to burn, to blaze: as *gabb an teine*, the fire burns; *Gabb-adhradh* or *Gabb-ara*, a worshipper of fire; whence the Persic and Arabic

(a) See Collect. No. XIII. The word is spelt *Gabb* in Irish, and pronounced *Gou*; the proper pronunciation of *Gabb* is *Gau*; in Persic *Gavan*, Faber ferarrius. Hyde Rel. Vel. Pers. *Dirfesc Gaviani*, Pers. the standard of *Gaov D'Herbelot*, p. 324.

Ghebr, Ghabr, Guebr, and Ghavr (b). In Arabic *Kubis* is a fire; and Mr. Richardson, p. 1431, translates *Gebr*, one of the Magi, a priest of the worshippers of fire, as if from *Kibr* or *Kubr*, nobility, eminence;—I am of opinion that *Gabbar* is the Scythian word synonymous to the Arabic *atafb-perefb*, i. e. a worshipper of fire, and not from *Kubis*. (c)

There would be a link wanting in the chain, if we could not produce a Gav or Gou in the Tuatha Dadann history, to correspond with the Pishdadian Gou. Goivne Gou, i. e. Goibhine Gabh, or the Smith Gou, is recorded in many Irish Romances. Corman M'Cuilinan, has preserved the following fragment. "Neascoth,—This is an old story among the Irish.—Goibhne Gobh the smith was making arms for the Tuatha Dadann, at the time of the battle of Mugh Tur (the Magi's Towr). Luictaire the carpenter was making shafts of spears, and Credne was making

(b) Nam hujus religionis homines omnes in genere à *Perfis Mohammedanis* vocantur *Ghebr* & *Ghavr*, Turcis Ghiaur, Herberto nostrati *Gower*. Et quia istorum hominum lingua à reliquis *Perfis* non intelligitur, Mercatores ibi apud *Ispahan* uegotiantes eam vocare solent linguam *Guebricam*, volentes linguam non intellectam; unde in *Gallia Gasconica* *Guebrich* vocitatur etiam quævis lingua parum intellecta in genere; & hinc quoque nobis *Anglis* sermo incongruus seu inarticulatus, & minus intelligibilis, dicitur *Gubriſh* seu *Gibberish*. Hyde Rel. Vel. p. 359.

(c) In Seguin's Thessalonian coins, p. 14. there is the figure of a man, with a hammer in his left hand and a key in his right hand; and the inscription is KABEIROC. This, says D. Seguin, is certainly a vulcan, cum utrique circa ignem versentur. The Greeks borrowed this name for Vulcan, either from the Persians or from the Magogian Scythians. Origenes contra Celsum meminit Περσῶν ἢ Καβείρων where the Gabhar are called *Gabri*, a word not much altered from the Persian.

" rivets;

“ rivets ; they were all three most expert work-
 “ men. At this time it was reported to Gou, that
 “ his wife had played the wanton : he had the
 “ shaft of a spear in his hand ; and snatching up
 “ his *uir-neisi*—*ceirde*, i. e. his working apron, or
 “ defender from the fire-sparks, he run out, and
 “ throwing about him his pole and apron, he
 “ found that he killed whomsoever he approach-
 “ ed ; and whoever shewed contempt of this pole
 “ and apron, were afflicted with swellings, boils,
 “ and putrified blood, and would burn within as
 “ if on fire : and in memory of this transaction,
 “ the hill where the battle was fought was called
 “ *Neish-Scuith* (d), i. e. the Apron of the Scy-
 “ thians.”

VI. The Phridoun or Feridoun of the Pishda-
 dian Dynasty, is the Irish *Ollam Fodhla*, a prince
 remarkable for his wisdom, as *Olam* his name im-
 plies : in Arabic *Alim*, in Hebrew and Chaldæan
Alaph. See Fodhla explained, before Olamh
 Fodhla, the head of the Muses or Graces.

VII. Naudar, Nodhr or Nuadr, was scarce seated
 on his throne when the Touranians or Scythians
 conceived hopes of conquering his empire. Pa-
 shang was at that time King of Touran, direct de-
 scendant of Tur, the son of Phridun, and claimed
 by right the kingdom of Persia. *Afrasiab* his eldest
 son raised an army to conquer *Iran* : the two ar-
 mies being opposite to each other, a Scythian

(d) *Neish*, or *Neash* is an apron, it signifies a defence, a guard.
Uir-neisi is a Smith's apron, because it defends him from the
 sparks of *Uir*, i. e. fire. *Ceirde* is a trade, a shop, &c. In the
 Arabic *Azar* is an apron, and *Azur* a defence. *Nu/hir* is an
 apron, and *Nu/sr* a defence. In Irish, *Neas* is an apron and a
 defence. In Armoric, *Daven/hier* an apron.

champion

champion whose name was *Basmon* challenged any of the Persian warriors to single combat ; which was accepted by *Gobad*, grandson of *Gaob* or *Gabb* above mentioned ; the combat terminated in favour of *Gaob*.—Not long after, the two armies engaged ; *Afrasiab* attacked *Nuadr* in his camp, took him prisoner, and ordered his head to be cut off. Some Asiatic writers make this prince contemporary with Joshua, and others place him much higher. The Scythians now remained masters of all Persia (c) ; at length they concluded a peace, and sought out the lawful heir of the house of Keiomasas, and put the crown on the head of *Zab*. Some authors pretend that Zerdust flourished in his reign.

Nothing can be more striking than the affinity between the stories of the Irish Nuadhat and the Persian Nuadr or Naoudhar : The Irish history represents a religious war between the Scythians and Tuatha Dadann ; the cause is expressed by *Muigh Tuirridh*, the Magian Fire Towers : the Tuatha Dadann at length prevail. Nuadhat loses his right-hand in one battle ; his countrymen, by art-magick, re-placed it with a silver one ; hence his name *Airgiodlamb*, i. e. silver-handed : in a second battle he loses his head. He was the leader of the Tuath Dadan.

In the Persian history *Gobad* (which word we have shewn to be the root of *Ghebr* the fire-worshipper) fights in single combat and kills the Scythian ; Naoudhar is at length routed, and beheaded in prison ;—and some place the prophet

(c) Afrasiab, a Tartar or Scythian King, reigned over Persia fifty years. Le Brun Voyage a Perse. Tom. 2. p. 387.

Zerduft in his reign : There were two prophets of this name ; the time of their existence is much disputed, as well as the identity of the person and etymology of the name. (f)

We find his name written in the Arabic and Persic very differently ; as Zerduft, Zerdast, Zerridusht, Zarradusht, Zaratusht, Zerdhusht, Zerdhasht, Zardusht, Zartusht, Zeratusht, Zarhusht, Zaratushtrish, Zaratushtra, Zertoost. *Bar Bablus* the Syrian derives the name from Zar, gold and *dusht* (for *debusht*) a kingdom, i. e. Aurum regni. Dr. Lord was informed by a Persian Priest, that the right pronounciation was *azar-dost*, i. e. ignis amicus : (*dost* a friend is from *dost* the hand ; because we take our friend by the hand.) The learned Hyde says this is a mistake of the Persian Priest, and that the A in *Azar* could not have been dropt ; the name he allows is difficult to be explained : *Zer* he says is gold, or money, and *dusht* is deformed. *Pravus, malo aspectu, deformis*, q. d. *Aurum pravum* !! quæ quidem significatio non multum quadrat, says the learned Doctor ; an Arabian explains it by *Zerdib-dibi* and *zerdihasti*, pure gold ; sed hæc etiam non satisfaciunt, replies the Doctor.

In 1707 Le Brun conversed with a Priest of the *Guebres*, by an interpreter, who told him that the

(f) Herbelot vous dira que les premiers pyrées connus ont été trouvés dans l'Adherbidgian, qui est la partie la plus Septentrionale de l'ancienne Médie, & toujours sur des montagnes. Je vous ai fait remarquer que Zoroastre (ou Zerduft) le restaurateur de ce culte, sorti aussi des montagnes, avait inféré dans ses récits de descriptions, qui portent l'impreinte du climat de 49°. d'un climat plus septentrionale que le Caucase. (Baillie, sur l'Atlantide, p. 211.)

name of their great prophet was *Zar-fios*, whom the Persian Mahomedans mistook for Abraham. He told them, that he came from God; to which they replied, If you speak the truth, walk over some melted gold and silver which we will prepare; and if you do this unhurt; we will believe you and obey you. That he did so, without receiving the least injury, and on this account he was called *Zaer-zfiesht*, which signifies a person washed, or bathed, in melted gold or silver. Une personne lavée dans de l'or ou de l'argent fondu. (g)

The leader of our Tuatha Dadann or Chaldæan colony, was named *Airgiodlamb*, that is Silver-hand: this I take to have been Zerduft the I. a prophet of the Persian Pishdadian; and Zerduft II. coming after (about 150 years) took the name of *Zer-doft*, that is, Gold-hand, for *zer* in Persian is gold or silver, and *doft* is a hand (h); and we have, in the second Dynasty of the Irish history, a *Sior-lamb*, which name I suspect to be taken from *Zer-doft*; in Irish, *lamb* is a hand, and *deas* the right-hand, by pre-eminence: *laman* is to handle; in Arabic and Persic; *doft* is the hand, without distinction, but *lums kirdun* is to handle (in Irish *curradh-lamb*), and in Arab. *lamiseh faktun*, is also to handle, or to apply the hand; hence I conjecture, that the Irish *lamb* and *deas* were once common in the Arabic and Persic: however, our

(g) Voyag. de Com. Le Brun. T. 2. p. 387. Is not the Scythian story of the silver hand as probable as any of the Persic fables of this Prophet.

(h) The Persian scholar may here object, that the adjective should have been used and not the substantive, viz. *Zerfan* golden, but it is common in all languages to compound two substantives in proper names.

translators make *Sior-lamb* long-handed, the same as the Persian *Ardsbir diraz-dost*, which the Greeks have turned into Artaxerxes Longimanus.

In the Arabic book of Zinato' l Magjalis, Zerduft, it is said, was of Palestine, a servant of a Jewish prophet; and that he had the art of holding fire in his hand, without being burnt or suffering pain; ignem manu tenuerit & manus ejus non fuit combusta, as Hyde translates it:—Might not this give him the name of *Metal-hand*; and so by pre-eminence Silver-hand, Gold-hand, &c.?—or might not Dr. Lord be rightly informed by the Persian Priest, who said his name was *Azar-dost*, that is Fire-hand, mistaken by the Persians, or corrupted to Zer-dost?—and as *zer* in Persic signifies money, as well as gold, so the Scythians adopted *Airgiod*, which signifies money and silver.

There is good reason, in my opinion, to suspect this *Zerduft* the First was the *Zamolxis* or *Zamolxis* of the Scythians. The name in Irish will bear the same construction, as *Airgiod lamb* or *Zerduft*, viz. *Cim* or *Sim* is silver, and *Luis* or *Lus* is a hand. *Sima-luis* is not more distant from *Zamolxis*, than many other names the Greeks have twisted from their original signification and orthography.

Herodotus says, "that the inhabitants along the coasts of the Hellespont informed him, that *Zamolxis* had been a slave to *Pythagoras*, son of *Mnesarchus*; and that after having obtained his liberty, he acquired great riches, and returned into his own country. His principal view was to polish a rude people, and make them live after the manner of the *Ionians*. In order to bring this about, he built a stately palace, where he resided

all the inhabitants of the city by turns, insinuating, during the repast, that they who lived as he did, were to be immortal.—All the while he had people employed in building a chamber underground; and having suddenly disappeared, he concealed himself for three years.—His people mourned for him as dead; but in the fourth year he shewed himself again, and this pretended miracle struck his countrymen so, that they believed all he said, and he was at last deified.—He then gives a ridiculous account of the manner they laid their wants before him, by throwing a man up into the air and catching him on the points of three spears;—but, adds Herodotus, I don't believe all these circumstances, and sure I am, that *Zamolxis* lived long before *Pythagoras*." *Zerdust* made his first appearance, some say, in *Media*, others in *Ecbatana*;—he absented himself for some time, and pretended he had been taken up to Heaven, to be instructed in those doctrines he was about to deliver.—He retired to a cave, and there lived a long time, where he wrote his book;—so did Mahomet, and there he composed his *Alcoran*;—so did *Pythagoras*, for this philosopher acted a part of imposture, as well as *Zerdust*, *Zoroaster*, or *Zamolxis*.—They who professed this religion of *Zerdust* in *Lucian's* time, as reckoned up by him, were the *Parthians*, *Persians*, *Bactrians*, *Arrians*, *Sacans*, *Medes*, and many other barbarous nations (i). From all these circumstances I conclude, that *Zamolxis* and *Zerdust* the First were the same person with our *Airgidlamh*, and that *Zerdust* the Second may have been the

(i) *Lucian de Longævis*.

same with Zoroaster ; yet there is great room to think the last was a borrowed character.

Our Irish historians make *Airgiod Iamb* a Chaldean, from which country many respectable authors bring *Zerduft*. If we are to suppose the Greek *Zoroastres* to be the same person ; which the learned Mr. Richardson much doubts. As we shall have occasion to mention the opinion of this great Oriental scholar frequently, on this and other subjects, we will here subjoin the paragraph from his dissertation, Sect. 2d. “ The language spoken anciently in Persia opens a wide field for “ *unsatisfactory* enquiry. Dr. Hyde derives it “ from that of Media ; which is much the same as “ deducing one jargon of the Saxon Heptarchy “ from another. The union of those people, “ named by Europeans, *Medes and Persians*, is “ of such high antiquity, that it is lost in darkness : and long precedes every glimmering we “ can discover of the origin of their speech : “ whatever their language was, therefore, it must “ have evidently been very early the same, with “ the simple and common variation of provincial “ idiom. *But in this tongue we have no genuine “ remains.* We are told indeed, that it was the “ language in which *Zoroaster* promulgated his “ religion and laws : but this advances not our “ enquiry : for *where or when did Zoroaster live ?* “ and where do the works which have been attributed to him exist ? The writers both of the “ East and West speak so *vaguely*, and *differ so pointedly*, with regard to this personage, that it “ is completely impossible to fix either the country, or the period which gave him birth : “ whilst *Zeratusht* of the Persians bears so little

“resemblance to the *Zoroaster* of the Greeks,
 “that unless Dr. Hyde, and other Orientalists,
 “had resolved, at all events, to reconcile the
 “identity of their persons; we should have much
 “difficulty to discover a single similar feature.
 “Those fragments of his supposed works which
 “the learned Doctor has given us under the title
 “of the *Sadder*, are the wretched rhymes of a
 “modern *Parfi Destour* (Priest) who lived about
 “three centuries ago:—and the publications of
 “M. Anquetil du Perron (Oriental Interpreter to
 “the King of France) carry palpable marks of
 “the total or partial fabrication of modern times,
 “and give great weight to the opinion of Sir John
 “Chardin, that the old dialect of Persia (except-
 “ing what remains in the present language) is
 “lost: that apparently no books now exist in
 “it.”

However, as the name of *Zerduſt* has been
 translated by many into *Zoroaster*, è contra, we
 shall make a few quotations on this subject in sup-
 port of our Irish history, and suppose them to have
 been the same person. Our Irish Seanachies (k)
 say, that the *Tuatha Dadanann* (of whom *Air-
 giodlamb* or *Zerduſt* was their head) were descen-
 dants of *Cham*. In another Irish MS. *Airgiod-
 lamb* is called *Cai Cullan*, or the High Priest, and
 is said to have foretold that *Niun* would come;
 that is, the *Messiah*: in another place he is called
Draoi, and foretells the coming of the Messiah
 also: of all which in their order.

(k) Or Seanachi nath, i. e. Sanchoniatho's, or those versed in the science of antiquity.

Agathias says, the Persian name  Zoroaster was *Zaradus*, that is, *Zerduft*; (Ὁδρε δὲ ὁ Ζαροαστὸς ἦτορ Ζαράδης) that it is uncertain when he lived or promulgated his laws. The modern Persians say, that he lived under *Hystaspes* (lege *Gushtasp*) but it is not known whether this was the father of Darius or another of that name. But thus much is certain, that he was the head of the Magian religion. (m)

Cassianus says he was *Cham*: Quantum antiquæ traditiones ferunt, Cham filius Noæ. (n)

And Porphyrius, that he dwelt in Babylon with other Chaldees: he calls him *Zabratus*. The Irish MSS, speak of a Prophet *Abratach*, but no particulars of him are handed down to us. Trogus insists that he was King of Bactria, and warred with Ninus (o). Augustine says the same. (p)

Suidas makes him a Chaldaean, and Arnobianus, an Armenian.

In the Persian Book called *Mugj*. *Zerduft* is said to be the Son of *Sad yuman*; which perhaps was written for *yemen* or *yuman*, a word signifying the right hand, and *Sad*, means a bodily defect; this name perfectly corresponds with the story of our *Airgiadlamb*, who lost his right hand in the battle of the Fire tower, and *Zerduft* is said to have lost his life by a Scythian prince, in attempting to introduce Fire towers or pyrea: but all agreed, that his mother's name was *Doghdu*, whose Son (*Zerduft*) was named *Hakim*, seu viri docti &

(m) Agathias de Persis. Lib. 2.

(n) Cassianus Collationis. 8vo. Cap. 21.

(o) Trogus. L. 1.

(p) Augustinus De Civit. Dei. I. 21. C. 14.

philosophi: (a) Now *Daghda* is a name well known in the Irish history of the *Tuatba Dadann*, sometimes a God, at others a Goddess: (b) he is placed in the list of Kings next to *Airgiad Iamh*, and his children are said to be numerous, amongst others is *Cheacht*, a name corresponding to the Persian and Chaldee *Hakim* or *Chakim*, signifying Wisdom: the first Grammar of the Irish language is called *Uire Checht na' Nghaoisb*, that is, the beginning of Wisdom of the learned, commonly called the Philosopher's Primer, the Primer of the Bards, &c. &c. as the Irish Seanchies explain it (c).

Zerduft was Chief Priest of his order, he was named Mog or Mogh, *Philiv*, *Kaliv*, or *Caliv*; (plur. *Kalivan*.) *Kai-Kalivan*, Chief of the Magi. *Danishmand*, *Pharband*, vel *Chradmand*, Sapientes, Scientes; Eodem Sensu est *Rad*. And his inferior Priests were named *Mardi-Choda*, i. e. Vir Dei; *Mardi-Chodavand* Vir Domini, vel *Daru*, i. e. Vir bonus, vel *Bahman*, i. e. Bonis moribus præditus. Sic quisvis vir spiritualis seu inferioris

(a) Hyde de Vet. Pers. Relig. p. 312.

(b) He is sometimes called *Ruad* or *Rad*. *Ruad* so fast, ainm air Daghdha, i. e. the omniscient *Ruad*, a name of Daghdha, (Vet. Gloss. Hib). *Rad* in Persic, is the same as *Dars*, i. e. a Magus. Of the Clana Daghdha we shall treat separately, his children are called *Mithr* or *Midhr*, that is, the rays of the Sun; and his wife's name is *German*.

(c) This name *Naghaoisb*, is handed down to the Irish from the Persian *Nogusha* which was a particular sect of the Fire-worshippers. *Nogusha* ex Ghebrorum Sectis quædam Secta est. *Nogusha* est Secta Ghebrorum et Moscorum — in plerisque Lexicis exponatur Ghebr seu Infidelis, speciatim Ignicola. — sed in aliis exponitur Sabius. (Hyde from Persian Authors, p. 358). This Sect were the Touran and Qinanite Scythians, of whom we are now treating.

ordinis

ordinis Sacerdos generali Epitheto (d). This is the Irish Coillius an Epithet given to St. Patrick (c). Cul-de a Priest of God. Cailleach a Nun.

In all our Irish MSS. Lexicons we find *Mugh*, explained by *ainm dileas do dhiaidb*, i. e. a name sacred to God; that is, a sacred name. Phileas or *Fileadb* were men in holy orders that composed hymns for the Church Service: *Draci* is the Irish name of a Priest of the lower class, *Rad-aire* or *Reat-aire*, a Clergyman; (*Aire*, Office, function) and *Cai-Cultain* or *Cu Cullan*, that is, the *high Priest* (or *Zerduft*,) is said to have predicted the coming of the Messiah; in these words I find it recorded in Arch Bishop Cormac's MSS. Lexicon. "*Niun*, i. e. *Mac Seathar*, ut dixit *Cu Cultain*, "*prophetans de Xti adventu: Nian duine tiefa*, "*eadhon, Mac Seathar duine tiefa*, (and adds "*Cormac,*) *ipse est* (*Iosa* i. e.) *Jesur*; i. e. *Nian* "*shall come as a man*, viz. *the son of God shall* "*come as a man*". *Sathar* or *Seathar* (as it stands) in the modern Irish Dictionaries, we have shewn at p. 21. (Note) *a* is the Phœnician שׂוּמָר Soter Dominus, Deus (g), שׂוּמָן *ianan*, excitare. Sic ponunt

(d) Hyde, p. 363. Hence probably our *Chadder*, or learned Priests; in like manner from the Irish *Pharfa* or *Farfa* an instructor, a good man, Persic *Parafa*, purus vir, pius, devotus, is formed the English *Parson*. (Vieyra).

(e) Colloquia quadam de rebus Hibern. in quibus colloquenter introducuntur St. Patricius Coillius & Offensio Hibernicæ, the title of a MSS. in the Clarendon collection.

(g) The pronunciation of *Iesa* in Irish is *Esa*. Jesus Christ, says D'Herbelot, is called *Issa* by the Musulmans: *Jeshous* in Hebrew, is used by the Syrians and Ac Arabs to signify a Saviour, and with them is become a proper name; and this name the Mahomedans particularly apply to Joshua, the successor of Moses, and to Jesus, son of Sirach. But some Hebrews, Chalcæans

ponunt ex Arach. In eo legitur, Ante Solem נון inun, Soboles est nomen ejus. Psal. 72. V. 17. נון עתיד עתיד quod futurus est excitare, i. e. excitaturus est dormientes in pulvere, ideo vocatur nomen ejus (scilicet Messiae) נון inun, — hic non est radicale, sed formæ infinitivi inservit. Esset autem thema נון Nun unde נין Nin, filius, soboles. Buxtorf. Chal. Lex. p. 961 (h).

In *Sherifand* a Mohammedan writer, we have this remarkable passage, thus translated by Dr. Hyde. Ex eis quæ prædixit Zeradusht in Libro Zendavestâ est, quod dixit ultimis temporibus appariturum Hominem dictum *Oshan-derbegha*, qui mundum religione & justitia ornaturus esset (i). Deinde ejus tempore appariturum etiam *Petyrah* qui rebus ejus & regno ejus molestiam afferret per viginti annos. Dr. Hyde translates *Oshan-derbegha* homo mundi, & *Petyrah* Diabolus. In a former number we have shewn Le Brun's account of *Oshan*, which he learnt from the modern Persian Guebres (k).

It

Chaldeans and Arabs take Jostova Ebn Noun or Jostâ son of Nun, to have been a person raised above human nature, and to have partaken of the divine nature. This extravagant opinion has been embraced by some Musulmans also, and the *Schites* (Sect) have adopted it in favour of their *Ali*. The Tarikh Montekhebi, say, that Jostova Ebn Noun was sent by God, to drive the *Giants* out of *Ariha*, i. e. Jericho. That he was cotemporary with Nuadhar, of the Pishdadian race: Of Riha or Ariha we shall speak hereafter.

(h) Gen. 21. 23. נין Nin a Son, one in a state of subjection. Psal. 72. v. 17. his name נון inun (as a verb); i. e. shall become a Son before the Sun: Prov. 29. V. 21. at last he shall be נון me Nun, more than one bred as a son. See Bares and Parkhurst.

(i) Hyde, p. 383.

(k) Ces Guebres comptent les années du monde depuis Adam, qu'ils nomment comme nous: mais ils donnent d'autres noms à ses

It is more than probable that our Tuatha Dandann brought this prediction with them, from whence the Irish Monks formed the story of *Oisbin* and Patar or Padar, i. e. *Patrick*; though all acknowledge that *Oisbin* lived long before that Saint, (at least two centuries). I cannot find any other name, by which Zerdusht is said to have called the *Messiah* in his prædiction. Abulpharagj tells us, that Zeradusht foretold to the Persians, the coming of Christ, and ordered them to prepare Gifts for him; that a Virgin should conceive; and that a

ses descendans. Ils disent que lors'quil fut parvenu a sa 30 annee, *Oushin* vint au monde, & ils reconnoissent pour un chef de famille, & apres celui-ci eut pour successeur *Jam-fid*, qu'ils pretendent qui fut leur premier Roi, & qui vecut 700 ans. Voyages de M. Le Brun, Vol. 2. p. 389.—See also last No. of Collectanea, Pref. p. xcvi.—I cannot see by what authority Dr. Hyde translates *Oshana-derbegha*, by, homo mundi, asha in Persian, learned, as mana asha, learned in mysteries. Hyde, it is true, followed his original, but every Arabian Scholar knows that *darbeha*, is the other world, the everlasting Kingdom, Eternity: *The prophet whose Kingdom would last for ever*. Petyar or petyarah, in Persian is affliction, misery, a giant, genius, demon, a frightful aspect, an enemy, a name easily converted to Pataric or Patrick: and we are told in Irish history, that when Patrick arrived they named him Tealguin, or Telechin; which signifies a Demon. This is most probably the origin of the story of *Oisbin*, peculiar to the Irish, Scots and Manks, worked up by christian Monks into *Oisbin* and *Patrick*. Observe there were two of this name, viz. Patrick Ruidela and Patrick Aistire, both saints.

Les Guebres d'aujourd'hui, sont de pauvres ignorans, qui ont perdu par la suite des tems, & par les grands changemens, qui sont arrives en Perse, la veritable connoissance du Culte de leurs Ancêtres, dont ils n'ont retenu que la lettre, comme les Samaritains, ont retenu la Pentateuque. Cependant, les Guebres de notre tems sont estimables en ce qu'ils rejettent absolument le culte des faux Dieux & des Idoles, & qu'ils ne reconnoissent qu'un seul Dieu. Lett. seu les Rein. de Com. Le Brun.

Star

Star should appear at the time of his birth, and in the centre of the Star would be seen the figure of the Virgin. "Ye therefore O, my sons, says Zerdusht, will see this Star before all other people: when it appears, go ye the way it directs, worship the new born, and offer your gifts, for he is the word." This Prophecy was delivered in *Bachara* where *Zerdusht* dwelt. The Irish history informs us that a *Draoi Bachrach*, i. e. a *Daru* or Priest of *Bachara* did prophecy and foretell the birth of the Messiah; that he should be born in a wonderful manner and should be barbarously murdered by the great council of his own nation. See Keating, p. 187.—and more at the close of this Chapter.

In the *Sadder* of *Zerdusht* as given us by Dr. Hyde, we find the fire temple or Tower, or House of Prayer, named *Aphrinagban*; the sacred festivals had the same name: The Persians in India had a stated festival once a month. Hoc convivium seu hæ Epulæ *plurali* habet nomen *Aphrinagban*, i. e. *Benedictalia* seu *benedicendi* Epulæ (l), in the singular number it is *Apherin*; (m) or *Affrin* (n). In the Chaldee we find אפרין *Aphriun*, Templum. In Irish *Afrithgnam* (o) is to bless (*gnam* or *gnim* is the verb *agere* vel *facere*). The Chappel, Mass-house, or House of prayer, is known at this day in Ireland, by no other name than *Ti-Afrion*, i. e. the house of benediction.

(l) Hyde, p. 269.

(m) Do. — 199.

(n) Richardson.

(o) Brigit the daughter of *Daghda*, a Goddess, worshipped by the Pileadh, and great was her *afrithgnam*, (blessing) esteemed; (*bandea agus ba ro mor an afrithgnam*),—ut in *Cantico Canticorum* קפס?ו? sibi fecit Salomon, id est, אפרין sibi fecit Salomon. See *Aldrete Antigu*, de *Espana*, p. 203.

There

There can be no doubt of the round towers in Ireland, having been Fire towers; the *Ti-aifrionn*, the house of benediction. The Arabs call them *Perkin*, i. e. a fire hearth, in Irish *Breocan*. The construction of them was well adapted to the purpose: the door being always from 12 to 15 feet from the base, the sacred fire at the bottom could not be molested by the wind: it was covered by a Cupola at top, (p) and four small windows in the sides near the top, let out the smoke. The diameter of them is no more than sufficient for the *Cai-Culane* or *Draoi* to perform his sacred office: his *Zend* or prayers were not to be heard by the congregation, as in the service, his mouth was covered lest he should breathe on the holy fire, so that he mumbled or muttered his words (q). When he had done, he probably ascended to the door or to the top, and gave his *Apbrin*. The sacred fire was fed by the wood of a sacred tree; in Persia the name of that tree is *Haum al Magjus*, i. e. *Haum Magorum*: In Irish *Om* and *Omna* was *Crann-naomba* or sacred tree: we translate it an Oak (r),

(p) Zerdusht extruxit domicilia ignis, & fecit ea cum cupola excelsa, & ignem gladio non suffendunt—(Bundari an Arab), hence the custom of the Scythians hanging up the Sword by the sacred fire, which sacred fire was named *Atesh-Behran* literally ignis Martis, and the Greeks thought their chief God was Mars, whereas it signifies a red fire, like the colour of that Planet. Non licet apud Persas ignem cultro aut gladio explorare, ne vim ei inferre videantur, uti nec apud Scythas Mogolo-Tataros, qui etiam nolunt tale instrumentum admoveere prope ignem. Hyde, p. 355.

(q) Hyde. ——— Hence *Tuath-caint* in Irish is Gibberish, i. e. the muttering of the Tuatha. *Tuath-cla* and *Tuath-chail*, Wit, cunning, Augury.

(r) Hyde, 406. O'Brien's Irish Dictionary.

The

The Perso-Scythi of Ireland named these Towers, *Tuir-Beil*, or the Towers of Baal or Belus, a name sacred to the Sun; whence Bel-ain, a year, i. e. the Circle of Bel.) In Pharh. Gj. a Persian author, we are told that *Ardesbir Babek*, a Persian King, constructed a certain lofty building which he named Terbali, to the East of the City of *Ibarghun* in Persia,—alia etiam veterum templorum Persicorum nomina in sequentibus memorantur, et eorum omnium nomina hodiè recuperare & recensere, est planè impossibile. Hyde 108.

The sacred fire was named Hyr, in Irish *Ur*, it was also named *Adur*, whence the *Adair* of Ireland, names of places where some sacred building is always to be found; our modern Churches are commonly annexed to these old fire towers; a strong argument that they were originally sacred buildings. The *Præfectus ignis* was named Hyr-bad, in Irish *Ur-Baidh*, scil. *Ignis Sacerdos*; we now translate *baid* a prophet. (a) The *Urbad* continued night and day in the fire tower, and all other Priests were subject to him; (b) we have the same accounts in the Irish MSS. This order was also named *Mogh*. *Primus ordo antea vocabatur Mogh & postea Hyrbad*. (Hyde) *Mogh* Mugh or *Magb* was the name in Ireland, hence *Ard-magh* the Metropolitan See of Ireland, and all those old fa-

(a) It is very remarkable that the word Bot or But in Irish signifies also the sacred fire: and that this should be the name of the Idol of Mithra, or the Sun in Ceylon, *But* in Persic signifies an idol of any kind. *Idolum in insula Selan seu Ceylon colitur, eodem nomine gaudet. Et hinc quod inter Mithræ iconismos, Doctor religionis seu Sacerdos Selanensium lingua vocatur Budum.* Hyde p. 134.

(b) Halimi a Persian Author. Hyde 366.

mily names beginning with the Epithet *Mág*, as *Mág* Mathghamna, *Mág* uidir, *Mág* cana, *Mág* Giolla Riabha, *Mág* Raghnuil, *Mógh* Luigh MacLuchta, (c) &c. &c. and this name was borrowed of the Chaldeans, another strong circumstance from whence *Zerduſt* came; corresponding with our Irish traditions. Olim in Chaldæorum Curia horum Rector supremus (Jerem. 29. 3. 13.) dicebatur רב-מן *Rab Mag* i. e. Magorum Præfectus.

Our Tuatha Dadan brought with them the *Corr* or *Coire an Dagbda*, the twisted Knotted Girdle of *Dagbda*, which was never to be put off. (d) This Girdle had four sacred knots on it; it was made of wool or Camels hair; eorum cingulum hodie est funiculus ex lana, aut pilis camelinis tortus, corpus bis cingens, & a tergo duplicando clausus seu connexus. Iste autem Nodus non venit in numerum nodorum qui mox recensentur: istud Cingulum est *Quadrinode*. Si aliquis adeo infausus sit, ut Cingulum amittat, non debet edere aut bibere nec colloqui nec è loco suo movere, donec aliud acceperit à Sacerdote talia vendente. (e) quia dum *discinctus* est, supponitur non benedictus & potestati Diaboli subjectus, uti & olim in Anglia dictum *ungirt, unbleſſed*. Et omnes tam Viri quam Fæminæ hodiè utuntur eadem cincturâ ab anno ætatis 12mo. cum præsumantur Religiosis Principia intelligere. Magorum istud Cingu-

(c) Mugh, quasi Much. Mugh, Much, Mughfaine tra ainmfain dileas do dhiadh. Mugh, Much, Mughfame, three divine names. (Cormac's Gloss.)

(d) See, p. 76.

(e) Hyde, p. 370.

lem affirmator sanctissimum, præcipue quòd sit in signum obedientie strictoris erga Deum.

The Persians call this Girdle *Camèr*, that is curled or twisted, in Irish *Camor*, *Camog*, &c. and *Corr* or *Coirr* are Synonymous. (f) *Cushti* is another Persic name; in Irish *Cas* (g) whence the Ceremony of receiving the Child into the Church is named *Ceremonia Kushti bustun*. In the *Shah nama Nefr*, is the explanation of this Girdle. "I am Zerdusht the prophet, I am the prophet the great God sends unto you, and have brought this book *Zendavesta* from Paradise and this *Sudra* (Cassock) and this *Cushti* (Girdle,) he gave me saying, put on this *Sudra* and girt this *Cushti* round your Lines that your Soul may be freed from hell, and find salvation." The *Sudra* is called *Suadb* by the Irish, *Suadb* i. e. brat Ollamhan, i. e. the Mantle of an *Ollam* or Doctor. (Vet. Gloss.) (h)

It may be said that the few fire towers existing in Ireland, plainly evince that this fire worship was not an established religion, and that they must

(f) That Coire in Irish is a Ring or Girdle, is evident from Cormac Mc Cuilinan; in his Lexicon he explains Boige, baig, or baice, a ring, bond, twist or turn, by Coire, viz. Boige ainm do Coire fainti foghíthi le hocas Ceardu, úe dina Cruth foghiad la haes Cearda 9 Slabhraid aif, agus ní ba mór anfoin iaramh 9 daff Ceann cingite moiri i. e. *Boige* is the name of divers *Coire* or rings made by ingenious braziers: it is so named from the form given it by the Artift of which nine make a Chain, and not to exceed that number, except the great strong head (ring.)

(g) *Cas* a twisted Lock of hair.

(h) Whence *Suadh* signifies, a Nobleman, a Man of Letters, because distinguished by the *Suadh* or Mantle.

have

have been applied to some other use : to this objection, I answer, that many have been pulled down, and that these were only Cathedrals ; that other buildings of wattles and straw, (or Corridores) to cover the congregation, may have been erected round them, and we shall find most of the Irish Towers connected with our Cathedrals, as at *Gloyne, Ceshell, Glandalough, &c. &c.* Notandum est, quod omne Pyreum fuit Ecclesia Cathedralis dotata ad alendum Episcopum, & Sacerdotes necessarios, (i) and like the *Ghebres* of India, they often prayed to Culinary fires, where a Tower was not conveniently at hand. See Chapter Religion.

Besides these, there were the *Antra Mithra*, the Caves of the Sun, or of *Mibr*, in Ireland : this was an Abuse of the Persian Religion. (k)

(i) Hyde 106. Before the time of Zerdust 1st. (or our Airjod-lamb,) there were no covered temples ; they thought the representative of the Great God should not be confined to a temple ; many of our Scythians still adhered to that Sect, and this accounts for the multitude of open Temples to be found in Ireland and Britain. Zerdust 2d was only the reformer of the Tower Sect, in opposition to the other, which cost him his life. Origenitus itaque universus eorum cultus fiebat absque templis. Thus *Agrieth* Nephew to *Afrasiab* prevailed on the Touran's or Scythians to erect some in Turquestan or Scythia. See D'Herbelot at *Afrasiab*.

(k) *Mithr*, in the Irish Glossaries; is said to signify the Rays of the Sun. See Collect. XII. *Mibr* in Persian is the name of the Angel supposed to superintend the orb of the Sun. September in Persia is named *Mibr* from this Angel : and the 16th day of every month is also called *Mibr* : in consequence of which they imagined the horn of an Ox killed on that day, must be impregnated with extraordinary anti-demoniacal virtues. (Richardson.)

Porphyry

Porphyry gives a very particular description of them ; he says that Zoroaster retired to a natural Cave to contemplate on the Creator, and on Mithras the father of all : that afterwards the Persians made Artificial Caves, in which the Mysteries of Mithras were celebrated : and as these Caves were under the Earth, the water constantly dropped through the roof, which was attributed to the Nymphs *Naiades*, being always present. The Cave was dark, yet the Symbols of all Virtues were discernible in them. Porphyry then enters into a more minute detail, mixing the Mythology of the Greeks, and speaks of Saturn, Ceres, Proserpine, &c.

It must be evident to every Reader acquainted with the Religion of the Persians, who neither allowed covered temples or Images, that Porphyry, and Eubulus, whom he quotes, have falsely attributed the Roman and Grecian worship of Mithras, to the Persians, whose Religion was, in every respect, diametrically opposite to that of the Greeks and Romans : in this part of their Mythology, there is nothing in common, but the name : for how could the Romans borrow all their figures and compound figures of Mithras, of the Persians, who had neither Cells, Statues or Altars : The *Gaurs*, the descendants of the ancient Persians, have never had any yet.

The Romans must have borrowed these Mythra-tic rights of that great swarm of Pirates, (mentioned p. 176.) who being an assemblage of Barbarians of different nations, inhabited all the Sea Coast round the Mediterranean. Amongst them
were

were some of our ancient Scuthi or Seamen, originally Persians, but, they consisted chiefly of Phrygians. They were Masters of the Mediterranean Seas, till about 678 years of Rome, when Pompeius was ordered to extirpate them, which required the united force of all the maritime powers for eight years. (l)

This mixture of people, jumbling together the Mythology of the Ægyptians, Tyrians, Persians, Syrians, &c. formed a Religion of the whole, importing it to the Greeks and Romans; and hence arose those absurdities in both, where no resemblance of the Original is preserved, the name excepted. (m)

As a proof that the Roman Mithras is of this Origin, all the figures that have hitherto been produced of that Deity, will on examination be found to be in Phrygian dress, not in Persian: Phrygian or Cilician, is the same thing, for these Pirates are sometimes called Cilicians, and Strabo in two places tells us, the Cilicians were of Troy, and every one knows the Troad was in lesser Phrygia.

Porphry therefore had not the least authority, or Eubulus, whom he quotes, for making Zoroaster the author of the Mythriaci: if by Zoroaster is meant the Persian *Zardust*: No mysteries could be more repugnant to the genius of that philosopher, and to the religion of the ancient Persians: this has been observed by Julius Firmicius, “ Vos,

(l) Plutarch in Pompeio.

(m) See Explication de div. Mon. sing. qui ont rapport à la Religion des anciens peuple.

and the Holy Island, or Island of Saints. It is about nine miles distant from Sligo. (See Pl. 5.) Here, not only the ruins of the caves are to be seen, but the *Cloch Greine*, Sun Stone, or *Muidbr*, from whence the island takes its name, is still remaining in its most perfect state, being a conical pillar of stone, placed on a pedestal, surrounded by a wall to preserve it from profanation. This is the *Musp* of the Greeks, and the *Mabody* of the Gentoos. *Apud Emiffenos Solis simulacrum erat grande Saxum conicum nigrum, quod jactabant a Cælo fuisse delapsum.* (Herodian.)

Captain Pyke landed in the island of Elephantta, near Bombay. In the midst of a Gentoo temple he found a low altar, on which was placed a large polished stone of a cylindrical form, standing on its base, but the top was rounded or convex. The *Gentoos*, says he, call this the stone of *Mabody*, a name they give to the original of all things. And this Hieroglyphic of the Supreme Being is intended to shew, that it is beyond the limited comprehension of man to form to himself any just idea of him that made the world, for, they say, no man can behold the Great God and live, which is the reason he cannot be represented in his proper shape. Upon the Captain's enquiring the reason of placing such a stone there, and in that awful and solemn manner, it was answered, That this sacred stone is dedicated to the honour of *Mabody*, who created the universe, and his name is placed under it, and therefore that stone which defends the name of the great and inconceivable God from all pollution, is itself a holy memorial and monument of what cannot be described; but is not itself a God, yet being thus placed,

placed, though a stone, no prophane or polluted man ought to touch it.

Hence we see the reason of our *Muidhr* being placed in an island far distant from the shore, and furrounded by a low wall; of the cells of purification within the building; and, hence the early missionaries in Ireland, immediately erected chappels of the christian religion in this island, which, no doubt, were much resorted to.

Linsater, in his voyage to India, p. 81. tells us, that the *Brabmins* report, that their holy men in the Rajah's country, can give an account of these monuments, and that they are recorded in their *Hanscrit* books. That no offerings were to be made at the altar of *Mahoody* but by those of clean and unpolluted minds. He saw one erected in a tang of water to prevent any unclean thing coming near it. At the North and South of the island of Elephanta, there are other Pagodas full of imagery, except the interior of the *Mahoody* temples, and each has a spring of water or a tank near it, to purify all that entered.

This is certainly the stone Herodian saw at Emiffa, in Phœnicia, where, says he, they worship *Heliogabalus*; but he saw no image fashioned by men's hands, but only a great stone round at bottom, and diminishing towards the top in a conic form. Our *Muidhr* and the *Mahoody* of the Gentooes are not conical, but only columns of circular bases rounded at the tops.

Muidhr in Irish, in the ancient Glosses, is written for *Midhr*, which is explained by the *Ray of the Sun*: but the *Mahoody* of Captain Pyke is certainly corrupted from the Gentoo *Maha-deu*, i. e. Magnus Deus, in Irish *Mab* or *Maith-de*, bonus deus.

As to names we must not be surprized to find them corrupted, if introduced by that strange mixture of pirates and their priests heretofore described. Pliny is deceived by a description of this kind, *primus certè omnium, obeliscorum erectionem instituit Mitres, qui in Solis urbe regnabat, fornio iussus—postea et alii regum in dicta urbe.* (d)

Hence Obelisks were dedicated to the Sun, by all nations, *obeliscum Deo Soli speciali munera dedicatum fuisse.* (Ammianus.)

Chinenses & Indi præter imagines in pagodis & delubris prægrandes aliquando etiam *integras rupes, præsertim si naturâ in pyramidalem formam vergebant, in Idola formare solebant.* (Maffcus, Hyde, &c.)

Multitudes of these stones are to be found in the Britannie isles, to which the British Druids were strangers; in general they are unwrought; such, I think, is Rudstone Obelisk.

The Pagan Irish learnt from these Tuatha Dandann, to dedicate Obelisks both to Sun and Moon, that is, to *Molc-bal* and *Eaga-bal*, or Dominus Sol et Dominus Lunus: for Molc in Irish, signifies fire, and is an epithet of the Sun, and *Eag* or *Eac* is the Moon: these went under the general name of *Uile* or *Duile*, i. e. the Elements, *Indealbha ainmann Altoir na nidhal, no Arracht na Ndulæ do gnitis an geinte, i. e. verbi gratia, figuræ Solis & Lunæ, i. e. Molc agus Eag—*(Cormac Mc'Cuilenann)—that is, *Indealbha* is the name of the altar or Idol of the Elements, made

(d) Nat. Hist. L. 36. C. 8.

by

by the Pagan Irish, that is, of the Sun and Moon, or Molc and Eag.

The description given by Herodian made Dr. Hyde think *Elagabalus* is corrupted of עגלי-בעל Agli-bal, seu Eglibal, i. e. deus rotundus ; whereas El is Deus, and Gabal an intense fire, therefore Elagabal was a proper epithet of the Sun. We find the inscription in Spon and Gruter ΑΓΑΙ-ΒΟΛΩ Agai Bolo ; the second Α in Agai, has been taken by some for Δ and corrupted into Agli ; but if we examine the figure in Spon, there can be no doubt of the true reading ; the deity is there represented with a moon on his shoulders, and consequently it was the *Deus Lunus* of the Syrians, whose name in their language could not be better expressed than by JARÉ-BOL, or ירדן-בעל, i. e. Lunus Dominus. See Pocock's travels, v. 2. p. 165. D'Herbelot at Riha ; of which the Irish retain *Re*, (the Moon.) *Jericho*, or the city of the Moon, is called RIHA by the Arabs, and sometimes ARIHA, as ILIA-U-ARIHA, or Jerusalem and Jericho.

The Irish language clears up this matter, and shews, that Halley and Pocock are right. For Re, Ire, and Eag are synonymous names of the Moon, and Malc or Molc signifies Fire and the Sun. *Gabal* signifies the same, and hence Elagabal was the Syrian name of the Sun also ; i. e. Dominus ignis. (e)

We have here given the figures of Malacbal and Agaibal, from Spon, pl. vi. fig. 1. and think there cannot be a doubt of their having been introduced

(e) Eandem Pyramidis figuram vel Obelisei, videtur habuisse Elagabalus, quo nomine Sol in Syria ab Emesenis colebatur. (Jablonki.)

by those wonderful pirates, who made religion a cloak for their depredations, and formed a most ridiculous religion for the Etruscans, Greeks and Romans, under Deities, whose names are only to be explained by a research into the languages of those nations that composed that nest of ruffians. And we flatter ourselves, this observation will throw new light on the Greek, Roman, and Etruscan antiquities, solving many curious monuments and epitaphs that could not be accounted for in any other manner.

But still the obeliscal monument of the great Deity prevailed in the Britannic isles, being most congenial to the ancient religion of the Scythians, and of the Eastern part of the world.

Deus Amazonum, cui omnes sacra faciebant, nihil erat, nisi lapis niger. (Apollon. Rhod. Argon. l. 2.)

Affyrrii primi erexerunt columnam *Marti*, eumque inter deos coluerunt. (Chron. Alex. p. 89.)

Veneris Paphiæ simulacrum vetustissimum, albæ Pyramidi dissimile non erat. (Max. Tyr.)

Et eadem Specie in hodiernum usque diem, apud Indos, simulacrum fingitur *Mahadeu*. (Pel. della Valle.) Jablonski.

Pyramidas atque Obeliscos ignis naturæ, Conum vero, Soli tributum. (Porphyrius, ap. Euseb. pr. Ev. l. 3.)

Obelisci enormitas, ut Hermatales adfirmat, Soli prostituta. (Tertullian.)

Obeliscum Deo Soli speciali munere dedicatum fuisse. (Am. Marcel.)

Nomen antiquissimum Obelisci apud Ægyptios fuisse *Pyramis*. Etenim, Pire vel Pira, Ægyptii dici *Solem*, tritum vulgatum est. Deinde, *Mue*,
i. e. Splen-

i. e. Splendorem & radium designat. Erit itaque *Piramus*, Radius Solis. (La Croze. Jablonski.)

Non pauci (Sinenses) muta simulacra, vel etiam informes adorant lapides; namque ii fermè dii gentium sunt. (Maffeus. Ind. Sinens, p. 271.)

And that the Allah Acbar or Deus maximus, the black stone of Mecca, was of this kind originally, there can be no doubt. Mohammed not being able to get the better of the superstition of the Arabs for this stone, converted it into a pious fraud: the kissing and perambulation to this stone, annually, the procession round the low wall, plainly indicate it to have been a Muidhr. See ch. x.

In this chapter we have shewn the OSSIAN or OISIN of the *Gaodhal* or Scots and Irish, is of Oriental origin. He is always represented as a divine Bard, even by the moderns. Originally he was a prophet; hence he was called the divine Oishin, son of Om, or Uáim, i. e. of Terror, one of the emblems of the Deity. Camden calls him Oshin Mac Owim. See Om, in the Hindostan and Irish collated at the conclusion (f). He was at last mistaken for Uifcan, the humbled one, otherwise called *Socrai*, that is, Legion. See Oofana and *Sookra*, in the Hindostan, as before. The two characters have been blended and minced together at the pleasure of the Monks and Bards, till at length they have lost all idea of both. Like the modern Guebres, who informed Le Brun

(f) The Irish, says Camden, retain many sonnets of Fin Mac Huyle, Osker Mac Oshin, and Oshin Mac Owim. See also Mr. Hill's collection of the poems of Ossian, p. 32.

that

that Oisín was the son of Adam, instead of Aiam, unless it be the mistake of Le Brun.

Still some parts of these modern poems preserve a few lines of the original spirit. As, in the prayer of Oisín, Patrick addresses him in these words :

*Bherimfa mo dbearbha dbuil
Oisín nan' glunn
Nach bhuil Neamb aigt' athair
Aig Oscar no aig Goll.*

That is,
I pledge my dearest hope,
O Oisín ! of divine descent :—
Neither your father is in Heaven,
Or Oscar, or yet Goll.

Hence the Old Persians and Guebres feigned he was a prophet from Heaven ; and when the Christian writers came to be acquainted with oriental mythology, they mistook Oisín for the Messiah.

If the ancient Irish had not understood Oisín to have been of divine descent, it is not probable that the first Christians in Ireland would have taken his name ; and if Oisín had been so zealous an opposer of Christianity, as the modern Poems make him, they would have detested the name, and have taken another ; yet we find no
less

less than fix Christian Divines of this name, recorded by Colgan, viz.

Ossian confels. Athrumæ,
Ossian alter Athtrumæ,
Ossin fil. Ernani discip. S. Munnaæ,
Ossin Abb. de Cluainmor,
Ossin fil. Kellachi,
Ossin hua Lapain Archid. Dorens.

I am here speaking of the original Oislin of the East. Doubtless there may have been many of more modern times, who took that name on themselves; but oriental anecdotes, still preserved in the writings of the Persians, and among the ignorant Guebres, or Fire-worshippers, point out the origin; and the accounts given of this prophet by the Orientalists are full as confused and contradictory as those of the Irish Bards.

EXPLANATION OF PLATE V. FIG. 1.

*The Plan of the Temple of the Monument of Muidr,
in the Island of Innis Muidr, now Innis Murra,
off Sligo.*

b, b, b. The walls built without mortar of large stones; the wall from five to ten feet thick and ten feet high.

C. C. C. Cells covered with earth—all that part shaded with a light ink being earth thrown up, so as to make the Cells in a manner subterraneous. Some Cells are fallen in, others look horrid and gloomy, having a small hole at the top and another in the side, seemingly to give air not light. They have all been vaulted with the same rude stones.

The Cell *C* at the entrance is lighted by the door. It appears to have been the place where the Candidate was rested, before admittance into the other Cells.

d. d. The entrance so narrow as scarce to admit a man to pass.

A. B. St. Molases Chappels. *C.* St. Colum Killis Chappel.

D. The Altar.

The Chappels are all built with lime and stone in a rude manner. They are modern to the rest of the building.

F I G. 2.

The Muidr surrounded by a Wall—

F I G. 3.

The Monument of Mahoody at the Island of Elephantia in the East Indies, from a drawing made by Captain Pyke. See *Archæologia of the Antiq. Society of London.* Vol. VI.

EXPLANATION OF PLATE VI.

FIG. 1. The Figures of Malac-bal and Agai-bal from Spon.

FIG. 2. The *Muδp⊙* qui a Sole cecidit, from Dr. Hyde.

The

The learned Benedictin, Author of the Religion des Gaulois, and of the Explication de divers monumens singuliers, qui ont rapport a la Religion des plus anciens peuples, was not a stranger to these itinerant Chaldees or Tuatha Dadann. Speaking of *Astrology*, he says, "this Science owes its origin to *Astronomy*. Those who made the course and movement of the Stars their profession, finding little or no profit thereby, transformed themselves into *Astrologers*, and availing themselves of the weakness and credulity of mankind, always desirous of looking into futurity, they turned a most noble Science, into tricks and imposition."

"The first that brought this Art into vogue, says he, were the *Chaldees*. Strabo remarks, that they had an Observatory at Babylon, where Astronomers were maintained, whom they called *Chaldeans*: some of them made regular observations, but these were laughed at by the rest, who turned *Astrologers*, and were permitted to leave Babylon, and to migrate over the world. Some went to Egypt, others to Greece, and in fine over all the world." "From hence arose three different Schools of Judicial Astrology, one of the *Chaldees* themselves, a second of *Egyptians*, and a third of the *Greeks*." (De L'Astrologie Judiciele p. 430.)

With these Chaldees proceeded also the act of divination by Plants; hence all the terms of Divination used in the Irish Language, of which hundreds are to be found in the Old MSS. and some in the common Dictionaries, will be found to be *Chaldaic*, and always ascribed to the Tuatha Dadann,

dann, by which it is evident, they were originally the *Dedannites of Chaldaea*.

Monf. Bailly hints that the ancient *Bramins* of India were Chaldaeans : it is probable they were these itinerant Tuatha Dadann, who mixed with our Magogian Scythi, and travelled eastward towards the Ganges and Tibet.

In the Minutes of the Antiq. Society of London, dated 19 Feb. 1767, is the following Extract of a Letter from a Gentleman dated Banares 2d December, 1765 : it was addressed to Mr. Hollis.

“ Caffi is the University of the Bramins, situated on the South Side of the Ganges, in a fine Country, 600 miles from Bengall. The City is large, well built, and the houses of hewn Stone.

“ The inhabitants are much more conversable than those of the Province of Bengall. Among them are said to be many men of learning, who teach the Harscrit and Persian Languages, and what is most extraordinary, some who study the *Chaldaic*, in which it seems, their Books of Physick are chiefly written.”

In military Processions, the Persians carried the figure or Emblem of the Sun, and never proceeded until he was above the Horizon : from the description of Curtius, it appears to have been a fire shewn through a Chrystal, like the *Maisbeac* represented in XIII. Number of the *Collectanea*. Orto Sole procedunt : & super Regis Tabernaculo (unde ab omnibus conspici posset) Imago Solis *chrystallo inclusa* fulgebat.

The *Persepolitan* procession represents a grand Sacrifice : nulla autem Solis Icon ejusve portatio ibi visitur, says Hyde ; on a closer inspection

tion probably the *Maisheac* may be discovered. Libations are carried in very small patera, and to this use, I think, the small golden Cups found in Ireland served. See XIII. No. of the *Collectanea*. *Hæc autem Deo fiebant non Soli, ut putarent Græci*—(Hyde) but how does all this agree with Herodotus, who says, that the Persians had neither Statues, Temples, or Altars. (f) They certainly did represent the Sun by a Bull, with a Semicircle of Rays, and so did the Tartars and the Irish. Keating, p. 283.—In those times they worshipped a Golden Calf. *Maoilgeann* a Druid, asked Cormac to worship *Laoi or dba*, says the Original, that is, the Golden Bull: it is the Persian *lai* a Bull. I will not worship the *Signum*, my Artificer has made, replied Cormac. *Ni deann* (air Cormac) *adhrath don Ceap* do rinn mo cheirid fein. *Ceap* is a *Signum*, a Sign set up in time of battle: it was here the Symbol of the Sun, *Cear*d is a Brazier, Tinker, worker in metals. Keating's translator calls it a *Golden Calf*, yet makes Cormac reply, that he would not worship a *Log of Wood*.

In nummis Magni Mogul Imp. Indiæ exhibetur Corpus Solare super dorso Tauri (aut Leonis) qui illud eodem modo gestat.—Sic nempe pinguntur Signa; adeo ut in dicto Iconismo exhibeatur Sol in *Signo Tauri* Persarum more designatus. (g) (K)

The ancient Records of Ireland assert that the Irish Pagans worshipped no images; the rough unhewn Stone capped with Gold and Silver, represented the Sun and Moon, and round these were 12 others, shewing the number of the signs of the Zodiac, these were Scythic, or Touranic.

(f) Herodotus, p. 62.

(g) Hyde, p. 115.

Images have been found ; the drawings of some have been sent to me since the publication of my last No. ; but whether they are of Pagan or Christian date, I can form no judgment : One is here represented, which I think was Anu or Nanu. (See Pl.7.) it is of brass, near 4 inches high ; it was found in the bog of Cullen, County of Tipperary, and is now in possession of Captain Ousley. Hyde allows the Persians had a Venus. *Nusquam autem reperi Persas ulla alias habuisse statuas præter illam Veneris*, (h) *exceptis Hybridis illis & hæreticis in Cappadocia Persis, quorum Strabo meminit se vidisse.* “*Isti inquit dicti sunt Πύρραιοι Ignis accensores, qui Iconolatriam cum Pyrodulia miscuerunt.*” *Ejus verba sunt.* “*In Cappadocia (nam ibi est ἑύλον Tribus quædam Magorum qui Pyræthi vocantur, & multa Persicorum deorum Tempia) non cultro, sed stipite quodam mactant sacrificia, tanquam malleo verberantes. Sunt & Πυραιδεία scil Σενσι Septa quædam ingentia, in quorum medio est βωμὸς Ara seu Focus in quo Magi cinerem multum & ignem perennem servant ; & ἐο quotidianie ingressὶ ἰωάδουσι accinunt (seu canunt preces suas) fere per horam ante ignem Virgarum fasciculum tenentes.*” Many of these circular Septa are still existing in Britain and Ireland, with the Altar in the Centre—in Ireland they are called Druid’s Temples, they should have been named more properly the Temples of the Draoi or Magi.

(h) The Persian names of Venus is *Bidoucht* or *Biducht*, *Nama* and *Metra*. The Irish names are *Bidhgoe*, *Anu*, *Nanu* and *Mathar*. The Syrian names are *Nanai* and *Anai*. The Irish sometimes write the name *Nang*, as *Nang-tae*, vel *Nang-dar*, i. e. *Dies Veneris*. See Chap. Religion.—The Persian temple of *Nanæa* is mentioned 2 Maccab. Ch. 1. V. 12.

My

My readers must by this time have perceived a great coincidence and affinity between the ancient Irish, (or Scythians) and the ancient Persians. I am afraid the Irish were Pagans, though like the Persians they had the knowledge of the true God : and that all that I can say in their behalf, or Dr. Hyde in favour of the Persians, we must allow, that the vulgar at least, were little better than Idolaters.—(i) In Ireland they were contaminated by the Tuatha Dadann.

From this digression we return to the Dynasties, where we shall offer a few more striking coincidences of names and historical relations, and then proceed to the famous Phenian and Milesian History of the Irish.

Daghda or the deity of fire, succeeded *Luagh lamfhade*. Keating calls him *Daghda* the great, and only says, he reigned 70 years in Ireland; yet in all the Irish MSS. we find the descendants of this *Daghda*, came to Ireland with the Tuatha Dadann. Consequently he could not have reigned in Ireland. (k)

P

Daghda

(i) Porphyry has quoted an oracle, which, he says, was pronounced at Delphos, of a very extraordinary nature: it runs thus.

Chaldees and Jews are wise in worshipping,
A self begotten God, of all things King.

The Chaldees were the Magi as can be proved from Laertius, and were undoubtedly the Magi of Ireland, known by the name of *Culdee*. The Persians call those Magi who were employed in the Service of their Gods, (says Dion. Chrysostom,) but the Greeks being ignorant of the meaning of the word, apply it to such as are skilled in Magic, a Science unknown to the Persians. (Dion Chr. Grat. Boriothus.)

(k) It is to be observed, (says Mr. Bryant,) that when Colo-
nia

Dagbda in Irish history is the father of many Children, who with himself had the power of appearing in fire, and of commanding it to be present on all occasions. *Dion Chrysostom* from good authorities relates what he learned of Zoroaster. It is reported, says he, that through love of wisdom and justice, Zoroaster (or Zerdust,) withdrew himself from men, and lived alone in a certain mountain: that, afterwards leaving the mountain, a great fire descending from above continually burned about him. Upon this the King and nobility of Persia came and prayed with him to God, &c. (l)

Dagbda was the God of the Elements (m) the God of prosperity, of generation, and of vegetation.

Khamani, or *Icheberzad*, surnamed *Hamai*, a Queen of the second Persian Dynasty. Some Orientalists suspect no such Queen existed, and the *Tarikh Cozideh* makes no mention of her. The Oriental writers say that she was a great Architect, and adorned the city of Persepolis: to her also is attributed a multitude of small Pyramids, scattered throughout Persia and every where overturned by the Soldiers of Alexander the Great.

About five months after her accession to the throne, she brought forth a Son, who the Astrolo-

nies went abroad and made any where a Settlement, they ingrafted upon their *antecedent history*, the subsequent events of the place. And as in those days they could carry up the Genealogies of their princes to their very Source, it will be found that the first King in every Country, under whatever title designed, was the Patriarch, the Father of Mankind. (See Preface.)

(l) Orat. Boristhen.

(m) Collectanea, Vol. 3. p. 594.

gers declared would bring great misfortunes on the Country, and they advised, he should be immediately destroyed. The tenderness of the mother would not permit *Homai* to follow their Counsels; she therefore made a little wooden Ark, and having put the child into it, suffered the vessel to sail down the Gihon or Oxus. It is said, *Homai* was with Child by her father *Bahaman*. The Child was found on the Water by a Dyer who nursed and educated him: He was named *Darab*, which implies, *possessed or found on Water.* (n) Young *Darab* arrived at the age of maturity, determined on the profession of Arms, and joined the army then marching against the Greeks: he was at length discovered to be the Son of *Homai*, who having reigned 30 years, resigned the Diadem to him.

The Surname *Homai*, given to the Queen, signifies a bird peculiar to the East, which is supposed to fly constantly in the air, and never to touch the ground: it is looked upon as a bird of happy omen, and that every head it overshades will in time wear a Crown: it denotes a Phoenix, a large royal Eagle, a Pelican, and a bird of Paradise. (o)

IRISH HISTORY.

This story is told in a different manner in the Irish history, viz. Anno Mundi 3559, *Maeha Mang-ruadh* obtained the Crown. In the Government of this Princess the Royal Palace of *Eaman* was erected. There were three Irish Princes who

(n) Richardson Dissertat. p. 54.

(o) Richardson Arab. Dictionary, at *Homai*.

for a long time waged continual Wars for the Government of the Island.

Their names were *Aod Ruad*, *Diathorba* or *Diarba*, and *Cimbaoth* (Cambyles): after wearing one another out with struggling, they came to an agreement, that each should reign successively for a certain number of years.

Aod Ruad was the first that wore the Crown, and died, leaving only a daughter behind him, named *Macha Mongruadb*. *Diathorba* next obtained the Government, and reigned the whole time; then reigned *Cimbaoth* his full time, and *Aod Ruad* having left no Son, *Macha Mongruadb* claimed the throne in right of her inheritance. *Diathorba* opposed her, thinking himself next in succession on failure of male issue in *Aod ruadb*: in consequence of which, a civil war broke out. Soon after, their forces met, and *Macha* obtained a compleat Victory. The competitors of the Crown being apprehended, a Council was called to determine what sentence should be passed upon them; and thinking the peace of the Government would never be settled, if they were permitted to live, they condemned them all to death.

The Queen being of a merciful disposition, interfered, and desired their lives might be saved. And being a *Lover of Architecture*, she proposed these terms: that, instead of Death, their punishment should be, to erect a *most stately Palace*, where the King should always keep his Court. They agreed to the Condition, and the Queen undertook to draw the plan of this Structure which she executed with the Bodkin of her hair: because, say the modern bards, *Eo* is a bodkin and *muin* the neck, whence *Eaman* !!!

(p) Keating, p. 156.

Mach

Macha in Irish, signifies a Royston crow, an ominous bird, an eagle, a pelican; *Mong* is the crest of a bird, the mane of a horse, &c. and *ruadb* is red. *Macha mong-ruadb* is the bird *macha*, with a red crest, and certainly implies the bird of Paradise, the same as *Homai* in Persic; from hence we have the Irish word *moing-realt*, a comet; literally, a star with a red tail, or flaming crest.

If such a person as Queen *Homai* did exist, I am of opinion she adorned the city of Balch, or Baligh, which was also called Balch-Bachara, and sometimes only Bachara (a), which by some Arab writers is said to be so called from *Balch* an Oak, but more probable from the Pers. *Belgh*, and the Irish *Balg* and *Bochra*, all signifying wisdom; and this is the true meaning of *Eaman* or *Eamainfi*. (b)

In Balch-Bachra, Zerdusht is said to have promulgated his doctrine, and then to have prophesied of the Messiah: conformable to this we find, in the Irish MSS. he is called the *Draoi* or *Daru* of *Bacra*, i. e. *Draoi Bachrach* a Priest of Bachara. It is certain, says Keating, (from ancient MSS.) that Bacrach a Druid (*Draoi Bachrach*) did prophecy and foretel, that a most holy and divine person should be born in a wonderful manner, and be barbarously murdered by the Great Coun-

(a) Sabii sculptilia colentes eadem linguâ dicebantur, *Bochar*, quod exponitur *but-prestan*; atque etiam exponitur *mejuma alom*, i. e. Locns collectionis scientiæ: unde nominatur urbs Avicennæ. *Bochara* propter Doctorum Virorum ibi confluxum. — In Irish *bochadh* is to argue on a learned topic, whence *bochaire* a logician. *Sama Olamham*, i. e. *Muir Olamhan*, the congregation of the learned: the academy of the learned. See hereafter,

(b) Hyde, p. 153, 493.

cil of his own nation, notwithstanding his design of coming into the world was for the happiness and salvation of the whole earth, and to redeem them from the delusion of infernal demons. (c)!

Keating's translator, mistaking *bachrach* the adjective for the noun, makes it the name of the *Draoi*; but it can be no other than *Zerduſht*, who lost his life in that city, as before related. In some Irish MSS. this prophet is called *Dunn*, in others *Iri-el Faidh*, i. e. the holy *Ir* the prophet. *Zerduſt* took on him the name of *Er* as we have shewn before, and *Dun* was the Chaldæan name. דן *Dun* per totam scripturam significat publicum officium in Ecclesia, seu prædicationem qua arguimur, reprehendimur, discernimus bona a malis: hence in the Irish *Dunn*, i. e. *Olamh*, i. e. אלה Doctor,

From these proofs of the affinity of the Irish language and history, with those of the Chaldees and Ancient Persians, there can be no doubt of the Irish being (as they affirm) of Scythian and not of Celtic or Gomerian origin. They who professed this fire-worship in temples or towers, that is, the religion of *Zerduſt*, in *Lucian's* time, as reckoned up by him, were the *Persians*, the *Parthians*, the *Bactrians*, the *Chowaresmains*, the *Arians*, the *Sacans*, and the *Medes* (d);—four of these nations were Scythians. Accordingly we find most of the Persian names of the true God, of the Demons, *Peri*, Angels, &c. preserved in the Irish language, yet the names of Princes, of

(c) Keating, p. 187.

(d) *Lucian de Longevis.*

Heroes, &c. are translated into the Scythian or Irish dialect: For example,

PERSIC.	IRISH.
Chodai <i>God</i>	Chodhia, Comhdhia
Bishterna <i>Ditto</i>	Bisheach-tierna
Mana <i>Ditto</i>	Mann, Manann; Arab. Mann <i>benefict</i> , Man- nan, <i>benignus</i> , and with the article <i>al</i> , DEUS
Shider } Shizer }	<i>Ditto</i> , שִׁידָר Seathar
<i>And the name of the An- gel who presides over Religion</i>	<i>Art one of the names of God</i>
<i>Naem Celestial Paradise, i. e. Dara naem the abode of the Blessed</i>	<i>Naemh, Neamh, Heaven, from the Arabic num, naym, delight, joy, prof- perity, benefits, favours</i>
<i>Afuman the Angel of death</i>	<i>Saman</i>
<i>Derviche, qui regarde le pauvreté religieuse</i>	<i>Dearc, i. e. deora Dè, i. e. seeking charity for God's sake.</i>

Afuman, selon les *Mages* de Perse, le meme que *Mordai*, l'ange de la mort, ou celui qui separe les ames d'avec les corps, les auteurs des paraphrases Chaldaïques de l'Ecriture sainte le nomment *Malakadmouta*, i. e. l'ange de la mort. (D'Herbelot) — See this Irish festival described, *Collectanea*, V. 3, p. 444.

The

The Irish deity *Saman* was supposed to be the judge of departed souls; at his discretion they were condemned to be punished in *Ibir-in*, or given over to *Ifrion* or *Ifr-in*, i. e. the land or abode of the *lin's* (e); or they were to reassume a being on earth. The *Brahman's* believe, that those that shall worship God from motives of future happiness, shall be indulged with their desire in Heaven for a certain time,—but, *they shall return to earth*—they shall associate with the first organized *Purman* (f) they shall meet. They shall not retain any consciousness of their former state, unless it is revealed to them by God. But those favoured persons are very few, and are distinguished by the names of *Jates Summon*, i. e. the acquainted with

(e) *lin's*, Ar. *lin* a demon, genius, spirit; *jan* the soul; *Jan ben Jan* the name of an imaginary being, who makes a great figure in eastern fabulous tradition. He is supposed to have been the Monarch of that race of creatures called by the Arabians *Jan* or *Jinn*, and also of the *Peris* or Fairies, both of whom inhabited the earth before Adam's creation, but were then banished to a corner of the world called *Jinnistan*, for disobedience to the Supreme Being.—With these the *Pishdadians* are said to have waged war. (Richardson.)

Ifrin in Irish signifies hell. Before Christianity was introduced, it was the name of the cruel demon that punished wicked mortals: it is literally the *yfr-jin*, or cruel Jin or demon of the Persians. (See Richardson's Diss. p. 274.) He was called *Goil-in*, in Arab. *ghul lin* or the malevolent demon. Arab. *gailan* a demon, *om gailan* the mother of demons. We now translate *Goil-in* the Devil. So we translate the Irish *Ith-Uirne* Hell: but it expresses Paradise; the *Ith* mansion or country, *Uirne* of Uirin, i. e. Paradise; Old Persic *Houuran* Paradise. Mr. Richardson says, *hura-Ain* is the Virgin of Paradise; *hara* is a virgin and *Ain* is Paradise; I have somewhere met *Houuran* an ancient Persian word for Paradise: All these Irish words are evidently Persian, and were introduced by the Tuath-Dadann.

(f.) *Purman* an atom. (Holwell.)—Irish *burmun*:

their

their former state; says Mr. Hollwell, from the information of the PUNDIT, his instructor (h); I confess, that finding so much of the Brahman language and mythology to correspond with those of the ancient Irish, I am inclined to think *Yates Summon* is the Irish *Sbietigh Sbambna*, i. e. one favoured by the deity *Saman*.

Before the labours of the ingenious Mr. Holwell, in learning the language and doctrine of the Brahman's, what absurd stories have we been told of the tenets of their religion, and of their God *Brimb*; from whence *Brahmin* a priest, because produced from the head of *Brimb*, i. e. Wisdom; (i) and of *Abraham*, they have no idea. *Brimh* in the Sanscrita language is wisdom; the *Bedang* or commentary on the *Bedas* begins with a dialogue between *Brimb* and *Narud*, i. e. Reason.

In old Irish *Beid* or *Bead*, is a book, a commentary: *Bed-foirimbadh*, is a commentator, i. e. an expositor of the *Bed*.

Brum or *Briom* is wisdom, whence *Brumaire* a pedant; *Nard* is skill, knowledge, reason (k).

The Sanscrita *Bedang*, is called *Sbaster*; which, says Mr. Holwell, may be literally translated *the body of science*.

(h) *Pundit* a learned man, a teacher. (Holwell.)—In Irish *bun-dath* or *pun-dath*, an instructor of wisdom, one endowed with knowledge; *bunatam* to possess, *dath* i. e. fath, wisdom, skill, poetry, &c.

(i) *Brahma*: penetrant toutes choses, D'Herbelot, p. 195. In Irish *Briom* wisdom, *Mionn* the head: *Briom-mionn*.

(k) The Irish Glossatists even dare to shew the derivation of the word *Briom* or *Briomha*; *Briomha*, i. e. *Briomdha* quasi *Priomh-dha*, i. e. *priom* prima, *dha* vel *daa*, Scientia. See *Priomhdha*, *Nard*, &c. in Shawe's Irish Dictionary.

In

In old Irish *Seis* or *Sheis*, i. e. *So-thios* (*Sophios*) is science, and *Seise* or *Sheise*, is a dialogue, or discourse between learned men; the manner in which the *Bodang* is written (1).

Zerduft, it is said, studied with the *Brahmins*, and mixed much of their religion with his own. According to the Irish MSS. *Broum* or *Briem* was the grandson of *Magog*; for his wisdom he was named *Ce-bacche* or *Cai-bacche*, the illustrious *Bacchus* or the illustrious *Morus*, i. e. *Arbor Sapiens*, the Mulberry tree; (of which hereafter)—he is said to have settled in *Triath-Baicche* or *Bactria*, i. e. the country or lordship of *Bacche*; where most probably the *Brahmin* religion had its source.

At a proper time, we shall shew such an affinity between the ancient Irish and the *Sanskrita* and *Bengalese* languages, as will leave no doubt of their having been one people; or at least intimately connected with each other.

To conclude, this is the history of the Irish *Tuatha Dadann* and the Persian *Pisbdadann*: if there is any truth in either, there is certainly much fable. I am of opinion, that both these and the *Cbesdim* or *Chaldees*, were originally *Scythians*: it is certain we find these *Tuatha Dadann*, named *Geasadin* in the Irish history. See chapter divination. They may have wandered to *Bactria* and *Hindustan*, and there established the *Brahman* religion. I think, that no nation was called by that name, and that their catalogue of kings, is fabulous: they came to Ireland and Britain in small bodies, accompanying the *Pheni* or *Phenici*.

(1) See Holwells dissertation on the *Brahman* religion, in Dowe's history of Hindoostan.

ans (m). Some may have returned from the East to Mesopotamia, improved in Eastern knowledge, and have settled in *Singara*, from whence they may have migrated Westward into Europe, and carried with them the name of *Zingari*, *Singari*, and *Cingari*, by which they were known in Italy: but the Hebrews still called them *Cuthim*. David de Pomis takes them for a mixed people, and *Elias Grammaticus* thinks these are the Zingari of Italy. Rabbini Samaritanas כּוּתִּימ Cuthim vocant, eo quod venerunt a Cuda & adduxit Assur de *Babylonica*, de *Cutha*, de *Ava*, de *Amath*, & de *Sefarvaim*, & collocavit eos in civitatibus *Samaria*, &c. —et videtur mihi, dixit Elias grammaticus, quodd ab illis venerit populus, qui ultrò citròque *vagatur* in terra hostiatim mendicantes, quos Itali Zingheni, & Zingari appellant (n).

To such strollers or emigrators, the Hebrews and Syrians might properly give the name of *Dadan*. When *Elissa* migrated from Tyre to Carthage in Africa, the Phœnicians called her *Dada* from דָּדַח dadch to migrate; whence the Latin Dido (o). The Poets took great liberties with

(m) See No. XIII. Collect.

(n) David de Pomis, p. 92. Zingano vel Zingaro, Persona, che va girando il mondo per giuntare altrui sotto il pretesto di dar la buona ventura, Lat. Proëstigator. (Vocabul. della Crusca.—It is incredible how far these Chasdim or Dedanites pushed themselves; we find them in the Seytho-Scandica Dialect under *Skald*, idem est et *Sangare*; Prest; Poeta, idem Sacerdos. Veratius Lex).

(o) Dido, ab דָּדַח dadch Hebreo & Syro es vagar i andar de una parte a otra. Aldrete Antig. de Espana, p. 196. See also Etymologicum magnum.—It is remarkable that these Zingari or Gypsies of England call themselves *Rhemana Shiol*, which

with proper names,—Quoties Poëta aspera invenit nomina, vel in metro non stantia, aut mutat ea, aut de his aliquid mutilat (p). The *Tuta Dagon* of Aruch (p. 77.)—may have been mistaken by the Copyist for Tuta Dadan, the ג Gimel in Dadann, may have been taken for ד daleth, or the word designedly changed to Dagon, by a zealous Jew, as those of the Asiatic *Oshan* and *Petyarah*, into Oishin and Patrick, by an Irish Monk. Our knowledge of Oriental history, is in its infancy; in the present century only, we have learned, that, the *Brahman's* so far from deriving their name from *Abraham*, they have no idea of such a person; and that instead of being the most gross idolaters, they would think it the grossest impiety to represent God under any form (q). Their ancient MSS. are become obsolete, and great attention should be given by our learned countrymen in the East, that the *Senasseys* of Hindustan, do not impose on the world, by false interpretations of their old books, as the *Senachies* of this country have done with the Irish MSS. What information may we not expect from

which in the Irish language, means, the descendants of Rhema, who was the father of *Dadan*: but whether this is their interpretation of the name, I am not informed. All Persian Nouns and most of the Chaldean, (with very few exceptions), when applied to any thing having life, from their plurals in *an*, as Dadan, Omanan, Yemenen. Xenophon mentions the Chaldeans as a warlike nation of Armenia. They were great wanderers, whence the prophet Habbakuk, C. i. V. 6.—I will raise up the Chaldeans that bitter and swift nation: who go over the breadth of the earth, to possess dwelling places which belong not unto them. (See the Bishop of Waterford's Minor proph.)

(p) Servius.

(q) Holwell's Introduction to Dowe's history of Hindostan.

the

the learned labours of *Holwell*, *Jones*, and *Halhead* (K).

Our Scythians, the sons of Magog, son of Japhet, being now mixed with the sons of Shem and Ham, in Chaldea, Oman, and Persia, thought proper to distinguish themselves by the name of *Gadul*, (now written *Gaodhal*). By *Gadul* they meant, their great progenitor Japhet. It is very remarkable that Noah should give an epithet to one of his sons and not to the rest. *Sem* the brother of *Japhet* גִּדְּלִי *Gadul*. Because this word signifies *great*, (*magnum esse vel fieri*), the Hebrews thought it signified *eldest*; whereas Moses names him last: *Sem*, *Ham*, and *Japhet*—and if the eldest was distinguished, why not the youngest; and would not the second son expect a priority in name over the third? The LXX translate *Gadul*, the *elder*: Heidegger, Buxtorf and Bochart agree that the word may be used in that sense:—the true meaning of the word is of no consequence to us,—Japhet was stiled *Gadul* and our Scythians, being descended from him, distinguished themselves by that name, and to this day have preserved it (r). They were tall of stature, and

(r) Synonymous to *Gadul*, is the Irish *Oigh*, and the Armenian *Aigh*, nomen Gigantis, (says Rivola), et Aighafinach, *Armeni* ab Aigh oriundi,—horum gigantium erat *Japeticus* ille *Haigh*, celebris ac fortis præfectus, jaculandi peritissimus, arcuque potens. See Moses Cheronensis, L. 1 C. 9.

Arab. *Kadul* magnum esse—in like manner the Irish proper name *Tuathal* or *Tool*, is the name as the Arabic *Tula*, *Toola* *Tawil*, whence the English *tall*.

Gadul, says Mr. Bates, (from Mar. de Cal.) signifies any greatness, or augmentation of quantity, quality, time, age, dignity, riches, or any thing else.—I grant it does, but it is more frequently,

and to this period have been remarked for their size. Synonymous to *Gadul* they called themselves Phainigh or Phalaic, i. e. strong, mighty, and this is the origin of the Phœnicians of *Oman* or of the red sea, from whence Strabo and Herodotus deduce their origin.

It appears that soon after the engagement our *Gaduli* had with Abraham, after the falling of the Canaanites, as before cited, they allied with them, and became, as it were, one people; instructing them in navigation, and permitting them to share their commerce with the Indians.

The learned Gebelin, saw clearly, that the Phœnicians and Canaanites, were different people; he follows Sir J. Newton and thinks the first were Edumœans, whereas, they dwelt only on the borders of Edom, viz. in *Oman*. Ajouton qu'il ne s't pas étonnant que les *Phéniciens* quoique *Etrangers*

frequently applied to quantity than to quality, as Gen. 21. v. 8. the child grew—26. 13. the man waxed great and went forward, and grew till he became very great.—38. 11. till Shelah my son be grown.—Numb. 6. 5. shall let grow the locks of the hair of his head. And in the other sense it is sometimes used by the Irish, and explained in the Glossaries by *Ealga*, i. e. noble potent, mighty. These *Gadul* or Giants were in possession of the Brittanic Isles when the Cimmerii or Walsh repossessed themselves of Britain, (for they were the primitive inhabitants). In commemoration of the expulsion of these *Gaduli* or tall men, they annually burnt a Gigantic figure of wicker, as before related: from that time the *Gaduli* remained inhabitants of Ireland, Mann and the North of Scotland. The Welsh historians also mention the battles they encountered with *Giants* in Cornwall, who were the sons of Gog and Magog. The Walsh antiquaries have likewise carefully distinguished the Scythians or Magogians from the Gomerites, by the name of *Guidil*, hence *Humfredus* a Welsh author, says, Scotos Hibernorum prolem, & ipsi & omnes optime norunt, eodemque nomine a nostratibus scilicet *Guidhil* appellantur.

aux Cananéens, ayent eû appellés du même nom, puisqu'ils estoient venus s'établir avec eux : ne donne-t-on pas aux Anglois le nom de Bretons, quoiqu'ils ne le soient pas d'originic, & ne confond-t-on pas sans cesse le nom des Gaulois avec celui des François (s) ?

We must for ever remain ignorant, if the Canaanites or Phœnicians distinguished the *Gaduli* in their writings : it is probable, the name was lost, except among the Scythians themselves, as that of the Idumæans was, after their being subdued by the Jews ; and that of the Moabites after the conquest of Nebuchadonosor. In a letter from Suron king of Tyre to Solomon, in a fragment preserved by Eusebius from Eupolemus, the Tyrians certainly makes a distinction ; they say, “ *in compliance with your request we send you eight thousand* *τῶν τε φοινίκων*, Tyrians and Phœnicians (t). Strabo calls the companions of Cadmus, sometimes Arabians, and sometimes Phœnicians, which shews he was sensible that they were a mixed people.

If the Phœnicians had been Idumæans, as Sir J. Newton thinks they were, and had navigated the Indian Ocean, they would not with propriety have given the name *Gadul* to the Mediterranean sea, for it cannot be called a great sea, when compared to the Ocean ; yet this was the name given to it by Joshua, Ch. i. v. 4. usque ad הַיָּם הַגָּדוֹל Mare Gadul.—here it is translated the *great sea* : there is a probability that this sea was so named in compliment to the Gadeliens as being the first navigators, as the Persian Gulph was named *Bath-Far-*

(s) Gebelin sur l'origine des Phœniciens.

(t) Præp. Evang. p. 449.

sa (Baahr-al-Fars) from Phenius Farfa, of whom in the next chapter.

The Scythians thus settled in Oman, and become the traders of the East, would naturally call themselves *Anakim*, from Aonac or Anac, a merchant: the Hebrews would name them עֲרִיבִים *Arbim* from עָרַב *merchandize*, traffick, and by the insertion of an epenthetic N comes *Erenbi* and *Erembi*, the name of a nation mentioned by *Homer* and *Strabo*. *Homer's* Scholiast says, they were the same with the *Troglodytes*, but both he and *Bochart* allow that they might have been a branch of the Arabians (u). These I take to be the true derivations of the *Anakim* and of *Arba* the son of Anac, of the scripture: *Aonac*, it must be observed, does likewise signify a prince, in Irish (v).

And these Magogian *Gaduli*, these tall Scythians, were known in scripture by various names betokening, tall men, terrible to their neighbours, from their stature and warlike appearances. The Moabites called them אֲמִימִים *Amim* (w), by a corrupt and abominable punctuation pronounced *Emim*; the singular number is *Am*, a word common in the Irish language with the same signification as in the Chaldee, viz. *Amb* a tall man, *Am-bac* (x) a dwarf, *Ambas* an ungovernable man, that will not live in society; hence the Arabic *Ammet*, a plebeian, It also signifies a community. Our Scythians or Omanites or Phœnicians of the red sea, were always the dread of the neighbouring

(u) *Strabo*. L. 1. *Hom. Odyss.* Δ V. 83. & *Schal.* in loc.

(v) Arab. *Anak*, Princes, chiefs, tall men, and in the Chaldee אֲרָבָא *Arba* signifies a trading ship.

(w) *Deuteronomy*, Ch. 2. אֲמִימִים is the plural of אִמִּי

(x) *Amphac*, i. e. *ca-Amh.* — *ca* is a negative.

states.

states. Fond of conquest, and by trade merchants, they rambled through Asia, in the characters of soldiers and traffickers; yet were good citizens and governed by wise laws. In their turn, they distinguished some of the *Gomerites*, that did not settle in towns and cities, by the name of *Geilt*, *Ceilt* or *Keilt*; which signifies terror, a wild man or woman, a sylvestrous person, and hence I think the name *Celt*. In like manner the word *Amb* signifies terror and a giant ~~ΕΜΙΝ~~ *Amim*, *Emim*, timores, aut terribiles, vel populi, (five insula aquarum): Gigantes quos expulerunt Moabitæ a terra ipsorum, Deut. 2. In Genesin. 14. non est proprium; sed vertendum terribiles vel horrendos, quod fecit Chaldaicus interpres: sic etiam transferendum esse apud Hieronymus in quaestionibus suis Hebraicis in Genesin. licet LXX ὑψηλὸς transtulerint. Puto tamen populos esse *Raphaim* à Moabitis *Emim* dictos: ab Ammonitis vero *Zumzumim*, Deut. 2. (y).

There are few of my readers, even of those, who are natives of this country, that have had an opportunity of searching the ancient MSS. of their mother language. I conclude this chapter, with an explanation of some words mentioned in the preceding pages, not commonly known.

Mag or *Mugh*, or *Mogh*, a minister, a servant, is a word in ancient times related only to the church. *Mugh* or *Much*, *ainm dileas do dbidha*, that is, *Mugh* is properly a sacred name; this is the explanation in many ancient Irish Glossaries.

(y) Stephanus, Locorum descriptio. Irish *Rahbaim* or *Reabham*, to rob, to plunder, to ravish, to overcome by strength.

Q

From

From this Scythian word, the ancient Persians (originally the same people as the Strythians), formed *Mag*; and from the Irish *Sagib* (a Priest, literally a worshipper of God), they took the first part of the compound and formed *Magus*: thus, Nim. Lamek and Nim. Sion, Persian authors, explain *Mogush*, by Persian words which signify *Magus* or *Sacerdos*; i. e. *Ignicolarum Sacerdos*; for having lost the derivation of the word, they constantly translate *Mag*, a priest of the Fire worshippers (2).

A notable *Mag* Chaldei fecerunt Mo Mag, unde Græci sonant *Mays* & hinc Arabes formaverunt sibi *Magius*, & sic Syri & Judæi & alie Gentes, says Dr. Hyde. But I am of opinion it was a name common to the Chaldees, Phœnicians and Scythians, all fire-worshippers. The Greeks have preserved the true original signification of the Strythian origin. Claudius Dausqueus in notis ad Basilium, p. 372. has *Μαγος οὐθ*, i. e. *Magus Deus*, & *Μαγος εὐς* *Magus Divinus*.

Chaisneac and *Aisneach* are Irish words synonymous to *Magus*: the Greeks converted these to *Μαγ*. Antea enim Magi à Persis appellabantur *Ospanis*. (a) Suidas makes this *Ospan* successor to Zardust, but as Reland observes, this should be *Ospaner* and is the *Ospan* of the modern *Gob* mentioned by Le Brun, the *Oshan* of Zerdust, and the *Oshin*, and *Oshan* of the Irish and Highland Scots; a prophet, one sent from God, a sacred person. This word was common to the Chaldees and Phœnicians. חזן Chazan, or Hazan, Speculator, In-

(2) See Hyde, Reliq. Vet. Pers. p. 372.

(a) Suidas. Relandus de Vet. Ling. Pers. p. 191.

pector,

pector, Custos, qui provisionem & curam alicujus rei habet: *Minister* & stricte Inspector, Minister Synagogæ, ut est Aedituus Diaconus, qui alias dicitur *Wew Shamash*, Nuncius Ecclesiæ, qui destinatus est Synagogæ necessariis operis præstandis. Hic maximè oratione sive precibus & cantu Ecclesiæ præibat, præerat lectioni legali, docens, quod & quomodo legendum, & similibus quæ ad sacra pertinebant: Unde quomodo pro Cantore, Præcentore sumitur—& pro Ministro in genere, de filiis Samuelis, patri dissimilibus & ad judicandum ineptis—1 Sam. 8. 3.—pro Ministro sacrorum passim usitatissimum. (b) The root is in the Irish, *aifneism* to explain, to expound, to interpret—whence *Aifneach*, vel *Chaisneach*: Cuisior, Wise, prudent: according to the provincial pronunciation of *m* which is sometimes *Heth*, sometimes *Cheth*. Another word for *Magus* in Irish is *Reat-air*; the latter part of the compound signifying illustrious. In our modern Dictionaries *Reataire* is interpreted a Clergyman, a Minister.

The word is Chaldee and Phœnician.

Raten idem est quod *Magnus*. Talmud. Sota fol. 22. 1. whence the Persian *Rad*, a priest of the Guebres. (c)

These words evidently prove, that the ancient Irish when in Asia, mixed with the Chaldees and Phœnicians, I here mean the Canaanites, because I think it is clearly proved in the sequel of this

(b) Duxer. Dex. Chald. p. 730.

(c) Hyde. And hence the Irish names of Daghdha is said to be *Rad*, vel *Rud*, *Rud* ro fens, i. e. armis do: Daghdha, i. e. the excellent *Rud*, a name of Daghdha. (Vet. Gloss.) This Daghdha has been mistaken by the Persians for the mother of Zerdush.

History, that the Phœnicians were chiefly Scythians. (d)

We shall hereafter treat more fully on the Religion of the ancient Irish, and of the names and orders of the Priests.

RECAPITULATION.

From the most esteemed Greek and Latin Authors, we have shewn, that the Parthians, Bactrians, and Persians, were originally Scythians, consequently the descendants of Magog, Son of Japhet. We have seen from Moses Chorenensis, that the ancient Armenians were likewise Scythians, looking up to Japhet as their great progenitor. From the same Moses, we have shewn the division or separation of the Sons of Gomer and of Magog, at the borders of the Caspian Sea; where both were known by the name of *Bulgæ* or *Bolg*: That the Gomerites proceeded Northward and Westward, pursuing the Bolg or Wolga, i. e. the Danube, till they settled in Germany and Gaul: That the Magogians took a contrary route, and pursuing the Euphrates, were known by the name of *Curdes*, and settled in *Oman* in Arabia Felix, and in modern Persia. We have seen so many coincidences and similarity of Anecdotes and Names, in the ancient Histories of the Persians and of the Irish, as clearly demonstrate, they were originally the same people, split into nations of different names, in the revolutions of Ages, and both retaining their ancient traditions at this day.

(d) It is the opinion of Monf. Bailly, that the Phœnicians were originally Scythians. (See *Lettres sur l'Atlantides*.)

We

We must detain our readers, a little longer on this subject, to enquire into the Asiatick history of these people.

Mirkbond and *Khondemir*, Arabian Authors, the *Sallust* and *Justin* of the East, have collected the Oriental traditions of Japhet; from them we learn, “ that Japhet had eight Children, viz. “ Turk, Tchin, Seclab, Mameluk, Gomari or “ Keimak, Khozar, Rous, Barzag; to which “ some have added three others, viz. Sadeffan, “ Gaz, and Khalag. Much dispute has arisen “ about the primogeniture of these, some giving “ it to Turk, others to Tchin, &c. &c. as national partiality dictated. Japhet had for his share “ of the habitable globe, *from the Caspian Sea,* “ *to the Eastern extremity (e)* and *all to the North,* “ (f) and dying in a good old age, left the Sovereignty to Turk, and this is the *Japhet Oglan*, “ i. e. the Son of Japhet of the Tartars and Oriental Turks, whom they acknowledge to be “ the author of their race.

“ *Turk* having many talents and good qualities, “ superior to his brethren, was declared by his “ father, to be master and sovereign of all the “ Countries they possessed, which were already “ well peopled; and as their numbers increased, “ Colonies were sent out from time to time, which “ became the parents of the greatest nations of the “ world.

“ *Turk* governed his subjects with great wisdom and justice during 240 years, and left four “ Sons, some say five, viz. Toutok, Genghel,

(e) That is from the Caspian Sea to China.

(f) Scythia intra & extra Imaum, Touran, Tartary, &c. and all the Oriental Turks or Tartars.

“ Baregia,

“ Baregia, (Baresgia or Balesgia, alias Pir Sheher) and Ilak or Imlak.

“ The Laws made by *Turk*, are named *Iassa* and *Iassak*, by the Moguls, and these laws were renewed and augmented by *Ginghizkhan*. All who commit Crimes against these Laws, are said to have fallen into the *Iassa*, (this is their mode of Speech,) and are punished either by death or whipping.

“ The posterity of *Turk* was divided into four great tribes, as the Jewish and Arabian nations have been, since that period : these tribes were named *Erlat*, *Gialair*, *Caugin*, and *Berlas* or *Perlas*, of the last came *Tamerlane*, and this fourth tribe was afterwards divided into twenty four others by *Ogouzkhan*.

“ These 24 tribes were divided into Right wing and Left wing, called by the Mogols and Tartars *Givangar* and *Berangar*, and though these two wings composed but one nation ; by a fundamental law of their government, they were not to mix or intermarry one with the other.

“ It must be remarked, that *Mogol* and *Tatar*, being descended of *Turk*, and having given names to two great nations of *Mogols* and *Tartars*, these are both comprehended by Oriental historians under the name of *Atrak*, and by this name some authors understand the *Kathai* or Northern Chinese, or *Tartars* adjoining China. *Tchin* was the father of the Chinese.

“ From time immemorial some of these *Turks* have lived a wandering life, like those people called *Nomades* by the Greeks, and *Bedoui* by the Arabs. The Oriental *Turks* call them

“ *Gutchungi*

" *Gutcheungi Atak*, and of those vagabond Turks,
" was the Turcōman Nation formed.

" The Persians and the Poet *Hafez* explain the
" word Turk to signify a well made young man,

" Thou the Son of Feridoun, King of the
" *Pishdadian*, was father of the *Tauras* (or Scy-
" *thians*.)" (g)

Thus, the learned and most excellent D'Herbe-
let from the Authors above mentioned.

The true derivation of the word Turk is from
Turk (Ir. *Torc*) the head, the summit. And *Tur-*
ky or *Turky* signifies not only promotion, but
excelling in learning, becoming superior, Turk
was the Epithet given to Magog on account of his
rare talents, and of the advancement or superiori-
ty over his brethren. Turk, says Mr. Richardson,
signifies a Scythian: also the Turks, comprehend-
ing likewise those numerous nations of Turks be-
tween Khorasmè and China, who all claim descent
from Turk the Son of Japhet. As those people
have in general fine Countenances with large black
eyes, the Persian Poets make frequent use of this
word (Turk) to express beautiful youth of both
Sexes. (Arab Dict. p. 536.) Turkman, a Va-
grant Turk. (id.)

From these quotations, we collect the opinions
of the Eastern writers, of the extent of Japhet's
Children in the East. The Chief of them was
Turk, and he is plainly distinguished from Gomer,
consequently he was *Magog* father of the Scythians.
Tor, *Torc*, and *Torn*, in Irish, signify a Prince;
(in Chaldee תורן *Toran*.)—*Torc* in Irish signifies a
Law, a Royal mandate, in Persian *Terghun*, is a

(g) D'Herbelot, at Turk.

Royal

Royal mandate. In Arabic *Tireki* a head man. *Torc* a King, a prince, *Tarikb* a Law.

So much confusion and contradiction prevails, in the Arabian histories of the early ages, that all we can learn from them is, that by tradition the Tartars, Moguls, Kalmucs, and ancient Persians were the descendants of Magog, particularly the people named by them Touran.

מגוג Magog filius Japhet. Gomer & Magog, unde ortæ sunt duæ gentes *Gog* and *Magog*, & ab his *Scythæ*, qui et Magogi dicuntur. In Tartaria sunt regiones *Gog* and *Magog*, quas illi nominant Jug feu Gug & Mungug. Castellus.

Syr. Magwg. Gens Scythica.

גוג Gog nomen propr. Regis, aliis Regionis, viz. Asiæ minoris Ezech. 38. 2. (h) Magog, the Pine Tree.

In

(h) Agreeable to the Asiatic Custom of calling Princes after Trees; the name Magog signifies a Pine Tree. Magog, nomen viri. Brasilius, Josepho Pini genus candidus & fulgentius, materiem referens ficulneam. Accedunt LXX. 2. Par. V. 50 Syris Sandalum, quod secund. Botanologos, similitudinem habet, quandam cum Brasilio & Pino. — When the Arabs and Persians compare their Mistresses to a Pine Tree, Cypress or Balm Tree, says Sir Wm. Jones, these comparisons would seem forced in our idioms, but have undoubtedly a great delicacy in theirs and effect their minds in a peculiar manner.

There is a beautiful Allegory of this kind in the Annals of Innisfallen. Ad. Anno Dom. 1314, consisting of a Stanza of four Lines, said to be spoken extempore by Turlough O'Brien on the Death of his favourite Chief Donogh O'Dea.

Truagh an teidhm, taining thiar, rug bas borb.

Taoiseach reann dainidh dhamh

Donncha Don; Conn is cial, cru mo chuirp

Craobh dom cheill, an teidhm truagh.

Dire

In the Irish History of the Tuatha Dadan we find the Touranian Scythians particularly mentioned : we find also a large part of ancient Ireland named *Neid* ; we have seen one general name for the Scythians was *Bolg*. In the Map of Persia published in Dunn's Atlas, we find a province named *Fars* ; to the Eastward is, *Kerman*, more Eastward is *Nedha*, and this is bordered by the Province of Beloges, extending from the Indian Ocean to Thouran, i. e. Scythia. Vologesus according to the Arabs was King of Armenia. See hereafter.

The Mediterranean from Cadiz to Minorca is called by the Irish Muir Touran, whence the Tyrrhene Sea ; from Tyrrhenus, says Hyginus, the Son of Hercules.

To this let us add, the great affinity we have shewn in a former work, between the ancient Language of the Irish, and that of the *Kalmuc Moguls* and of the *Chinese* (i) and in my opinion, it amounts to a demonstration, that the Irish history, is founded on truths, and is of the utmost importance, to elucidate the history of the Western Nations of Europe.

Various causes contributed to split this great body into distinct nations. Commerce, Conquest, and

Dire is the loss alas ! of late
upon the western Shore !
By ruthless death and murthering fate
a valiant Chief's no more !
Ah ! woe is me ! my foundest sense
and kindred friend so true !
My wood has lost a towering branch
my Donogh dear, in you !

(Translated by Mr. O'F.)

(i) Collectanea, No. X.

above

above all, innovations; into their ancient established Religion, by the construction of Towers to contain their sacred fire, and mixing with the Elamites, the descendants of Elam Son of Shem. (k) Some of the Persian Kings of their most early dynasty, were confessedly Touranians or Scythians: in fact, they were all originally of that race: In the Persian detail of the Religious war, they acknowledge the Scripture name of Magog instead of Tour or Turk. When *Farafab* or *Afrashab* the Scythian King, (whose name, they translate, *Father of the Persians*,) over-ran their Country in consequence of this innovation of the Fire towers, they tell you, that, when they had at length driven him back to Touran or Scythia, north of the Persian Empire, a Wall or Intrenchment was built between them called *Sedd Yagiug'u Magioug* i. e. the Intrenchment of Gog and Magog. By *Yagiug* and *Magiug*, they mean the North and South people of the same Nation, says D'Herbilot. (l) Some Asiatick historians, says the same Author, carry this Wall beyond the Caspian Sea, others so much towards the East, as to give room to think it is the same wall that separates China from the Mogols.

It was evidently a division between the Original Scythians and the *Mogh* or *Rad*, the *Magi* or fire

(k) Shem being the eldest Son of Noah, and in possession of this Country before the Magogians settled here, the Persians thought it would be an honour to derive themselves from Elam; this mixture of Elamites and Scythians or Magogians contributed much to the enmity that ever after subsisted between the inhabitants of Touran and Iran—for Japhet was to dwell in the *Tenis* of Shem.

(l) Majug-Magog—that part of Eastern Tartary bordering on China.

worshippers

worshippers in Towers. The same Intrenchment is said to have been made in Ireland, from Drogheda, to Galway on the Western Ocean, it was named *Eshir Readra*, or the Magi's division, (m) dividing the Kingdom of Ireland into two equal parts; the Northern half was called *Leith Conn*, and the Southern half *Leith Mogh*, that is the Magi's portion; and most of the Fire towers of Ireland, are in the Division of *Leith Mogh*, or of the Magi's half.—(L)

And therefore when Patrick arrived in Ireland, to convert the inhabitants to Christianity, finding his predecessors had little success, he said, that he was a prophet from Neimh-Thur, the (fire) Tower of Paradise, where he was born,

Genair Patraic Nemthur, (n)

His proper name was *Succat*. *Succat a ainm bi-trubhrade*. (o) He said he was come to preach the doctrine of the great Prophet *Oishan* (the Messiah) (p) but the *Magi*, wishing to keep up their authority and religion, then declared, if *Nian* i. e. *Oisbin*, was come, that he, *Succat*, must be *Pate-rah*, that is the Devil, (q) and from hence his name *Patric*. Other Irish Magi declared he was *Tailgbean*, Arabicè Talyh gin, the wicked Jin or Demon: a name supposed to have been given by the Druids to St. Patrick, says Shaw. (r) *Succat*

(m) Read-aire, a Priest, Shawe, O'Brien, &c. it is the Persian *Rad*, i. e. *Magus*.

(n) St. Fier's Life of Patrick.—*Neim Heaven, Paradise*, it is the Arabic name of the Celestial Paradise.

(o) Idem.

(p) See p. 200.

(q) See p. 180.

(r) Shawe's and O'Brien's Dict. They say it was a holy name given by the Druids to Telchines, mali dæmones. Suidas.

finding

finding the fire worship established here, and the idea of their great prophet, *Airgiodlamb* or *Zerduft* appearing in fire, caused his disciples to declare that he appeared in the same manner. *Aspiciebat in visu noctis, Milcho memoratus: & ecce Patricius, quasi totus igneus domum suam ingrediebatur, flammaque de ore ejus & naribus, oculis, ac auribus egressa ipsum cremare videbatur. Milcho verò comam flammigeram à se repulit, nec ipsum ullatenus tangere prævaluit: flamma diffusa dextrorsum divertit, & duas filias ejus parvulas in uno lecto quiescentes arripens usque ad cineres combussit.*

Patric then explains this dream to Milcho, *ignis quem vidisti de me exire, fides est Sanctæ Trinitatis, qua totus illustror.* (s)

And in the Life of St. Patrick by his own disciple Patricius Junr. the *Magi* or *Draoi* are particularly mentioned. *Fuit quidam Rex ferox & gentilis Imperator in Scotia (Hibernia) Loegarius nomine; cujus sedes erat, & sceptrum regale in Temoria. Hic Magas & Aruspices & veneficos & incantatores & nequissimæ artis inventores, habuit.* (t)

From all these circumstances, it appears, that the ancient Persian mode of worshipping the Deity in Fire, was the Religion of the ancient Irish, and that this fire was contained in those Towers now existing in Ireland. It appears also that they were well acquainted with the name and doctrine of *Zerduft* the first, and of *Zoraster*, or *Zerduft* the second. The Records still existing, afford us ample matter to prove that the ancient Irish adopt-

(s) *Sexta Vita Patricii.* Colgan, p. 67.

(t) *Secunda Vita Patr.* Colgan, p. 14.

ed this Religion much about the time of Zerdust the first, and that at the same time opposite parties or Sects, supported the Religion of the Chaldees, of which we shall make some mention in the course of this Work.

These worshippers of the Divinity in Fire-Towers, were distinguished from those that followed the ancient Touran or Scythian mode of worship on hills, by the name of Both-*Tlachdga* or *Dlachdga*, (u) a word of Phœnician or Chaldee Origin, בית Beth, domus דלק dlak, (x) ardere. מְקַדְשָׁא אֲדַלִּיקוּ בְנוּרָא בֵּית מְקַדְשָׁא adaliku bnura bith mkadosha. Combufferunt igne domum Sanctuarii Psal. 74. 7. in Irish Tlachad or Dlakhad benur beith cada. דַּלְקָתָא dlakta incendium.

(u) See Keating Lhwyd, O'Brien, Stawe at Tlachdga.

(x) Arabice dalak, splenduit Lucerna, Castellus. The termination *ga* is a contraction of *agha*, holy.

PHENIAN HISTORY.

C H A P. VII.

OF PHENIUS PHARSA.

We shall divide this interesting Chapter into three parts.

THE great King Fenius Farsa, was the Son of Baath or Bith, descended of Magog. (a) He was a prince who applied himself to Letters, and made it his business to understand the several languages of the world. From the time of Adam to the general confusion of tongues, there was but one universal language, which the ancient Chronicles of Ireland call Gartigaran, or Garti-ghearan.

This learned prince laid the foundation of an University at Eodan or Eothan, as we learn from these Lines.

*A Moigh Seanair ria sin ttor ro tionoiladb an cead
sgol*

Ag Cathair Eodhan d'fhogluim gaca billbhearladh.

In Seanairs plains, opposite the Tower, was established the first School.

At the City of Eoden, to teach the various languages.

(a) See p. 5.

The

The persons who had the care or superintendence of this School, were *Fenius Farsa* King of Scythia, *Gadel* Son of Eathor, a Gomerite, and *Caol Caoin Chreathach*, from Judea, otherwise named, *Iar Mac Neamha* or *Jar Ebn Neamha*. (b)

Nion Son of *Pelus*, Son of *Nimrod* was then Monarch of the Universe.

The above three eminent Linguists first invented the Alphabets, which they inscribed on wood, as the learned *Cion-shaobha* who wrote the *Uaire-cheacht* justly observed.

Fenius Farsa continued twenty years President of this School, where he educated his youngest Son *Niul*, who was born there. In the 42d year of the reign of *Nion*, *Fenius* King of Scythia, began to build this School at *Eadban*, and when he had presided 20 years, he returned to Scythia, and began to build seminaries of learning in his own Country. *Gadel* Son of Eathor, he ordained President.

Niul the second, Son of *Fenius*, was sent abroad to travel, with a numerous retinue, and when he came to the borders of *Egypt*, he ordered his people not to forget that they were Scuthi, and that they should ever distinguish themselves by the name of *Scuth*; and it was the posterity of *Niul*, that were called Scythians, *do shiocht Niul do gorthar Ginn Scuth*. (c)

Phenias

(b) *Caoin Chreathach*, in Hebrew, signifies a Writer of Elegies.

(c) The Irish historians here contradict themselves: In the second part of this Chapter, it will be found, that *Niul* was some time in *Egypt*, when Pharaoh delighted with his great abilities, bestowed on him his daughter *Scota*, from whom they pretend the name *Scuth* a Scythian. Long after this, *Milesius* arrives

Phenius took on him the name of Occai, Ōgai or Eocha, because he invented the Beth-Luision Ogham. Fenius Farfa Alphabetā primā Hebræorum, Græcorum, Latinorum & Beth-Luision an Ogham composuit. (Liber Ballymote.) (d) But the Uiracheact na Ngaois or Elements of the learned, says it was Cathmus or Cadmus the Son of Fenius who taught Letters to the Greeks. Abgitur Greacad dona, ni he Fenius fein arranighar acht Fein-oice fuil re muir atuaidh, agus Cadmus, is iad rannighthar Abgr Greaca : i. e. certain Fenicians from the North Sea and Cadmus instructed the Greeks in Letters.

When Fenius was near the point of death, he demised his Kingdom to *Nennual* his eldest Son, and left nothing to Niul, but the advantage arising from instructing the youth of the Countries in the learned Languages.

From this Fenius, the Irish were called *Oic-Fheni* or *Feni-oic* : a *Feniuso Farsai*, Hiberni nominantur *Fenii*. Unde apud nos *Oic-Fenii* (vel *Fenii-oic*) posterii *Fenii*, in plurali numero dicuntur ab illo. (e) *Fenius* was King of the Armenian Scuthi, and his Residence was about the *Biortannis*. When the descendants of Niul were expelled from Egypt,

arrives in Ægypt, and marries another *Scota*, Daughter of another Pharaoh.—The whole is allegorical, signifying that the Ægyptian Kings delivered to their Care, his Fleets, Ships, i. e. *Scuthi*. Niul was the first distant Voyager, and probably in Ægyptian Ships, hence *Ginn Scuthi*, i. e. the marine tribe mariners.

(d) See this explained Ch. X. Sect. 2. — Ωροφος φιλοσοφος παρα φοινί. (Diogenes Laertius.)

(e) Colgan's Triadis Thaum, p. 5. Castellus derives Phœnicia from the Syriac *Punikia* i. e. gloriosus, magnificus : but that word would have been written, Painigh in Irish.

they

they returned to their own Country up this River, under the conduct of *Sru*, as will be related in the second part of this Chapter.

REMARKS.

Salmasius observes, that Eusebius always substitutes the name *Phœnix* for *Phineus*; hence we may suppose all the Greek authors have done the same, except Arrian, who says, that *Bithus* was the father of *Phineus*. (f) The Irish history makes *Phineus* or *Fenius*, the Son of *Bithus* or *Baoth*, and *Bithus*, the Greeks say, was the Son of Jupiter. (g) We require no better authority for the antiquity of our *Fenius*: for, whenever the Greeks were lost in remote Genealogy, a God was brought in to stop the gap; and Jupiter may here have been substituted for Japhet.

Fenius is a proper name, compounded of two Irish words, viz. *Fenn* or *Fonn*, science, learning, sagacity, and *ois*, which has the same signification. These words are also Arabic, *Fenn*, Science, Knowledge, *hush*, the same. Hebr. פִּינָה *Phinna* and בִּינָה *bhinna*, Wisdom, Knowledge, חֹשֶׁן *hush* the senses. (h) The name *Fenius* betokens a man of great erudition, and such he is represented to have been. He is also named *Farfa*

(f) See p. 7.

(g) p. 5.

(h) Probably the Son of Eleazor who was called פִּנְחָס *Phenas*, derived his name from this word, as the Talmud (*Sanhedrim* C. X.) says, that he was אֲבִי בֵּית דִּין *Ab bith Din*, or head of the great Tribunal of University.

Joseph was called by Pharaoh יֶזְפָּנָס *Zephanas Phana*, a name apparently given him on account of his Wisdom.

or Pharfa, from the Hebrew and Chaldee פָּרַשׁ pharas, to explain, to shew the meaning of what is said or writ:—"It is spreading forth what was wrapt up before. Nehem. Ch. 8. V. 8. פָּרַשׁ m. pharshi, explaining and giving sense, and caused them to understand the reading. The Pharisees are thought to be named from thence, as Expounders of the law; as separatists, say others: and from their ostentation, enlarging and laying open the Phylacteries, in general, of their own piety and good works, say others: yet perhaps it was but the *name of the head* of that sect, as פָּרֶשׁ pheres was a name in use among them." (i) Fares, Arabicè, agnomen familiæ. Nomen Arboris, Castellus.

Arab. *fariz* one who knows, or understands any thing; *firafet*, Sagacity, Penetration, Judgment, *firafet*, expounding, *ferzy*, skilled in the law, *fariz*, clear distinct Speech.

Perficè *Fersa*, speaking; a good genius or angel; Ferzan, wisdom, Science; ferzane, a learned man.

And probably the פָּרִי perizi Φερζαῖοι Pherizite, may owe their origin to this name. They mixed with the Canaanites, (as our Magogians did,) and are not enumerated among the Children of Canaan by Moses, in Genesis 10th Ch.—The Canaanite and the Perizite, Joshua, Ch. 11.—*here* says the very learned Reland, Arca patet latissima in conjecturas, quibus non delectamur, speaking of the above passage in Joshua.

It is also to be remarked, that the Arabians call Armenia, Barza, and the Armenians write it Ba-

(i) Bates, Critica Hebræa.

riz : in the Armenian I find no explanation of this word, in Arabic *Barza* and *Baraza* signifies *Exitus*, which made the learned Bochart think this country was so called by the Arabians, because there Noah and his family descended from the ark. We find the old Arabian name of Armenia was *Pharda* or *Phardsa*, for *D* or *Dal* with a point over it sounds, *ds* or *z* : *dhfal*, and from these variations I conjecture that פֶּרֶשׁ *phars* was the original name, from this *Phenius*, and that the other names are a corruption of the Original.

Phenius Pharsa or *Pharas*, was a name analogous to the arduous task he had undertaken, of presiding over a seminary of learning ; the modern Irish sometimes write the name *Fearsaidh*, (the *d* not founded), whence I formerly conjectured, that they meant a *Sídonian* man. *Faras* or *Foras* is the proper orthography, agreeing with the Chaldee פֶּרֶשׁ and Arabic *Feryz*, hence the Irish *Foras-focal*, the expounder of words, i. e. an *Etymologicon* ; and the Irish history I am now translating is entitled *Foras-feas an Eirinn*, i. e. an explanation of the transactions of the Irish(a), or the history of Ireland explained.

Fars is acknowledged by all Asiatick writers to be the father of the *Parthians* and *Persians*, a strong argument, that they descended from the same stock as the ancient Irish (b).

R 2

“ The

(a) From *Parfa* or *Pharfa*, an instructor, a pious devout man is derived the English word *Parson*.

It must be noticed that *Farfaid* was very probably another name of the same person, for *Farfad* or *Furfid* in Arabic signifies the *Arbor Sapiens*, the *Mulberry tree*, the *Morus* ; the *arborum sapientissima morus*. See a few pages further.

(b) *Perlarum* nomen ab Arabico *Paras*, *Equus* derivarunt jam

" The Arabs say, that Fars was descended from Japhet, some say, he was the son of Azar or Arphaxad, son of Sem, son of Noah, but *all* agree that he gave name to Persia, which is called in general terms the county of *Fars*, and of *Agem*: the ancient Persians called it *Pars* and a native of it *Parfi*; *Pars*, *Parfi*, *Partti*, are the same words, flowing from the same root, for *th* in Persian and *Turt*, is pronounced in the same manner that we do *S* (c)".

Aboulfaraige says, that in the reign of Ptolemy Philadelphus one named Arshak, an Armenian, revolted against the Greeks and founded the Empire of the *Arfacides*: we, says he, call them *Parthi*; and Vologesus, one of their kings, is called

jamdudum Viri eruditi; sic ut nomen Persarum *Equites* notet. —hodie licet & voce *paras*, *Equo* utantur, tamen *Osp* vulgatus est & magis *Persicum*:—Quid obstat itaque, quo minus credamus non ipsos Persas hoc sibi nomen dedisse, sed gentes vicinas —At de nomine Parthorum, quod nonnulli Persarum originis esse volunt, incertior est disquisitio; Stephanus ait profugos *Θυρδδαι* eo nomine appellari lingua Scythica. Sunt autem *Πέρσαι* a *Scythiis* orti, uti Curtius, Arrianus, Ammianus Marcellinus tradiderunt; & Justinus ante Scythico sermone Parthos exules dici monuerat, & sic Isidorus Orig. IX. 2. at Suidas *Πέρσαι*. *Περσικὴ γλῶσση* *Σκυθία*.—Sed dicamus potius, quod jam alii viderunt Persas & Parthos differe, ut Assyriam ab Atyria, Thessaliam a Thetitalia, Tyrum a Sarra, i. e. unam eandemque vocem esse, *S* in *T*, mutato. An non nos quoque a *פרס* habemus nostrum Paard? an non similiter *πάρδαλις* & *Pardus* Latinum a *Pars* concinne derivatur, quæ vox & Turcis & Persis, pardum notat, uti Russis *Bars*, *S* in *D* mutato?—Vix enim aliqua cum veri specie aliunde ejus vocabuli etymon petetur, & probabile est animalibus quæ in Persia frequentia sunt, nomen Persicum adhaerisse. (Reland. Dissert. de Vet. Pers. Vol. 2. p. 218).

(c) D'Herbelot at *Fars*, *Parf*. *Aig*, was the Armenian name of Japhet. Vologesus is evidently *Baal-Gaois*, i. e. Dominus Phenius, *gaois* *ἑὸν* both signify wisdom.

king

king of Armenia. The *Belogese* are now seated on the east of Persia, and extend from the Indian Ocean to the Thouran, or ancient Scythians. *Bal-gais* in Irish is synonymous to Fenn-aois or Fenius, signifying a man of learning, a man of wisdom, excelling in wisdom: *Fal-gais*, a prince of wisdom, it bears the same meaning in the Armenian language.

Fenius was king of Pontus, or that country where the river Biortannis flows. The river Parthenus of the classic authors divided Bithynia from Paphlagonia, and both these provinces formed Pontus. In this country the ancients place *Phænix* or *Phenicus*:—Bithynia condita est a *Phænice*, quæ primum Mariandrya vocabatur, is the interpretation of a passage in Eusebius by Hieron: *Phænix Cadmi frater, a quo Phæniceum dici volunt, Colonos deduxisse legitur in Bithyniam*, says Bochart: (d) we shall presently find that he was the father of Cadmus: *Phænice*, nomen ortum quidam esse putant, a *Phænice Agenoris Neptuni filio* (f).

A *Phænice* septimus in Bithynia regnabat *Phænix* vel *Phinees*, quo tempore Argonautæ expeditionem susceperent in Colchidem: inde Agenoridem Poetæ vocant, quia Agenoris filius erat *Phænix* (g).

Bochart says, the Phænicians were in that country long before that expedition: Inter illud tempus quo colonia Phænicorum in Bithyniam missa est, & Argonautorum profectioem, intercedunt

(d) Euseb. Chron. ad num. DXCIV. Bochart. Geo. Sax. L. 1. C. 10.

(f) Noris. Epoch. Syro-Maced. Steph. de Urb.

(g) Apoll. L. 2. Argonaut.

Anni 160, illis accedo potius, quibus, cū verisimile non fiat ut Phænicis filius Phinæus Argonautorum ætatem attigerit.

There was also the island of Phænius, so called says Herodotus, from those Phænicians that held Mariandinam, i. e. Bithynia (h).

Pliny carries them into Thrace, which is on the opposite shore. Auri metalla & conflaturam Cadmus Phænix ad Pangaum montem (i).

Stephanus says, Paphlagonia was so called from Paphlago the son of Phineus,—why not Bithynia from *βιθυς* or Baoth, father of our Phenius Pharsa.

Phenius established a seminary of learning at Eothan or Eodhan, opposite to the tower of Babylon: that is, on the banks of the Euphrates, in Mesopotamia, within the bounds of his own kingdom. *Eo-taun* and *Eo-dan* in Irish are synonymous names, signifying excellence in learning; they are words commonly compounded with scientific terms, to express the professors of arts, as *Sar-tann* or *Seir-tann*, or *Šar-dan*, a Doctor of Music. Tann is the Phænician or Chaldæan תנא tannah, docere, discere, whence תנא tanna, Doctor Talmudicus, תנאי tannui, Doctrina, Studium:—*dan* is a Persian word of the same signification (k). Herodotus gives an account of a school-master called Phenias, who in early time taught youth γραμματα. (Vita Homeri per Herodot.)

In the map annexed, on the banks of the Euphrates and opposite to Babylon, we find the towns of *Sippbara* and *Naarda*: the first implies

(h) Lib. 4.

(i) L. 7. C. 56.

(k) Keating's translator makes this, the city of Athens, in the plains of Seanar!!!

the city of learning: ספֿרה Saphera, Librorum peritus, Literator (l). *Nard* in Irish and Hindostanic is science, and at this *Naarda* was a most celebrated Academy of the Jews. נהרדענא Naarda celebris Judæorum Schola (m). *Nard-sgol* in Irish signifies an university, i. e. the school of sciences.

Fenius had two sons; the eldest, who was to inherit his crown, he called *Nion-nuall*, that is, the son of his inheritance. נין Nin in Hebrew and Chaldee is a son, and נהל nuhal is to inherit, it is applied to a state of inheritance which falls from father to the son, and rolls down with the tide of time from hand to hand, and keeps descending (n).

He named his youngest son *Niul*, and gave him for his portion a compleat education, the name so implies: and it likewise signifies the *Morus* or Mulberry tree, an emblem of knowledge with the Egyptians, the Irish and other ancients: arborum sapientissima morus (o).—Sapiens arbor morus (p).

The Arabian authors are not determined what tree the *Nabel* was, some call it the *palm*, others

(l) Judges, i. V. 11. & nomen דִּבְרִי Debir, antea סִפְרִי Chiriath-Sephir—it was also called Kiriath-Sanna, from the Arabic Sanna, Lex (Irish Seana)—eadem Urbs ac Kiriath-Sephir, (Reland). The Irish word corresponding to *Sephir* is Sopar or Sophar, as Sophar tobar, i. e. tobar go niomad eolas, that is, Sophar tobar signifies the Tobar or Spring of much knowledge, the Pyerean Spring. (Vet. Glof. Hib. in my poss.)

(m) Steph. Morinus, de Paradiso terr. & de Bochari Scriptis.

(n) Bates Crit. Hebr.

(o) Pliny, L. 16. C. 21.

(p) Junius.

the

the date tree: some explain it by *danish*, i. e. the tree of learning, for *danish* is wisdom.

When *Nuil* came to Egypt, and made them understand the signification of his name, the Egyptians would certainly translate it into their own language: and consequently called him *Katmis* or *Kadmis*, i. e. *Morus Egyptiaca*: and the signification of this word in the Egyptian, is analogous to the names in Irish, Arabic, and Persic, for *Kad* in Egyptian is intellectus. *Kadmai*, Sapientia amor.—*Katmas*, Sapiens infans.—*Katmeh* or *Kadmeh*, Sapientia plenus (q).

Here we have the *Nuil* of the Irish; the *Danaus* of the Greeks, and the *Cadmus* of the Phœnicians, concentered in one man. Nial in Irish is not only a letter of the Alphabet, but also the science of Letters; in Hebrew נחל nihal, duxit pascendi

(q) Woides *Ægypt. Lex.* In Irish *Kad*, *Cead* or *Kead*, as *Keadh-fadh*, a sense, faculty, opinion. *Cadach*, inventio, genuity.

The scripture furnishes innumerable examples of proper names of men derived from the names of trees. We shall mention a few.

Accos, i. e. *Spina*.

Aialon, *Ilex*. fil *Sellum*, 1 par. fil *Amasai*: 1 par.

Allon, *Quercus*, pater *Sephei*.

Ela, *Quercus* pater *Osee*.

Gineth, Hortus—pater *Thebni*.

Guni, Hortus, fil. *Nepthali*.

Ithamar-insula *Palmæ*—fil. *Aaron*.

Sarug, *Palmes*, vel *Ramus*—fil. *Reu*.

Sif-flos.

Sinæus, *Spinofus*, fil. *Chanaan*.

Sufan, *Lilium* vel *Rosa*, Uxor *Joachim*.

Thoas, *Hyacinthus*, fil. *Nachor*.

Thamar, *Palma* vel *Dactylus* Uxor. *Her*.

Vide *Stephanus Nom. Heb. Chald. &c.*

causa

causa ut pastor gregem. Ar מלך al nehl the Daetylus, per metaphor, educavit.

In the Chaldee בַּכָּא Bacca and תות Thoth, signify the *Morus*: בַּכָּא Baca prisci omnes, quibus Arboris species est, vel de Pruno vel Pyro, expon. Moderni de *Moro*. Arab. & Persic. בַּכָּא Baca est Arbor balsamifera. (Castellus).

It is worthy of remark, that in the Irish and in the Hebrew, most Nouns signifying a tree, imply also learning, wisdom, &c. The Irish from hence, form the names of each letter in the Alphabet, and so did the Hebrews as we shall shew in the Essay on the *Ogham* (r): we shall give a few examples here, referring to the names already mentioned.

Broum, the grandson of Magog, was also called *Ce-Bacce* the illustrious *Morus*, and it is said, he had *Bac-tria* for his lot, i. e. *tria* the region, of *Bacce*. *Bacca* in Chaldee is the *Morus*, and so *Brom* in Hebrew is a precious tree, it also means a philosopher; and in Irish *Brom-aire* is a wit, a learned man. בְּרֹמִים *Bromim*, pretiosæ arbores. *Scriniola rerum pretiosarum*. Ezech. 27. 24. בְּרֹמִיָּהוּ *Bromihim*, Ch. filius Philosophi. (Castellus from *Pesach*. f. 49).

Hence the Magogian Scythians adapted a synonymous name for *Broum* and *Bacce*, viz. *Nôs*, i. e.

(r) Each letter in the Irish alphabet, bears the name of a particular tree—the leaf is the page or column of a book—the root or trunk implies science—to prune the tree, or to wave the branches implies Poetry—it is the same in the Hebrew, a remarkable circumstance unnoticed by any authors, I have read, except Bishop Louth, who explains a certain measure in Hebrew Poetry from a Verb signifying to prune a tree. We refer particulars to the Essay on the *Ogham*.

know-

knowledge, wisdom. Arab. *Nasha* Græce *Nês* intelligible, and from these words arose all the fabulous names of Bacchus, viz. *Dia-Nus* or *Dionysus*, *Bromius*, &c. &c. and *Baca* happening to signify crying and howling, both in the Oriental and Scythian dialects, hence all the fabulous stories of his howling Orgies, which corresponding with the Greek *Bromos* confirmed the Poets in this opinion; all which symbolical names they probably had from the Scythians and Arabians. *Bach*, in Irish, also signifies *drunkenness*, and hence he was made the God of Wine, who probably never planted a Vineyard or squeezed a Grape.

The allegory of wisdom and learning, under the symbol of the tree having not been understood, by our translators, much of the beauty of the scriptures is lost, particularly in the prophets. Had our translators consulted the Talmud, they would have done well: these authors were learned Jews, and in most places gave a proper explanation; for example: *Aos* in Irish is a tree, and it signifies knowledge; so in Hebrew *As* or *Es* a tree. Numb. 13. 20. when Moses sent out to search the land, he bid them try if any *As* or *Es* were there: did Moses mean a tree? did God promise a land flowing with milk and honey, without a tree? or could Moses suspect it? No! The Talmudists say, search for the wise men, the *As* or *Es*, and they returned and said they found the learned (Giants) there, the *Anakim*: this is the interpretation of these learned men, and most congenial to the text. If the Hebræist will read the 7th Ch. *Jesaiiah*, with this idea, he will see great beauties: the learned (trees) men of all nations shall acknowledge the Messiah. Was Amos a gatherer of sycamore fruits?

fruits? a poor trade for a prophet? No! he was the gatherer of wisdom. Ch. 7. V. 14th (s).

This beautiful allegory in the scriptures did not escape Mr. Bates. “אץ Ats or Es a tree, says he,—All the actions of the *mind* are expressed by words that stand for, or give an idea from, something *sensible*. Q. Gen. 2. the *tree* of *knowledge* of good and evil,—the tree of life. —And as the church is the garden of God, thence *trees* are the children of God:—all the *trees* of the wood shall rejoice,—the trees of the Lord are full of sap—and by the comparison Ezek. 31st. and all the trees in the garden of Eden were figurative of greatness, strength, glory, honour, &c. and other excellencies God would bless his people with,—hence אץ iets a Counsellor, i. e. a tree, a wise man.—אץ Uz. Job's Country.—(Bates, Crit. Hebr.)—to which we shall add that the Talmudists are of opinion that Job was descended of Japhet”.

(s) In like manner כתיב Cattab or Catib, signifies a writer; Scriba, scriptor: it is the name of the Chaldæan Mercury, who presided over the sciences. *Cattab*, Mercurius qui scripturæ præest. כתיבת Cottabith, Daçtylus. נחל nehl Daçtylus. תות Thoth, Morus arbor, in libris precum sumitur pro Fragis & Moris rubi. Buxtorf.

Ezekiel comparing the kingdoms of the East to the trees in the garden of Eden, thus mentions their being conquered by the kings of the Medes and Chaldæans. Behold, says he, the Assyrian was a Cedar in Lebanon with fair branches, his height was exalted above all the trees of the field, and under his shadow dwelt all great nations.—Not any tree in the garden of God was like unto him in his beauty: omnis arbor in horto Dei non fuit similis ad eum in pulchritudine sua—pulchrum feci eum in *multipitudine* ramorum ejus: & emulatæ sunt eum omnes arbores *Heden* quæ (erat) in horto Dei. (Montanus). Ezek. Ch. 31.

The

The Irish choose for such names, the trees they called *Athair foadha* or *Airigh feadha*, i. e. noble trees. So in the Phœnician and Hebrew *Adon* a willow and *Adon*, a Lord, have the same root; whence the Greeks called Adonis *Ἰρῖος* (Hesych). *Itaios*, i. e. salignus. From this word *Atair* which in Irish signifies a father, an origin, a principal, strength, power; in Arabic *Atir*, (and with an adventitious R. *Atrar*, father, Uncle, brother), *Bochart* thought, the Phœnicians named men from plants, because he derives *Atir* from the Hebrew *חֲטִיף* *hatfir*, a plant in general:—ex iis (i. e. *Apulejo* & *Dioscoride*) *Africana* & *Punica* plantarum nomine pro viribus exsculpturi & Hebræis literis exhibituri:—*hoc aggredior ut doctiores provocem ad meliora tentanda, quam quod audeam hunc conatum mihi successurum*, (Vol. 1. p. 752). *Atar* in Irish signifies noble, illustrious, hence *Atharlusa*, the most noble of herbs, ground ivy, (*hedera terrestris*):—many learned commentators are of opinion that the trees mentioned in Judges 9. Ver. 13. is not a parable, but that the *Olive* was the cognomen of *Othoniel*, the fig tree of *Debora*, and the vine of *Gideon*: indeed the preceding verses have much the air of Scythian composition. On the election of a King or Chief, the elders of the tribes were to meet at *Beith Milidh*, the house of the princes. In Judges we are told, they met at the house of *Millo*, i. e. omnes principes ad quas negotia publica referebantur, qui congregari in loco dicto *Beth Millo*, Gallicé *la maison de la Ville* (*Vatablus*).—And the *Vine* said, shall I leave my wine, which cheereth kings and men—it is unfortunately and improperly translated *God* and *man*: עֲלֵינוּ *Elohim*, verito deos, i. e. judices & eos qui
in

in magistratru sunt: homines autem dicit vulgus promiscuum, says the learned Drusius: *Elobim* here is the Irish *Laobh*, and the Etruscan *Lucumo* a prince, a chief, whence *Mil-Laobh* Rex Regum and the Hebrew *Melek*.

And Phenius called the primitive language, before the confusion, *Garti-ghearan*, i. e. the primitive language, the radical tongue: the parts of this compound are now become obsolete in the Irish language. *Gart* is *head*, primus chief, and *ghearan* is the Armenian *gheren* lingua: under גרן *gart* in Castellus, is the Arabic *jartum* quasi *Ghartum*, radix arboris & cujusque rei, ut prudentiæ; the Irish root is *garam* to call, to speak, whence the Greek *Gher-uein* loqui, narrare: Pers. *charushidan*, vocem tollere (t).

The descendants of this Phenius, called themselves *Feni-oic*, or *Fonn-aice*, and descending the Euphrates settled in *Oman*, as before related, and from hence I conjecture the *Phanicians of the Red Sea*.

(t) Hesiod. V. 260. Vieyra. p. 53. Unless we take the word from *Gort*, a Garden, and suppose it refers to the *Gheren* or language of Eden, which the Talmudists might express by גרן *Gord* a Grove, many trees planted together. Talmud *Erobim*, f. 19.

PHENIUS PHARSA.

CHAP. VII. PART. II.

Of the Travels of NIUL into Ægypt.

THE fame of this young man's learning reached the ears of *Pharaoh Cingris*, King of Ægypt, who invited him to his country to instruct the youth. Niul accepted the invitation, and the King being delighted with his learning and behaviour, bestowed upon him his daughter *Scota*, and gave him the Lands of *Caper-Cheroth*, that lie upon the coast of the Red Sea. He soon after erected Schools at *Caper-Cheroth*, where his wife was delivered of a Son, who was called *Goodball*. (a)

During his residence at *Caper-Cheroth*, the Children of Israel attempted to free themselves from the Slavery of Ægypt, and encamped near *Caper-Cheroth*. Niul having learned from Aaron, the distressed situation they were in, was so affected with the relation, that he offered his friendship and service to Aaron, and furnished the Jewish Army with Provisions.

Niul now began to fear that the Egyptian King would be displeased at the Civility he had shewn to his enemies, and having communicated his fears to Moses, he proposed to Niul to accompany him to the promised land, and prevailed upon him to deliver up the shipping which belonged to the

(a) So named from Japhet Gadul—See Introduction.

Crown of Egypt into his hands. Niul having agreed to this last proposal, Moses dispatched a party of men, who took possession of the Ships, and stood down the Red Sea. On the next day was the miraculous passage when Pharaoh and his Army were drowned.

Niul then brought his Ships to land, and returned to *Caper-Cheroth*, where he is supposed to have died, as there is no further account of him.

The Successor to the Crown of Ægypt was, *Pharaoh an Tuir*, who, determined to revenge himself on the Scythians for the assistance they had afforded the Israelites, entered *Caper Cheroth* with fire and sword. The Chief of the Scythians at this time was *Sru*, great Grandson of Niul who led his people to the mouth of the Nile, and there embarking, set sail and landed in *Crete*. (b) From *Crete* they sailed through the Ægean Sea into the *Pontus Euxinus* and up the *Bior-tannis* as far as navigable, and then marched under the command of *Heber-Scot* into the Country of their ancestor *Phenius Pharsa*.

R E M A R K S.

If the Scythians or *Fein-oice*, seated on the Coast of Oman, were the first navigators : the fame of their skill in Marine Astronomy, by which they were enabled to make long Voyages, having reached the Ægyptian Court, it would be natural for the Ægyptian monarch to invite a body of them to settle in his dominions, to instruct his subjects

(b) See Ch. 4. Nemed.—a quotation from Rand. de Duceto ; extracted from Loland

in the only art, in which these learned people were deficient.

Accordingly we find them seated at the Sea Port of *Caper-Cheroth* on the Red Sea, where he furnished them with Scuth, i. e. Ships, (*Ægyptiacè Skeita*) and that appears to be the Allegory of marrying his daughter *Scotà* to *Niul*, which was the name of the *Ægyptian Hercules*, according to Ptolem. Hephaestion.

In like manner it is said, that Hercules having conquered and slain *Antæus* King of *Mauritania*, married his Widow *Tingi*, from whom the City of *Tiggir*, or *Tingi*, now *Tangier*, had been so called by *Antæus* its founder : *Pomp. Mela. L. 3. Plin. L. 5. C. 1.—Plutarch. in Sertorio—Jablon-ski Panth. Ægy. L. 2. C. 7.—*whereas we have shewn from good Authority, that *Tiggir* was so named from the *Syriac*, *Phœnician* and *Irish* words, implying Merchants.—*Tangier* was the Emporium of *Africa*.

The *Ægyptians*, on a religious account, bore a great aversion to the Sea, which they called *Typhon*, because it swallows up their Nile, and hated Sailors so much, that they would not speak to them : and though they were not fond of going out of their own country, for fear of introducing foreign customs, yet they were not ignorant of Sea affairs. *Sesostris* built a formidable navy of 400 Ships of war, for his expedition to the Southern Seas ; and also a very large Vessel of Cedar 280 Cubits long, gilt without, and beautified within, which he dedicated to *Osiris*. (c) But *Sesostris* according to Sir I. Newton. was *Niul* or *Nilus* i. e. *Hercules*.

(c) *Diod. Sicul. Eupolemus. Un. Hist.*

The Egyptians therefore only wanted Sailors, and such too, as had navigated to the East, from whence they had, in very early times, brought the commodities on Camels by the Isthmus of Sues : the establishment of a port at *Caper-Chereth*, a little below *Sues*, was most convenient for this trade in all respects. (d)

Philostratus relates that a certain Prince named *Erythras* was master of the Red Sea, and made a bye-law or regulation that the Egyptians should not enter that Sea with any Ships of war, nor with more than one merchant Ship at a time. To evade which, the Egyptians built a large vessel, to supply the place of many. (e)

Some take *Erythras* to be the same with *Esaú* or *Edom*; we claim him as a Scythian of *Qutan*. *Aonhair* in Irish signifies a Shipman, the word is

(d) The effects of Pharaoh's overthrow were felt in Egypt for many ages, (says Dr. Playfair.) In process of time it united under one head, and acquired new vigour,—the Egyptian name again became famous. The Arts and Sciences were cultivated, but never brought to maturity—several circumstances contributed to retard the literary progress of the Egyptians. In those early ages they had no way of communicating their ideas but by hieroglyphics, which, at best was a very imperfect and doubtful method.—Commerce was unknown to them, and strangers who went thither on business were punished with death or slavery—specimens of their skill in architecture, sculpture, and Geometry remain, but these display their industry more than their taste.—(Playfair's Chronology, p. 65.)—The Egyptians say the Art of using the mind by means of Balls was exceeding ancient: they give the honour of this discovery to *Isis*—but, over and above the little credit which is due to the greater part of the history of this Princess, we shall prove, says Couget, that this discovery cannot be ascribed to the Egyptians.—They certainly borrowed the Scythian word *Es* or *Is* a Ship, and dedicated this machine and its discovery to that Goddess, from the affinity of name.

(e) De Vita Apollonii, L. 3. c. 35.

S

also

also Armenian; the mountain on which the Ark rested, is called by them *Aorth* to this day.

Erythia was the ancient name of *Cadas*, now Gadiz, both words imply a Ship in the ancient Irish; and the Rabbins derive the name *Spania* or Spain from ספינא *Spina*, *Navis*, ספן *Span*, *Nauta*. (f)

The learned Niebuhr gives a pleasing account of King Erythras; "he reigned, says he, in one of the Isles of the Persian Gulph, and is there buried: but the learned do not agree in which of the Isles. Pliny calls it *Ogyris*, by which he seems to mean *Socreta*. M D'Anville thinks it was Ormus; but it appears to have been *Oarac-ta* where Nearchus saw his tomb, and I think it is now called *Kishme* by the Europeans." (g)

But Pliny attributes the invention of Ships to K. Erythras, which seems to indicate that he was so named from *Aorth* a Ship. "Nave primus in Græciam ex Ægypto Danaus advenit; ante ratibus navigabatur, inventis in mari Rubro inter insulas à Rege Erythra. (h) This alludes to a passage in *Agartachides*, who says, Erythras lived in an island, and passed to the Continent on Rafts of beams, such as the fishermen now use there, says M. Niebuhr."

The sacred Scriptures prove that neither this *Erythras*, or any other, was an Edomite or Idumæan, that had possession of the Red Sea, when Moses passed it, because Edom did not then extend to the Red Sea.

(f) Arabice *Cadas*, a large Ship, Ch. Kid. The modern Irish write the word *Caras*.

(g) Niebuhri Arabia. p. 267.

(h) Lib. 7. Ch. 56.

In Numbers C. 20. V. 14. we are told, that Moses sent messengers, from Kadesh, unto the K. of Edom.—V. 20. and the K. said, thou shalt not go through. And Edom came out with much people and with a strong hand. Thus Edom refused to give Israel passage through his borders, wherefore Israel *turned away from him.* Numbers 13. V. 4. And they journeyed from Mount Hor, *by the way of the Red Sea,* to compass the Land of Edom.

And it appears that the Canaanites did not at that time dwell on the borders of the Red Sea, for the Israelites were then on their journey to possess themselves of their country. It appears also that Edom did extend to the Red Sea in Solomon's time, unless there is an interpolation, by way of Explanation. (i)

Niul and his Colony were settled at Caper-Cheroth. כפר צרור Caper in Chaldee is a town, village, or settlement, (pagus) and the name of the place where Moses passed the Red Sea, was *Cheroth.* Exod. C. 14. V. 2. Turn and encamp before *Piha-Chiroth*, between Migdol and the Sea; Numb. 33. V. 8. And they departed from before *Piha-chiroth*, and passed through the midst of the Sea. This place was on the borders of Ægypt, and in the Scripture is always written פִּי-הַחֵירוֹת Piha-Chiroth, i. e. the *ostium* of *Chiroth.* *Hbiroth, Iroth* vel *Chiroth*, Locus deserti ad quem venerunt filii Israel mare transfretentes.—(k) Piha-Chiroth. *σομα Εἰραθ, Os Iroth.* (l)

(i) 1 Kings, C. 9. V. 26. And K. Solomon made a Navy of Ships in Ezion geber, which is beside Eloth, on the Shore of the Red Sea, in the land of Edom.—This was a general expression.

(k) Hieronym. Euseb.

(l) Bonfrerius Oromon.

Nilus supplied the Israelites with provisions, (m) and moved lower down with his Shipping, lest Pharaoh should cross upon them in their march round the borders of Oman on the opposite Coast—for they were obliged to go round the borders of Edom as before related. And in four years after this event, says the Book of Leacan, (an Irish MSS.) the Scythians fled with great part of Pharaoh's fleet. Nilus, says Sir I. Newton, was the Egyptian Hercules, and in the days of Solomon failed to the Straights, he was the Ogmius of the Gauls. (Chronol. p. 181.)

This is an Eastern Story handed down to us in Hebrew and in Arabic, by the Rabbins and Mufelmans. Rabbi Simon, who lived 200 years before Christ, relates it in this manner. "She was
 " as Merchants Ships, that bring their food from
 " afar: these are the words of Solomon, Prov.
 " C. 31. V. 14.—*Merchants Ships*, the *אניות כנען*
 " *anioth Canaan*, which were on the Red Sea,
 " when Israel passed it—from afar they brought
 " them food; this alludes to the provisions these
 " Merchants gave to the Sons of Israel, who came
 " from Egypt without Store of provisions. David mentions these Ships in Psalm 104. V. 27.
 " —There went the Ships, (that is, on the Red
 " Sea,) when God scorned at the *Leviathan*, that
 " is, *Pharaoh*.—And because these Canaan Ships
 " gave Israel of their provisions, God would not
 " destroy their Ships, but with an East wind car-

(m) We learn from Ptolemy's Hephastion, that *Nilus* was the name of the Egyptian voyaging Hercules. Sir I. Newton takes him to be Sefac or Sesostris, and that he was called Nilus, from the great improvement he made to the Nile: and this Nilus he says was the Ogmius of the Gauls. (Chronology p. 181.)

" ried

“ried them far down the Red Sea, and this wind
“was by the particular appointment of God; To
“this Moses refers in Exodus xv. 15. The inha-
“bitants of Canaan, did melt away for fear, when
“they were informed by their countrymen, the
“mariners, who saw this transaction of the pas-
“sage of the Red Sea.” (n)

R. Simon makes these Ships to have belonged to the Canaanites,—we have shewn from good authority that *Canaan*, in Hebrew, signifies a merchant, and *Canaith* and *Anac* in the Scythian, so that it is difficult to distinguish the meaning of the Scriptures in several places, where these words occur.

The Mussulmans that have made mention of these Ships are Mederek and the author of the Tebüan; they say, “that when the Israelites had passed the
“Red Sea, they were under apprehension that
“Pharaoh would *cross* in *Ships*, and flank them
“as they encamped on the opposite Shore of the
“desert; for they knew not that he had perished
“in the waters. Therefore, God caused the body

(n) I liber Zoar. p. 87. Exod. C. 22. Prov. C. 31. V. 14. Vulgate. She is like the Merchants Ships, she bringeth her food from afar. Psalm 104. V. 26. There go the Ships—there is that Leviathan who thou hast made to play therein, these wait all upon thee, that thou mayest give them their food in due Season.

Exod. xv. 15. Then the Dukes of Edom, shall be amazed, the mighty men of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall melt away. See Baumgarten's remarks on this Verse. Un. Hist. V. 2.

We shall not defend Rab. Simons explanation of these passages: they are certainly forced—the Story of the Ships and of the supply of provisions is sufficient for our purpose:—it was not fabricated by an Irish monk, no more than Caper Chiroth for Pi-hachiroth. From what books did they steal these passages? from tradition only.

“ of

“ of Pharaoh to float on the waves in sight of
“ their camp ; which was immediately known,
“ by the Steel Cuirass he wore ; and this miracle,
“ of a body so heavily loaded with Iron, floating
“ on the water, convinced them of the continu-
“ ance of God’s kindness and protection. On the
“ other hand, the Egyptians seeing their King
“ did not return, said, he was gone in a Ship to
“ some Island, either to hunt or to fish ; but,
“ God here performed another miracle ; for the
“ waves threw up Pharaoh’s Corps on the Coast of
“ Egypt, that all his subjects might be Eye wit-
“ nesses of his death.”

C H A P. VII. P A R T III.

WHEN the *Gadeli* arrived in that part of Scythia, from whence they originally descended, viz. Armenia, they were harrassed with continual wars by their kindred, the posterity of *Nionnuall*, the eldest Son of Phenius Pharfa, who were afraid they would put in some claim to the Government of the Country : their dissentions continued seven years, in which time *Resfeoir* the Grandson of *Nionnuall* was slain. The Children of *Niul* then retired to *Amasan*, and after continuing there for some time, they sailed down the narrow Sea (the *Hellepont*) that flows from the Northern Ocean (the *Euxinus*.) They had been driven upon an Island called *Caronia* in the Pontick, where they staid one year. They were there informed by a *Caiker*, or Prophet, whom they consulted, and who always attended the *Gadeli*, that it was ordained, they should have no resting place, till they arrived at a certain *Western Isle*. Overawed by this prediction of the *Caiker*, they proceeded on their Voyage westward, and landed at the Island of *Guthia*. Here some say they continued 150 years, and others say 300 years, but certain it is, that some of their posterity inhabit that Island at this day, from hence they moved to Spain. (o)

(o) Pharusii, quondam Persæ, Comites fuisse dicuntur Herculis ad Hesperides tendentis. (Pliny.)

Deinde Pharusii aliquando tendente ad Hesperides Hercule ditæ, nunc inculti, & nisi quod pecore aluntur admodum inopes. (Pompon. Mela.)

Here

Here it must be understood that *Caiker* signifies a *Dracoi*, or *Fiosaiche*; that is, a person of singular learning and wisdom, a Prophet, that always attended the *Gadeli* in their military Expeditions.

R E M A R K.

There is nothing repugnant to common and approved Geography in this account, except, that Bithynia, Paphlagonia and Pontus, are named Scythia. They entered this Country by the Bior-tannis, the Portheimius of the ancients, which divided Bithynia from Paphlagonia and falls into the Euxine. Finding their Countrymen, did not relish their return, they retired to *Amasan* a port on the Pontus Euxinus, that they might escape by Sea, if hard pressed. *Amasan* lies on the Coast of the Euxine, between the Rivers *Halys* and *Thermodon*, called by the Latins *Amasis*; it was the native place of Strabo, and in this country it was, that the famous Amazons dwelt.

Having descended the Hellespont and cleared the Ægean Sea, they steered westward in search of the Island predicted by the Caiker or Fiosaiche, and landed in *Gothia* or *Guthia*, that is, in *Sicily*: where Sir I. Newton affirms, *Nilus* settled the Sicaniian Colony, the first Inhabitants of Sicily: (p) *Gaoth*, *Gaith* or *Gutha* in Irish signify lands by the Sea Side covered at high water, and from which the tide retires, in English, *Salt-marshes*; *rich fattening grounds*. *Sruach Srathach* or *Srahach* signifies low rich grounds by the River Side; *Sruamac*, abound-

(p) Chronol. p. 181.

ing in low grounds; from whence *Syracuse* in Sicily, ἡ λιμήν ἥτις καλεῖται, *Eurand Palus etiam i, quæ vocatur Syracæ*, says *Stephanus* speaking of *Syracuse*. And this *Palus* was known to the Greeks by the name of *Guata*. *Cluverius* ex *Plutarchi* *Dione*, *Syracusani agri regionem amplam & fertilem scata Guata*, nomine a mari in mediterranea porrectum, *Persic Ghaet*, soft Ground refreshed by streams. This word enters in the Arabic compound *Rud-ghut*. *Tur-ghut*, i. e. ooze, slime, slab, uncovered at low water. *Rud* in *Persic* and *Tur* in *Arabic*, is a River, *ghut* is fat muddy land. The English translator of *Keating* makes *Guthia*, *Gothland*, and in two words sends our *Gadelian* adventurers from the *Ægean Sea* to *Gothland*; and the Western Island, he will have to be *Ireland*, a passage that has given a modern Author great room for criticism.

The Hebrew word I think is גִּדּוּ *Gud*. *Chaldee* גִּדּוּ *Guda* the bank or border of a River, *Jos. C. 3. V. 15.* the River *Jordan* covered all the גִּדּוּ *gedothi*, the low banks, the ג. D, and ג. T, are commutable in all languages. Q. what were the situations of the Cities of *Gath*, of the Scriptures? In *Arabic* and *Persic* *Gutab*, unda aquæ, fluctus: *ghaet* terra mollior peculiariter aquis irrigua (*Castellus*.) The Valley or plain of *Sogde*, in which is the City of *Samarcande*, Capital of *Transoxania* or *Oriental Scythia*) is called *Gauthab*, because it is well watered by Canals, from the great River *Cai*, which overflows and refreshes the ground. (See *D'Herbelot* at *Sogde*.)—Hence the old name of *Waterford* *Guata—fordia*.

Spellman derives *Gothland*, a *vetere Cambrico* *Gwit* quod insulam notat, a very proper name for
an

an Island, which is commonly in part overflowed at high water, or where there is a surrounding Slab or Strand left at low water.

Gyttia, Cænium, proprie illud, quod post aquarum inundationem remanet. Haud dubie enim affinitatem habet cum Ang. Sax. *gyte* inundatio. Alias *gus*. (Ihre Lex. Suio-Goth.) *Gus* has a very different origin, unknown to Ihre.

Goth-land maxima insula Maris Balthici—haud pauci a glebæ ubertate, ita appellatum fuisse, credant hanc insulam, tanquam bonam terram, (Ihre.)

Quam Britones insulam Guoid vel Guithe, quod Latine divortium dici potest. (Unde Vecta) now Wight. (Lelandus, Ex Chronico incerti Auth.)

Frequent mention is made in Irish history of our Scuthæ, or Shipmen, being often in possession of *Guthia* or Sicily:—they touched there in their way to Spain; afterwards in their emigration from Africa; again on their return from Ægypt. It will not here be improper to enquire, from ancient history, who were the first inhabitants of this Island, and of the names of the people and places contained in it. The learned Bochart has attempted to prove all was Phœnician; we shall proceed on as good grounds in proving all was Ibero-Scythian.

First, of its ancient names, Sicania and Sicilla.

Sicania, it is said, took its name from the Sicanii. Bochart derives this name from the Hebrew word שָׁכֵן *faken*, a neighbour, and thinks they were so called by the Phœnicians, because they were adjoining them, when they settled there. Proinde Sicanos à Siculis, ut quidem puto, neque gens neque sermo distinxit, sed situs & variz ut evenit in eadem gente factiones. Et Punica voce Sicanim

Sicanim vel Sicani dicti, qui Siculorum Poenis erant proximi, quasi vicinos dixeris. Servius tells us, the Sicani were from Spain, in Lib. 8. *Æn.* Sicani secundum nonnullos, populi sunt Hispaniæ, a fluvio Sicori dicti : Diodorus, L. 5, says, the most accurate ancient authors declare they were indigeni. Veteres Siciliæ incolas Sicanos indigenas esse tradunt scriptores accuratissimi. Timæus says the same.

Thucydides informs us the most ancient inhabitants were the Cyclopi and Læstrygoni ; but from whence they came, or to what place they went, he is ignorant : but he thinks it is most probable the Sicani were from *Iberia*. (Thucyd. Lib. 6.)

That they were originally from *Iberia*, on the Euxine Sea, I make no doubt ; and in the word *Sicani*, I think is perceptible, the name *Scuthæ* or Shipmen, by which they were always known to the Orientalists. נָפִיִּד Sacha, *navit*, אֲנִי Ani, *navis*.

Læstrygoni, seems to have much the same origin. Leastar in Irish is a boat ; or any vessel made of plank, as a furkin, barrel, &c. gonai or conai, is a residence or dwelling, hence Leastargonai signifies those that made their residence chiefly in boats and ships.

The ancient Irish were in general shipmen, seamen, or fishermen ; but some of them remained at home to cultivate the soil, and to follow trades and manufactures ; these residents on shore would be called *Cuclaibh*, the plural of Cuclai or Cuclaidh, which signifies a settlement, a residence. Our Colonies would then be divided into two distinct classes of people, one, the Leastargonai, who dwelt in their boats or leastars, and the other, the
Cu-

Cuclaihb, who were resident on shore in their Cuclaidh or settlements; who never went to sea but on a general migration, and had no concern in the shipping or maritime affairs. This is the character of the Cyclops given by Homer, Lib. 9. *Odyss.* yet they were the sons of Neptune.

Homerus negat Cyclopibus ullum esse navium usum, quarum ope sedes mutaverint.

Naves quippe feris non sunt Cyclopibus ullæ,
Nec faber ullus adest qui construat.

As translated by Bochart, *Geogr. Sacr. L. 1. C. 30.*

Pausanias says the Phœnicians and Lybians came to Sicily in one fleet; hence Bochart derives Cyclops from חֵק לֵלֻב *Chek-Lelub*, id est, Sinus Lilybætanus vel Sinus ad Lybiam: aut etiam חֵק לִיבִים *Chek Lubim*, Sinus Libum, quia Φοίνικες & Λιβύες communi classe in insulam venerunt, ut scribit Pausanias in *Eliacis*—proinde veteres etiam locorum incolæ, Punicè dicti sunt homines *Chek Lub*, i. e. Sinus Lilybætani. Quod Græci κυκλωπ' *cyclopes* suo more κυκλωπας interpretati sunt, quasi sic appellarentur, quod unum haberent oculum, eumque orbicularem: It is playing on the Ibero-Scythian words *caoc-loibin*, i. e. blind peasants, or husbandmen.

Palæphatus will have it they were so called because they inhabited a round island, whereas Sicily was called by the ancient Irish *Tri-cearnac*, and by the Greeks *Τριγωνία*. and *Triguetra* by the Romans, because it was triangular.

These *Leastargonai* were of a strong robust race, as all our *Scythi* were; hence the Tyrians called them

them לַיִשׁ טַרְקָן *Lais tircam*, i. e. *Leo mordax*, playing on the name *Leastargui* (Ship-people): the Greeks translated this into *Leontini*, and reported them to be men-eaters, like lions.

Circa Teriam amnem & Leontinos campos habitasse dicuntur Læstrygones, immane genus hominum, ferino more humana carne vesci solitum. Ifacius in Lycabronem; sunt autem in Sicilia, ut nugantur, qui vescuntur humana carne.

Bochart proves the Cyclopes & Læstrygones were one and the same people; he quotes the words of Thucydides before mentioned; and from the Scholiast of Theocritus he proves plainly that the Sicarii were descended from them.

Let us now suppose our Scythi reconnoitring this island. In sailing round it, to the north, they enter the Streights or Fare of Messina, famous for the rapidity of its currents and the flowing and ebbing of the sea, which is irregular, and sometimes rushes in with such violence, that ships riding at anchor are in danger. At the north entrance of this Streight, they observe a Rock on the coast of Italy, which they call *Scaolah* or *Scalagh*, that is, splintered off, or divided from the continent; in like manner they named similar rocks, now called *Skeligs* and *Skull*, on the S. W. coast of Ireland. On the S. side of this narrow gut, next to Sicily, they find a kind of whirlpool, which they name *Cairb-deis*, i. e. the ship's impediment, for carb is a small ship or boat, a coaster, (in Arab. *karib*, Ch. עֲרִיבָא *ghariba*); and enquiring into the cause of these difficulties, are informed by the natives, that the island, being separated from the continent, left these impediments;—hence they would name the island *Scaolaoi* or *Seachan-*
aoi,

aoi, (the island separated from the main land)—whence *Sicilia* and *Sicania*. This was the opinion of the ancients, as is evident from Strabo, Mela, Virgil, and Pliny. Tranquilius Faber pretends to ascertain the æra of this memorable event; that it was about the time the Israelites were delivered from the *Ægyptian* bondage, which he collects from Eustathius, in his observations on Dionysius Periegetes :

———Zancle quoque juncta fuisse
Dicitur Italiæ, donec confinia pontus
Abstulit, & media tellurem reppulit unda.

Ovid. Met. L. 15, V. 290.

Hæc loca, vi quondam & vasta convulsa ruina
(Tantum ævi longinqua valet mutare vetustas)
Diffiluisse ferunt; cum protinus utraque tellus
Una foret, venit medio vi pontis, & undis
Hesperium Siculo latus abscidit, arvaque & urbes
Litore diductas angusto interluit æstu.

Virg. Æneid. L. 3. V. 414

‘On which Servius—

Ut etiam Salustius dicit, Italiam Siciliam conjunctam constat fuisse, sed medium spatium, aut per humilitatem obrutum est, aut per angustiam scissum, Et præter Charybdim illam notissimam de qua diximus, aliam describit (Etymologus) circa Gades ubi mare absorptum majore cum impetu redit. Meminit & Suidas & Strabo.

So that wherever our Scythi found a dangerous passage for shipping, there we find a *Carb-deis*, or Carybdis.

Bochart

Bochart mentions another on the Syrian coast. Charibdim vocat Syriæ locum inter Apamæam & Antiocham, in quo Orontes absorptus post 40 stadia rursus emergit.

This learned man derives Scylla from סקול Scol exitium, and Charibdis from חור-אובדן Chor obdan, foramen perditionis. My readers will judge which of the two explanations is most agreeable to reason.

Sicilia, the name of the island, he derives from שכלל Siclul, i. e. perfectio. Quia inter omnes insulas quæ notæ erant tum temporis, facile primas obtinet; or from אשכול Escol, botrus, Syris סגול Segol & Segul. Unde est quod Grammatici *Segel* vocant a forma botri vocale punctum è tribus punctis in triangulum sic ∴ digestis.—Ea ipsa voce puto Phœnices Siciliam appellasse, quasi botrorum insulam.

That the point *segol* was so called, from a bunch, we readily allow, for the name of every letter, and every point, alludes to trees or its fruit, (as we shall shew in a Treatise on the Ogham) agreeable to the description of the alphabet by the Irish Grammarians: but here we might go further, and say, it was called Sicily from *Sgolog*, the olive-tree, i. e. the *Sgol*. sacred to *Oga*, our Hercules; the Tyrian *Oga* or Minerva—for *sgol* in Irish is an olive; it is also the *morus* or *arbor sapiens*, both which were dedicated to Mercury and to Hercules;—for on the north side of Sicily are the small islands of *Æolus*, that is, of *Eolas* (science) an epithet in Irish of Hercules; and amongst these was *Insula Herculis*; Longinis, the ship-island, &c. opposite to which was the town of *Mylæ*, i. e. מלה the Sailor, another epithet of Hercules. *Sgol* in Irish
is

is a cluster, a bunch, a multitude; hence the English word, a skull of herrings, &c.; but as Sicily was fruitful of the vine, Bochart forms נַחַל into נַחַלִּינָה segulaja, id est, Insula botrorum, vel Insula Uvarum.

He strengthens his conjecture from the *Naxos*, at the mouth of the river Trigidi in this island, being sacred to Bacchus. *Μαξ. ἡδ. Ἀντων. Ηε-συχ.*

Alunt etiam apud ipsos (*Naxos*) singularem quandam esse vino præstantiam, ex qua confect quam benè sit affectus (*Bacchus*) Deus erga insulam. (*Diod. L. 5.*) Et *Solinus*, *Naxos* *Dionysia* prius quam *Naxos* dicta, vel quod hospita *Libero* patri, vel quod fertilitate vitium vincat ceteras.—Quæ sit detorsit *Isidorus* *Naxos* insula à *Dionysio* dicta, quasi *Dionaxos*, quod fertilitate vitium vincat ceteras.

Bochart does not shew the derivation of *Naxos*; I think it owes its name to our *Scythia* finding there excellent *old wine*, which in Irish is *aghet*, a corruption from the Arabick *atich*, both which signify *old wine*.—G and C are commutable; *achet* is the Arabic word with the transposition of one letter. The Irish *An-ai-achet*, the Island of Old Wine; from whence *Naxos*, and consequently the Greeks would dedicate so delicious a spot to *Bacchus*.

From the north we proceed to the west; there we find the *Ægades* Islands, and the most western, called *Hiera*, i. e. *Har-aoi*, the Western Island;—and taking a tour southward, we stop at the southern promontory called *Oth-deas*, i. e. the South Point, whence *Odysea* & *Odyseum* Promontorium.

Bochart

Bochart thinks the name derived from חַדָּס *had-as*, i. e. myrtus.

In their passage to the West, they find a bay favourable for fishing, where the fish deposit their spawn and breed; this they call *Iucharai*, from *Iuchar*, spawn of fish, and here they build a fishing town called *Hycara*—*Ἰχθυαρά βαρβαρικὸν χωρίον*, *Hycara barbaricum oppidum*.

חִיק כְּוִרָא *Chik-caura Sinus Piscis*, says Bochart. Here, I think, and at Drubhan, or Druhphan, i. e. the village or habitation, our Scythi first settled, and between these points is Sicania.

We have no account of *Ætna*, the burning mountain, in our Irish history: it is observed, that Homer did not mention it; that great author would not have omitted so fine an opportunity of exerting his poetical talents, had it burned in his time; and had the expeditions of our ancient Irish to this Island, been the fabrication of modern monks, they would not have had the ingenuity to have omitted it.

The *Caiker* or *Fiosache*, attended them in all their expeditions. The office of *Caiker* is often mentioned in the Irish history as a Priest and Prophet, peculiarly adapted for military services, like the *Sagan* of the Jews.

This passage and the explanation of the word *Caiker* will tend, perhaps, to explain one of the most difficult texts in the holy scriptures. I mean the 6th, 7th, and 8th verses of the 5th Chap. of the 2nd book of Samuel. “And David and his
“men went to Jerusalem, unto the Jebusites
“the inhabitants of the land; which spake unto
“David, saying, except thou take away the *blind*
“and the *lame*, thou shalt not come in hither:
“thinking David cannot come in hither”.—

T

“And

“ And David said, whosoever getteth up to the gutter (aquæduct or sewer) and smiteth the lame and the blind that are hated of David's soul, he shall be chief and captain”.

The text has עור *aor* and פסח *phissach*, translated *blind and lame*, and instead of Phissach, the Chaldee has חקר *Chaker*. עור *Aor* signifies to watch, as well as to be blind, whence עיר *Air*, Vigil, Angelus perpetuo vigilans, numquam dormiens: hence *Aire* in Irish is a chieftain, an officer, a guard,—and we have *Caicer* and *Fiosache* signifying the *war priest* or *prophet*: these, probably, were mounted on the walls of Jerusalem encouraging the soldiers and bidding defiance to David, and not the blind and lame; for, why should the *blind and lame be hated of David's soul*? —(a) Or how could David distinguish the *lame and the blind*, from able men, when posted on lofty walls?

חקר *Chaker* in the Chaldee is to prædict, to investigate, to search into nature.—Sephiri ha'm' Chakar המחקר ספסי *Libri scrutationis*, i. e. *Physici*, which perfectly corresponds with the office of our *Caicer*, who was not only a priest, but an officer; for, in the close of this part of the history, we are told, that the principal commanders in this voyage were *Ealloid*, *Lambfionn*, *Cing* and *Caicer*. That in their voyage to *Guthia*, they met with *Murdhuchon* (Syrens) who sung the officers to sleep; and would have killed them, had not *Caicer* given them a charm (b).

(a) And the Inhabitants of Jebus said to David, Thou shalt not come hither.—The succeeding words of Samuel are very difficult. (Kenniott.) Diff. p. 33.

(b) חקר & חקר with a כ instead of ק, in the Chaldee is conductor. The Irish, at least the modern Irish, can make no distinction, the C being always founded as K, and this letter they have not in their alphabet.

MILES.

MILESPAIN or MILESIUS.

CHAP. VIII. PART I.

The Voyage of the MILESIANS from Guthia to An Spain, i. e. The Spain, i. e. The Ship Country.

BRATHA, son of Deaghatha, was the principal commander in this voyage and conducted the Gaduli from *Guthia* (Sicily) to *An Spain*, Spain. The officers under him were *Oige*, *Uige*, *Mantan*, and *Caiker*. They sailed from *Guthia*, (i. e. Sicily) leaving *Catria* on their left hand, and keeping the S. West Coast of Eorp (or Europe,) landed in Spain.

The posterity of Tubal the grand son of Japhet, were the inhabitants of the country at that time, and with them the Gadelians fought many desperate engagements (c). Bratha had a son born in Spain, whom he called Breogan: he built the city of Breogan near Cruine.

The famous *Gallam*, who was called *Milefs* and *Milespain* (d), was the son of *Bille*, son of *Breogan*.

(c) Tubal five Jubal, quinto, genitus Japheti filii Noe, dictus *Atlas*, & ab eo quod in Mauritania obierit. Atlas Mauritanus, primus Hispaniæ regnum obtinuit, ut ex Latinis asserunt Eusebius & Hieronymus, ex Hebræis Josephus, & ex Chaldæis Berossus. (Tarapha, Hist. Hisp. p. 8.)

The Spanish writers say that Tubal was called Tarsis; that that he was the grandson of Japhet, our Irish history informs us that the sons of Tarsis accompanied them to Ireland and were always distinguished not to be of Gadelian race.

(d) Goles, the old Spanish name of Hercules. (De Laftonofa on ancient Spanish medals).

This family had almost made a conquest of the country, and obtained some of the principal officers in the government. *Gallamb* or *Milefs* or *Mile-Spain* at length resolved to visit his relations in *Scythia* and accordingly fitted out 30 ships, and steering for *Crete*, he passed it by and ascending to the *Euxine* sea, entered the *Biortannis*.

The King of *Scythia* received him kindly, made him chief commander of his forces and bestowed his daughter *Seang* upon him. By the continued course of his victories he became the darling of the people, which raised a jealousy in the king, who resolved to crush his greatness. *Milefs* informed of this base design, assembled the *Gadelian* officers, and they came to a resolution of forcing their way into the palace and killing the king, which they immediately put in execution. They then retired to their shipping, and embarking in the *Biortanaïs* (or *Partheneus*) sailed through the *Euxine* & *Ægean* seas into the *Mediterranean*, and steering for the *Nile* landed in *Ægypt*.

When *Melesius* and his party landed, they sent messengers to *Pharaoh Neftonebus* the *Ægyptian* king, to notify their arrival. He welcomed them to his Court and assigned a tract of land for the support of the *Gadelian* forces.

Ægypt was at this time engaged in a desperate war with the *Æthiopians*: *Pharaoh* finding *Milefsius* to be an expert soldier, made him general of his forces. *Milefsius* engaged the *Æthiopians* with success, and at length brought them under tribute to the crown of *Ægypt*. Upon this, *Pharaoh* gave his daughter *Scota* in marriage, (by her he had two sons *Heber-Fionn* and *Amergin*) (e). When

(e) We have already explained the allegory of *Scota*; and shewn it signified his fleets, his ships. *Heberfionn* and *Amergin* he made Commanders of the fleets.

Milefsius

Mileſius arrived in *Ægypt*, he appointed twelve of the moſt ingenious youths that attended him, to be inſtructed in the ſciences of *Ægypt*, with a deſign of teaching his countrymen the trades and myſteries of the *Ægyptians* (f).

When he had been ſeven years in *Ægypt*, he recollected the remarkable prædiction of the *Caiker*, the principal *Dræoi*, who had declared that the poſterity of *Gadel* ſhould find no reſt till they came to a weſtern Iſland. He therefore fitted out ſixty ſhips, and ſailing from the *Nile* into the Mediterranean, landed in *Thrace*: leaving that ſoon after, he came to the weſtern Iſland, viz. *GUTHIA*, which lies near a *Friſh* or narrow ſea, that extends northwards. Here he dwelt ſome time, and in this Iſland his wife was delivered of a ſon, whom he called *Calpa*; they next ſailed up the narrow ſeas that divide *Aſia* from *Europe*, keeping *Europe* on their left or weſtward. They

(f) The Greek hiſtory informs us, that *Miletum* in *Ionia*, was firſt colonized by *Phœnicians* from *Crete*—that this colony was attacked by the *Perſians* and tranſplanted into *Perſia*—that the *Phœnicians* and *Mileſians* joined with the *Perſians* againſt the *Ionians*, at the battle of *Mycale*, and that they were made ſlaves by the *Perſians*, but kindly treated by *Alexander*:—and in the time of *Pſamiticus* a colony of *Mileſians* ſettled in *Greece*. The *Sacæ* joined the *Perſians* at the battle of *Marathon* and broke the centre of the *Athenians*.

The *Liber Lecanus*, an ancient *Iriſh MS.* informs us, that one colony of the *Mileſians* arrived in *Ireland* in the laſt year of *Cimbaoth* or *Cambaoth*, (i. e. *Cambyſes*) ſon of *Ciras* (i. e. *Cyrus*)—it then deſcribes the diviſions of *Alexander's* empire among his *Generals*, and ſays, another colony arrived in *Ireland* in that very year wherein *Alexander* defeated *Daire*, i. e. *Darius*.—(Leab. Léc. fol. 13).

then

then returned to *Croton* (g), or the country of the Crotoni, at a place called *Alba*, (i. e. *Albestum*) and voyaging from thence leaving the greater *Brutii* on their right, they came to *Erotha*, (*Cadis*), keeping the S. West coast (of Spain) on their right till they arrived in the harbour of *Biascan*, (*Biscany*) (h).

REMARKS.

We have already shewn the epithets *Milefs* and *Milespain*, signify the hero of the ship; a naval commander. *Mil* is a champion, hero, officer, the same as *Mal* or *Malc*; Chald. מלכא *malca*, *Rex*. *Efs* and *Spain* signify a ship, from עץ *Es*, lignum; or ספינת *Spina* or *Sapina*, *navis magna* & *testa*, whence ספן *Span* or *Sapan*; *Nauta*. See 1 Kings Ch. 9. 26. Ch. 10. 22. Ez. Ch. 29. 29. &c. &c. *Milespain* is then synonymous to the Chaldean רב סבניא *Rab Spanja*, i. e. *Magister Nautarum*, Jon. Ch. 1. 6. Again מללח *mallach* in Hebrew and *Melach* or *Melachoir* in Irish, signify a sailor: *Nauta*, *remex*, qui mare seu aquas remo miscet & vertit, says *Schindler*. In Arabic *Mullah* is a sailor and *Sufna* a ship; the *Efs* of the Irish, they have converted into *Ajuz*. The Chaldee *Nifa* and the Syriac *Noufa*, a ship derive from this root, whence *navis* & *navis*.

(g) The reader will recollect that *Nil* or *Nilus*, the son of *Fenius* was the *Hercules* who founded *Croton*: Sir I. Newton calls him the *Ægyptian Hercules*, (*Chronol.* p. 181). See Ch. 4th.

(h) *Albistrum*, oppidum *Brutionum*. *Ptolem.* *Ferrarius.*

Tuatha

Tuatha mac Mileadh,
Mileadh longe Libearn,
Lords were Milesius sons,
Milesius of the Libearn ship,
says one of the oldest Poets of the Irish.

Hence Homer calls the ship Argo *σασι-μίλυσσ*. (Od. κ) which Eust. explains thus, *ἐκ σασι* dat. pl. a Sing. *σᾶς* & *μίλυσ* curæ est; why not from *σᾶς* omnis, totus, excellens.

History inform us, that about 630 years before Christ, *Psammetticus* king of Ægypt presented the *Milesians* with lands on each side the Nile, and put children under their tuition. They are said to have been the first foreigners permitted to dwell in Ægypt. In consideration of their placing him on the throne, he went so far as to compliment them with the post of honour, when he marched into *Syria*, where he warred many years. This so incensed the Ægyptians that two hundred thousand of them deserted and settled in Æthiopia. To repair this loss he opened his ports to all strangers, whom he greatly caressed? Thus the authors of the Universal History, from Greek authority. These authors have noted in their general index, *that he invited the Scythians in great numbers*, but in the historical detail, they say, he met them in *Syria*, and by treaties and presents prevailed on them to march back again. They observe, that before *Psammetticus*, the Ægyptian history has been covered with an *impenetrable mist*, it there begins to clear up a little (i). If these laborious miners in ancient history found the records of so enlightened

(i) Un. Hist. Edit. 8vo: V. 2. p. 81.

and learned a people as the *Ægyptians*, to *be in a mist*, and only clearing up *a little*, in the seventh century before Christ. Alas! what are we to expect from the rude and uncultivated Scythians, the barbarous, unlettered Scythians according to these authors—yet Berosus formed his history, from the books of these unlettered Scythians!!! but these were southern Scythians, (from whom the Irish are descended): and as Sir Wm. Jones observes, authors ancient and modern, make no distinction, between the northern and southern Scythians.

The English translation of this passage of Keating, is grossly perverted. *Guthia*, as usual, is translated *Gothland*, instead of Sicily. *Catria* an Island at the western point of Sicily is called *Crete*. *Croton* is said to be the *Picts*; the greater *Brutii* are named *Great Britain*; and *Erotha* or *Cadis* is called *France*. For the amusement of those that understand Irish, we have given the original in a note (k).

The

(k) Do triallas as sin go hoilean dan'gorithear Gutia, ata san bhfairge caoil theid san Aighen ba tuaidh—agus do rinn Seal comhnaithe an sin, gan an rug Scota an mac d'arnguirthea Colpa—an cliamh. Triallaid as sin san caol muir ba tuaidh fgaras Afica agus Oirp le ceile: agus lamh cle riu an Oirip fíar: — Rangadar Crutin taith re raidhte Alba, agus triallad da eis sin, lamh deas riu an Breatan-mor, go rangadar *Erotha*, agus lamh dheas riu an bhfeairin gac fíar bu deas, gur gabhad cuan da eis sin san Biafgan.

The Crotonians were invited to Ireland to extirpate the African Pirates. See Collectanea, No. XII. From the *Liber Lencanus*, we learn, that the Crutine (called *Picts* in the English translation) were banished by Erimon—therefore these Crutine could not be the *Picts* of the latter days—At length some of them

The old name of Gadis was *Erythia*, called by our Irish historians *Erotha*, I think from *Eorth* or *Aerth* a ship. We have seen before that the Rabbins derive *Spain* from the Phœnician *Spina* a ship, a circumstance in our favour. Bochart derives it from *שפן Saphan*, which he translates a Rabbit, but the Saphan was a different animal.

Gades was certainly called *Erythia*. Ab eo latere quo Hispaniam spectat passibus fere 100, altera insula est longa 11 M pass: M lata in qua prius oppidum Gadium fuit. Vocatur ab Ephoro & Philistide *Erythia*: a Timæo & Sileno *Aphrodisias*, ab indigenis Junonis. *Erythia* dicta est, quoniam Tyrii ab origine eorum orti ab Erythroæ mari ferebantur (1). Again, Tertia *Aphrodisias*, insula quæ prius *Erythia* inter Hispaniam & Gades, says Stephanus. And Strabo, videtur Gadibus Erythiæ nomen tribuisse Pherecydes: alii autem hoc nomine, intelligunt insulam urbi aditam, unius stadii freto divisum.

It was in this island the Poets feigned *Geryon* to have dwelt, whose herds were stolen by Hercules.

We have shewn that the ship of Hercules was called *Grian*, or the Sun; whence the fable. In

them were allowed to settle in Magh-breagh and to enjoy all the advantages of nature unmolested, viz gach Geis, gac Sein, gac Sreath, Gotha Ein, gac Mna, gac Upaidh — the Crutine on their part were to give them Mna breas, mna buais & buai gne, & ratha Greine is Easga, i. e. fruitful, skillful, women who excelled in figure and on whom shone the prosperity of the Sun and Moon. (Leab. Leacan. fol. 14).

The chief called *Cruithneacan*, son of *Loid*, was to furnish women for Erimon: in this same year he went to assist the Britanni, i. e. the *Brutii*. These Crotonians according to Philistus and Dionsysius, were settled in Italy by our Niul, or Nilus, who founded Croton. (See Newton's Chronol. p. 181.

(1) Pliny.

all ancient histories we find a Hercules or Miles. The first Etruscan King (after the fabulous times says Dempster) was *Meleus*. He led the Pelasgian Colony to *Spina* in Italy, and thence to *Spain*. Herodotus mentions him; finds him in *Spina*, under the name of *Melesigenes*, and thinks it was *Homer*: but it was our voyaging philosopher *Miles*, or Hercules. By this name the Greeks and Romans transferred him to the celestial sphere. *Miles Septentrionale est, notitior sub Herculis nomine.* (St. Jerom. T. 1. Col. 672.)

Miles est une constellation Septentrionale qu'on connoit sous le nom d'Hercule. (Religion des Gaulois, T. 1. p. 40.)—Hence the Lyra in the celestial sphere is placed before Miles or Hercules. See C. iv. Hence the name of Malachans or Malayans of India: Malaicam linguam Indis plerisque intellectum & vulgo usurpatum originem suam debere ferunt promiscuæ piscatorum colluvioni, qui ex regionibus suis undequaque eò, communis artis suæ exercendæ gratia confluxerunt & *Mallacæ* urbis fundamenta posuerunt. (a)

(a) G. Carliolensis Diss. Phil. Amstel. p. 6.

CHAP. VIII. PART II.

ON the return of Milesius to Spain, he found the inhabitants in most deplorable circumstances, being over-run by plundering foreigners, who had ransacked the whole country. Among others were (na Goti) the Guti, whom he overthrew in fifty-four pitched battles.

The children of Breogan increased in Spain to a numerous progeny. At length there was a great scarcity of corn and other provisions in Spain; and at the same time they were under such continual alarms, from the inroads of foreigners, that they were obliged to be perpetually in the field under arms, for fear of being surprized. A Council of the Chiefs was assembled on this occasion, to consider to what country they should steer their course. After frequent consultation, *Ith*, a prince of consummate learning and prudence, and of an enterprising genius, proposed to sail in search of the Western Island, which by an old tradition of the *Caiker*, was to be the resting-place of the Gadelians. *Oir do bhi caidriomb agus roinn roimefin idir Eirinn agus an Spain on trath sa tugg Eochamac Lire righ deaghnac firm mBolg*:—i. e. for there had been a great friendship and alliance between Ireland and Spain from the time of Eochamac Lire, the last King of the Fir-Bolg's. It was therefore agreed that *Ith* should go on the dis-

discovery of this Island, and return with a report of particulars. (b)

Ith landed on the northern coast of Ireland; and having sacrificed to the God of the Seas with great devotion, found the Omens not propitious. On enquiry, he found the three sons of Cearnada Miorbheoil, son of Daghdá, ruled the island, and that they were assembled at Oileach Neid, in consequence of a dispute about the *Seed* or boundaries of their provinces, which was likely to be decided by the sword. (c) *Ith* advised them (*deanaidh an infestollamnugbadh amail as teachta*) to divide the government of the island, as the law (of the land) had regulated; that, as to his part, he was but an adventurer, and driven there by stress of weather, and should soon return. He then extolled the temperature of the climate, and the produce of the soil, and recommended unanimity, as the extent of so fertile an island, seemed sufficient for all their wants, if equally divided between them.

These encomiums gave some suspicion; and the three Kings fearing *Ith* might return, and attempt to rescue the Island from them, resolved to put him to death. Therefore when he had departed, in order to return to his ship, Mac Cuill, one of the princes, was dispatched with a small de-

(b) By this passage we are to understand, that the Milesians had no communication with Ireland, since the time of their arrival in Spain; but that the old colonies seated in Spain had made the voyage, previous to the Milesian expedition.

(c) These were Tuatha Dadanns. Keating's translator calls *Seed* a jewel; the word has that signification, but here means an intrenchment, a boundary line; in Arabic and Persian, *Sedd*, as *Sedd Magiug*, the boundary of the Magogians in Tartary.

tachment

tachment to overtake him. Ith perceiving the party pursuing him, drew up his men, and made a retreating fight, till he arrived at a certain advantageous spot, when facing about, a desperate engagement ensued, and Ith was mortally wounded. The name of the place where this battle was fought is called Maigh Ith, or the plains of Ith to this day. Ith was carried on ship-board, where he died of his wounds before they could reach the Spanish coast, and before the ship reached Spain with this melancholy news, that incomparable prince Milespain died also. Ith was the son of Breogan, grandson of Milespain.

R E M A R K.

On the return of Milesius to Spain, he found the country over-run with foreigners, particularly *na Guti*, called by the translator *Goths*. It appears to have been the army of *Gud* or *Gut*, that is, of Nebuchadnezzar. *Gud* was one of his Persian names, to which they added *Arz*, as the Irish do *Art* or *Ard*, signifying a chief, a leader, a demagogue, value, esteem, veneration, honour. “*Gudarz*, “ says *Abou al Thabari*, *Mircond*, and other very “ celebrated oriental historians, was the name of “ the General of Lohorab, who passed with the “ Jews, for a great King whom they called *Nebuchadnezzar*; the Arabs called him *Bakhtnassar*; Ptolemy named him *Nabonassar*, and many called him *Raham*. *Gudarz* was one of the “ greatest captains the Persians had; he conquered “ Judæa, and took Jerusalem in the reign of *Lohorasp*, and supported many wars against *Afrasiab*, “ King

"King of Turquestan or Scythia." (d) We shall shew presently, that this warlike prince pursued the Tyrians into Spain; Ith was governor of Tyre when Gudarz besieged it. He probably flew into Spain to avoid falling into the conqueror's hands, and hearing of *Gud* coming down the Levant, made the best of his way to Ireland.

Ith is here said to have been the son of Breogan, grandson of Milesius. The vanity of the Irish Seanachies had formed this connexion between their ancestors and the heroic governor of Tyre. The Liber Lecanus flatly contradicts this genealogy. At folio 119, it says, "*the race of Ith were neither Milesians, D'Ombnann's, Bolgi, or Ne-medians, but far superior to all these. Mac Con descended from Ith, and extended his arms to the Britannic Isles and to Gaul.*" This strongly marks the intercourse and mixture of the Southern Scythians with the Tyrians.

There is great reason to think our *Ith* was the *Ith-baal*, *Itho-baal* or *Eth-baal*, of the scriptures, i. e. Dominus Ith; for *Baal* is only an epithet in the Canaanitish tongue, like *Arz* in the Persian.

Phœnicia being freed of the Assyrian yoke by the death of Salmenazar, fell into the power of the Chaldeans, but by what means does not appear in history. We only learn from Berosus, that Nabopalassar, (or Gudarz) whose reign commenced 626 years before Christ, was master of Ægypt, Palestine, Phœnicia and Cælo-Syria.

(d) D'Herbelot at Lohorasp. See also Un. Hist. vol. 5, p. 377.

Previous to this, Gudarz had curbed Afrasiab King of the *Touran* Scythians, and driven the *Omanite* Scythians into Phœnicia. On the approach of Gudarz, they would certainly enter Tyre with their old allies the Canaanites; from thence they escaped with them to Guthia, i. e. Syracuse, and from thence to Spain, and from Spain they had a constant intercourse with the *Britannic Isles*. They had long before worked the Tyrian ships, and been the carriers of the produce of these islands to Spain, from whence the Canaanites transported them into Asia.

In 586 before Christ, Nabuchodonosor besieged Tyre. The Governor then was *Ith*, or *Itho-baal*: the city held out thirteen years, being taken in 573th bef. Chr. (e) He was a most proud, arrogant and assuming prince, and even went so far as to rank himself among the gods, which brought that heavy judgment upon him of the prophet Ezekiel, “ Say unto the Prince of Tyrus, thus saith the Lord God, because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas, yet thou art a man and not God; though thou set thine heart as the heart of God. Behold, thou art wiser than Daniel: there is no secret that they can hide

(e) Thirty-six years after this, Babylon was taken by Cyrus. During this interval many nations were to be subdued, according to the predictions of some ancient prophets. (Jer. 25, Ezek. 32, &c.) The nations thus foretold, were the *Assyrians*, *Elamites*, the *Northern nations*, probably the *Scythians*, Edom, and the Kings of the adjacent countries, *Zidon* and *Tyre*, and last of all Egypt. The several prophecies emitted by men inspired, concerning the fate of these kingdoms, were exactly fulfilled, as is evident in the history of that period. (Playfair’s Chronolog. p. 45.)

“ from

“ from thee—with thy wisdom and with thine understanding, thou hast gotten thee riches, and
 “ hast gotten gold and silver in thy treasures,
 “ and thine heart is lifted up because of thine riches. Therefore, thus saith the Lord God,
 “ because thou hast set thine heart as the heart of
 “ God, behold therefore I will bring strangers
 “ upon thee, the strong men of the (Goim) nations, and they shall draw their swords against the
 “ beauty of thine wisdom, and they shall defile
 “ thy brightness—they shall bring thee down to
 “ the pit, and thou shalt die the death of them
 “ that are slain in the midst of the seas—thou
 “ shalt die the death of the uncircumcised, by the
 “ hand of the (Goim) strangers.”

During the siege most of the Tyrians fled by sea with the greatest part of their effects, insomuch that when Nebachadnezzar became master of it, the prophet tells us, there was not wherewithal to reward his soldiers. They had been moving off before this, from the time of Nabopalassar: settling in Guthia or Sicily, Rhodes, and other islands of the Mediterranean, and in Spain, and probably in the Britannie isles, and on the coast of Gaul; the great body appears to have gone to Spain. “ Is this your joyous city, (says Isaiah) whose antiquity is of ancient days? Her own fleet shall
 “ carry her afar off to sojourn.” (Ch. 23, v. 7.)

It is the opinion of some writers that *Itb* was killed during the siege, as there is no further account of him in history. How then would the words of the prophet have been fulfilled, viz.
 “ thou shalt die the deaths of those that are slain in
 “ the midst of the sea; thou shalt die by the hands
 “ of the Goim.” All which came to pass according

ing to our Irish records, in this part of the world, where Tyres own fleet had carried her afar off.

The most approved Spanish antiquaries are of opinion that he fled to Spain and built the city of *Ithobaal* or Thobal, now called Santubes, where Nabuchadonofor perished him.

History informs us, that two years after the taking of Tyre, Nabuchadonofor returned to that city, and repairing the Tyrian ships he had taken in the port, and constructing others, he became master of a strong fleet on the Mediterranean. On this intelligence, *Ith* might not think himself safe in Spain, well knowing the enterprizing genius of that prince, and would therefore meditate on removing beyond the reach of his power. At this period, I am of opinion, the great *Milesian* expedition (as it is called) took place from Spain to Ireland; other parties would naturally follow when Nabuchadonofor reached Spain, where, it is said, he did not leave one Phœnician in the whole kingdom, spending no less than nine years in driving them out.

The learned Court de Gebelin has entered minutely on the conquest of Spain by Nabuchadonofor. (a) He calls him the first known conqueror; he gives us the picture of population, and of the great operations of societies in Western Asia at the time this prince appeared. He follows him step by step in his expeditions, and at length into Spain; shews the motives that carried him there, and observes, that many learned men had doubted of this expedition of Nabuchadonofor, particularly Bochart, who for reasons not worthy of himself treats

(a) *Monde primitif. Tome 8. Essai d'histoire generale.*

it as a fable. He then shews that the Phœnicians had the use of the compass, and navigated to the Western ocean; and finally combats the opponents to this part of history, and proves the criticisms of Bochart, to be full of error.

We shall use the author's words on this subject, and subjoin such authorities, as will, in our humble opinion, confirm his argument.

FROM COURT DE GEBELIN.

“ Ezekiel, ch. 30, v. 5. Speaking of the conquests of Nabuchadonofor, says, that this prince conquered *Chus, Phut, Lud, and בל-דעב, cal-Orb*, or cal-Gharb, the *Chub*, and the men of the land that were in league against him—Ægypt from *Migdol* to *Sienna*. The last countries are well known; the question is to determine the rest. *Chus*, all the learned agree to be Asiatic Arabia, particularly Arabia Felix: the LXX have rendered the name *Chus* by Persians, applying it to *Sufiana*, called at this day *Chusistan*, or the country of *Chus*, because a part of it was inhabited by Arabs.

“ *Lud* was Æthiopia, particularly Nubia, bordering on Ægypt, as Bochart clearly proves.

“ *Phut* is incontestably that part of Africa West of Ægypt, in which was Cyrene, Utica and Carthage.

“ *Chub* must have been the Marcotidia, or the mountainous country between Ægypt and Lybia, at least there Ptolemy places the *Cobii*: there was a *Cuba* in the mountains of *Daghestan* in Persia, on the borders of the *Samura*. It is evident that *Cob, Cub*, is the same as *Gob, Gov*,
“ signi-

“ signifying a country near the waters : hence the
 “ *Cub* of *Ægypt*, the *Cub* of *Samura*, the *Cubi* or
 “ *Bituriges* who settled on the *Loires*, and many
 “ adjacent rivers. (b)

“ The *Orb*, *Earb*, *Warb* or *Gharb*, can-
 “ not therefore be any of those countries, and
 “ being enumerated after all, consequently was
 “ beyond them all.

“ It will be needless to repeat what the learned,
 “ ancient or modern, have said of the situation of
 “ this country, because none have been able to
 “ discover what part was meant by it.

“ The *LXX* instead of *all the Gharb*, write *all*
 “ *the mixed people*, which is nonsense. In the age
 “ they lived they should have been better ac-
 “ quainted with this country than we are ; but,
 “ it is a very melancholy truth, that the *LXX* or
 “ their copyists, were in general but indifferent
 “ scholars.

“ Don Calmet and M. de Sacy, render these
 “ words, *all other people*, a translation as false as
 “ ridiculous : they would have done right to have
 “ inserted the original words, *all the Gharb*, and
 “ have declared their ignorance of what country
 “ was meant.

“ Bochart saw clearly that *Phut* was Africa ad-
 “ joining *Ægypt*, and that *Lud* was *Æthiopia*,
 “ yet he forgets himself, and copies those that
 “ translated *cal-gharb* Arabia.

“ Did not these authors see that Arabia was
 “ already mentioned under the name of *Chus* ?

(b) From this root I have presumed to think, that the *Goim* of the inspired Penman, signifies marine people, foreign nations, and that he alludes to the Magogian Scythians seated in Oman, on the Persian Gulph.

“ and that they destroyed the geographical progression of Ezekiel’s description, who describes the conquests of Nabuchadonosor, regularly, from East to West.

“ Certainly it was an Arabia, but not that of Asia, as we shall fully prove.

“ גרב *Gharb* signifies the West, and according to different dialects, is written or pronounced *Gharb, Gharv, Harb, Warb, Erb, Erab, Europ*, as different nations pronounce the letter *y* (Ain, Ghain, or Ghnain) signifying always the night, evening, sun setting. West. (c)

“ This name consequently became general to the Western extremities of every continent. Before the Eastern people had sailed on the Mediterranean, and discovered countries lying more Westward, they gave the name of *Arabia*, or *Gharb* or *Warb*, to that part of *Asia*, which bears the name at this day, and which was then the most Western country.

“ But, when their knowledge in geography was enlarged, the West of Africa and of Europe, became so many *Gharv*’s.

“ Thus Spain was formerly called *Hesperia* by the Europeans, that is, the West; and the Promontory of Sardinia was called *Erabantium*. *Hesperia* was likewise the name of Western Africa: thus

(c) The Irish write it *Aorp, Eorp, Orb, Earb, Arb, as Eorp, Orp, &c.* i. e. Europe. *Eis-arbta*, or *Eis-earbta*, evening prayers, Vespera; yet I am of opinion that the Irish *Eorp* is from ערב *Orp*, dorfum. Exod. 3, v. 3. and 1 Paral. 10, v. 12. because the Irish retain the oriental name of naming the Cardinal points, Ex. Gr. *Oir*, Oriens, the East, signifies in front. *Deas*, the South or the right hand—*Iar*, and *Eorp*, behind, the back, &c. is the West, and *Tua, Tuag, Cli, &c.* is the North, or the left hand.

“ Maxi-

“ Maximus Tyrus in his 38th discourse speaks of
 “ the *Hesperians* of *Lybia*. (d)

“ The name *Gharb*, and *and all the Gharb*,
 “ exist at this day, signifying the two sides of the
 “ Straights of Gibraltar.

“ From this גרר pronounced *Gharb*, comes
 “ *Gharbin*, given by the *Languedocians* to the west-
 “ ern wind, and to that part of the *Mediterra-*
 “ nean bordering that province. Preceded by
 “ the Oriental article *al* it forms *Algarves*, the
 “ most southern province of Portugal: it was al-
 “ so a name common to Spain and the African
 “ coasts.

“ Under the name of *Algarves*, says Father
 “ Quien de la Neuville, in his History of Portu-
 “ gal, was comprehended a great number of coun-
 “ tries in Africa and Spain. Those on the coast
 “ of Spain extended from Cape St. Vincent to
 “ the city of Almeira. All Andalusia and the
 “ kingdom of Grenada made part of *Algarves*.
 “ And under this name is contained all that part
 “ of Africa extending from the Ocean to Treme-
 “ con, that is, the kingdoms of Fez, Ceuta, and
 “ Tangier, or all that is opposite to Andalusia
 “ and Grenada. For this reason the Kings of
 “ Spain stile themselves *KINGS OF ALL THE AL-*
 “ *GARVES*, and the Kings of Portugal call them-
 “ selves *KINGS OF ALGARVES on this side and be-*
 “ *yond the Sea*.

“ The *Cal-gharb* or *all the Gharb* of Ezekiel
 “ was a known and ordinary denomination, per-
 “ fectly coinciding with the Spanish *Algarves*,

(d) The *Hesperians* of Africa were probably our Iberians of
 Armenia, the name Latinised or Hellenised.

“ and

“ and necessary to point out the extent of Nabuchadonosor’s conquests in Spain and Africa. (a)

“ The Journal des Savans for April 1758 furnishes another authority of Spain being called Gharb, and that the Orientalists had many Gharbs. It is an account of an Arabian MS. named *Ketab Kharidat El Adgiaib*, or the book of the pearl of miracles, composed by Zein-eddin-omar, son of Almoudhaffar, surnamed Ben-El-Ouardi, who lived in the 15th century.

“ This author distinguishes many *Gharbs*, among others the *Gharb-al-Ausoth*, or the middle Gharb; under this name, he says, the Arabs comprehended one part of Spain. He mentions *Gharb-al-adna*, or the nearest Gharb, which makes part of Alexandria, Barca, and Sara, or the Western Desert.

“ Did, then, Nabuchadonosor actually conquer the *Gharb*, and all the *Algarves*, that is, North Africa and South Spain?—We answer in the most positive manner, Yes :—because Ezekiel, the Chaldæans, Strabo, the Jews, &c. tell us so.——

“ The Chaldæans, says Strabo, Lib. 5, extolled Nabuchodraffar beyond Hercules; they say, that having *reached his columns*, he transported many Spaniards to Thrace and to Pontus. (b)

“ The

(a) This is a very learned and ingenious explanation of *Cal-erb*, signifying Spain: and it is very surprising that all the ancient Irish writers call Spain by the names of *Iar-Eorb*, and *Siar na h'Eorpa*, that is, *the West of the West*. See two quotations, chap. 4. at the end. This name evidently was not given to Spain by the Irish, when they were inhabitants of Ireland.

(b) Megasthenes ait, Nabucodroforum Hercule ipso fortiores fuisse,

“ The Spanish Jews of Toledo say, that they
 “ were originally planted there by Nabuchodon-
 “ sor, and that they are of the tribe of Juda, the
 “ other tribes having been captured before by the
 “ King of Nineveh. I know very well that
 “ the traditions of the Jews are generally ill-
 “ founded; but in an age when the conquest of
 “ Spain by this Prince is quite forgotten, how
 “ could they invent such a story?—it must be a
 “ fact. We may also add, that these Jews were
 “ those that sought refuge in Egypt, notwithstand-
 “ ing the exhortations of Jeremiah, and that this
 “ Prince found them there. How could he pu-
 “ nish them more, than by transporting them to
 “ Spain, where they could hold no correspond-
 “ ence with those he had transplanted into Chal-
 “ dæa.

“ The great distance of Spain from Chaldæa
 “ may be an objection with some;—to these I an-
 “ swer, that they have no idea of a hero, who,
 “ from the banks of the Euphrates to the Medi-
 “ terranean, left not an inch unconquered:—
 “ Egypt and Æthiopia also, sweeping all before
 “ him like a torrent, to the very extremity of
 “ Africa; crossing the Mediterranean, *routing the*
 “ *Phœnicians from their settlements in Spain*, and
 “ forcing the natives to follow him to Thrace and
 “ to Pontus.

fuisse, atque adversus *Libyam* and *Iberiam* bellum gessisse, iisque
 subactis, partem eorum ad dextrum Ponti latus in coloniam mis-
 sisse. (Abydenus apud Eusebium, Præp. Ev. c. 9.)

Imo & similiter Dionysius in Periegesi scribit—*Quæ* Prisci-
 anus ita reddidit.

Quem juxta terras habitant Orientis Iberes;
 Pyrrennes quondam celfo qui monte relicto,
 Huc advenerunt, Hircanis bella ferentes.

“ These

“ These are undeniable facts ; they are supported by the prophet Ezekiel, by Strabo, and the Jews of Toledo :—these are all original witnesses ; neither could copy the story from the other.—Nor is ancient history without a parallel of an expedition full as extensive and as rapid. The conquests of *Attila* extended from China to Gaul, and to the extremity of Italy.—This King run from West to East, and from East to West, without being once stopped in his career.—On the other hand, Nabuchadonosor had a recent example before him : the *Æthiopian* Taraca, or Theareon, conquered *Ægypt* and arrived in Spain.

“ To a Prince ambitious of glory and greedy of conquest, this was an example too fresh in memory, too favourable, not to spur him on to imitation ; but Nabuchadonosor was led by the strongest of all passions, *that of revenge*, to pursue the Phœnicians to the utmost extremities. They had allied with the Asiatics against him ; —to punish them for this, he besieged Tyre, where, after thirteen years spent in skirmishing and the loss of his troops, the inhabitants of the city found means to escape, and to retire by sea with all their riches, leaving him only the bare walls.—This called up new passions of revenge ; and the only expedient left was to pursue them in Africa and Spain : by this he was sure of enriching his army, and of ruining a troublesome and powerful people.

“ This happened about 300 years before the first Punic war : the Carthaginians had then but a precarious existence ; and it is evident they owed their success to the disasters of their
 “ neigh-

“ neighbours, particularly of Tyre their metropolis, by the efforts of this mighty Prince.”

Thus M. Gebelin;—who in a very masterly manner, has fully proved that Nabuchodonosor pursued the Phœnicians, step by step, from Tyre to Sicily, Malta, and to Spain.—This progressive motion of the Conqueror must have reached the ears of *Ith* in Spain, and have caused new alarms;—he therefore took the opportunity of flying to the Britannic Isles, where we find by the Irish records, that the prophecies of Isaiah and of Jeremiah were wonderfully fulfilled.

From the time of Nebuchadnezzar’s routing the Tyrians, Africans, Ægyptians, Arabs, Dorites, &c. these people assembled and composed a large body of different nations, possessing the islands and sea coasts of the Mediterranean, establishing a mixed religion wherever they went, in Cyprus, in Crete, in Greece, &c. &c. and at length became a swarm of pirates, till driven out by Pompey; possessing the Mediterranean near 600 years. The Grecian Oracles owe their origin to those banditti, who made religion a mask for their depredations.

Thus we daily discover, that the historical facts related in the sacred scriptures, and the punishments pronounced against the heathens, by the mouths of the holy prophets, are confirmed by the joint concurrence of a multitude of heathen authors, who never had an opportunity of reading those books, and cannot be supposed to be prejudiced in their favour. The miracles therein mentioned fully prove, that the persons who wrought them were commissioned by God: and the completion of the several prophecies and predictions

dictions therein contained, clearly evince their divinity; since no created being can, without the assistance of *Almighty God*, pry into the womb of futurity, and foretell events several ages before they came to pass.

The next that has explained this passage of Ezekiel, is Signior Anton. Vieyra, Professor of Arabic in Trinity College, Dublin. "*Algarve Lusit.* " ab Arab. *Gharb*. Scribitur etiam *harb*, *warb*, " *garb*, *garv*, *erb*, *ereb*, *europ*, quorum significationes sunt, nox, vespere, occidens, plaga occidentalis." This learned Arabic scholar quotes the authority of *Zein-eddin-omar*, mentioned by Gebelin, and then concludes, "Non ergo intellexerunt notionem vocis *warb*, apud Ezekiel, ch. xxx. v. 5. cum illam per *miscellaneam turban* reddiderunt. Nec minus inepta est Calmet interpretatio ejusdem vocis, i. e. alios populos. Fallitur etiam Bochartus, qui per vocem *warb* Asiaticam Arabiam intellexit, quæ jam designata fuerat per vocem *Chus*, illam Arabiam peculiar. vero felicem, indicantem. Vox igitur *warb* loco citato, Arabiam utique significat sed non Asiaticam, cujus jam meminerat propheta.— Quam igitur nisi Hispanam-Arabiam, seu Hispania ipsa, ad quam Nabuchodonosor pervenit, quamque (ut propheta impleteretur) in ditionem redegit. Id vero totum confirmatur a Strabone." (c)

These authors are supported by Josephus and Eusebius. The Spanish historian Tarapha places them in this order.

(c) Specimen Erymolog. ostendens Affinit. Ling. Hisp. cum Arab.

Anno

Anno 840 ante Chr. Phœnices populi Asiatici, a mari quod rubrum vocatur, in hoc nostrum proficiscentes, & hanc incolentes regionem longinquis continuè navigationibus incubuerunt.

Anno 798 ant. adv. Chr. Ægyptii populi, sub duce Tarracone, post Phœnices (referente Eusebio) mare per annos 35 obtinuerunt.

An. 764 ant. Ch. Milesii populi, per annos 28 mare obtinuerunt, unde in Hispania imperium tenuisse putantur, quum ab eisdem in partibus illis per hoc tempus civitates aliquæ inveniantur esse constructæ.

Ann. 571 ant. Chr. Nabuchodonosor hujus nominis secundus, magni Nabuchadonosoris filius, tertiusque Chaldaeorum rex, Hispanias occupat, teste Josepho, & quum annis 8 regnasset, dominium Hispaniarum, ad Carthaginiensium populos transivit, teste Eusebio. (d)

Lastly, The Authors of the Universal History, Besides the Tyrians, Ægyptians, and Phœnicians, (say they) who obtained footing and dominion in Spain, Eusebius mentions several other nations who did the same, before the coming of the Carthaginians; such as the Ægyptians a second time; —the Milesians; next the Carians; the Lesbians and Phocians; and last *Nabuchadonosor*, who abandoned it to the Carthaginians, though it is likely, that, as the Spanish writers affirm, a great part of that vast host which he brought with him settled there, and built *cities and castles, which they called by their own or some Chaldee names, by which they may be still traced up to the original.* (e)

(d) Fran. Tarapha Barcionen. De Origine ac Rebus gestis Regum Hispaniæ, 1553.

(e) Un. Hist. Octav. Vol 18. p. 512.

This

This Nebuchanefar of the Hebrews, the *Gudarz* and *Rabam* of the Persians, the *Bakhtnaffar* of the Arabs, and the *Nebuchodonosor* of the Greeks, according to all Oriental Authors, was a General of Lohorassb's army and Governor of Babylon. Gudarz had frequent battles with the Scythians of Touran: Lohorassb had been murdered by the Scythian King, as we have related, and shewn the history coinciding therewith in the Irish history; and hereunto we shall add another proof, in the collation between the Persian and Irish accounts.

Lohorassb, (or Lohor-assb,) was a cruel Prince, says Mircond, and on that account was with difficulty acknowledged to be King. His cruelty at length induced his son *Gushtassb*, or *Kishtassb*, that is, *horse-eared*, (by the Greeks called *Tsarwec* and *Hydaspes*) to attempt to murder him. Others say it was ambition prompted him to this rash enterprise. However, his attempts having been fruitless, Gushtassb fled to Turquestan, or Touran, that is, to the Scythians, where he was well received by the Scythian King, whose daughter being enamoured with his person, was given to him in marriage, on condition that he should make war on his father Lohorassb.

This coming to the ears of Lohorassb, he immediately sent the Royal *Tage* or Crown of Persia to Gushtassb, and retiring to Balkh, resigned the Sovereignty into his hands. He was not long retired in Balkh, before *Arjassb*, nephew of *Farfiab*, King of the Oriental Scythians, besieged the town, took it, and put Lohorassb to death.

This story is told in a very different manner by another Arabian Author, named *Khondemir*; he says, that *Lohorassb* always shewed a greater love
for

for his nephew than for his natural children, which induced Gushtasp to retire to the GREEKS, whose King was Caesar. He continued to live incognito at the Court of this Prince, till one day there was a great annual assembly, at which Gushtasp was present. It was the custom for the Princesses to choose a husband at pleasure out of this assembly (f); the mark of her choice was by presenting an orange, and Gushtasp was the happy man. The father was much surprized, that he should shew this favour to a stranger; but as it had been a long established custom, he gave his consent, and made a law to abolish the annual assembly. The Prince banished them from his sight for a considerable time; at length, consented to see him, provided he would undertake to rid the country of two monsters that had ravaged most part of the state.—Having accomplished this, he was admitted to favour. Gushtasp took this opportunity to prevail on the Græcian to refuse payment of the annual tribute to Lohorasp (g). The Persian King forthwith conceived that such a daring proceeding could only be proposed by his son Gushtasp; and having been confirmed in it by his

(f) The Fair of Tailten, in Irish History, was an Annual Assembly, where marriages were contracted. Keating, p. 220. See the Irish ceremony of the Golden Apple or Ball, in the *Conclusion*. Ch. X.

(g) This passage shews the mistake of Khondemir, or the translator D'Herbelot; for it was Touran or Scythia on the Oxus was tributary to Iran or Persia and not Greece.—It is to be observed, that, after the conquest of Touran by Kai-kosra, though the people were left to live under their own laws and their own princes, yet they were obliged to own the superiority of the monarchs of Iran, and to pay them a considerable tribute. Un. Hist. V. 5. p. 375, 8vo,

am-

ambassadors, he immediately presented the crown of Persia to him, and seated him in the royal throne.

Mircond says the daughter of the *Scythian* King married to Gushtasp was named *Catabun*; and, instead of an orange used at the election of a husband, he makes it a golden apple, studded with jewels. (See conclusion of this chapter.)

Gushtasp being seated in the throne of Persia, and knowing the great strength of the *Touranians* or *Scythians*, built a wall 140 parasangs long (240 leagues) to separate Iran from Touran, i. e. Persia from Scythia. In this Prince's reign appeared Zerdust 2d, (*Zoroaster*) the legislator of the *Guebres* or *Fire-worshippers*. *Gushtasp* frequently retired to a mountain to read the book *Zend*, or the Bible of the *Fire-worshippers*, that Zerdust had presented to him. Notwithstanding this wall, *Argiasb* King of *Scythia* found means to plunder *Khorasan*, to take *Balkh*, where *Lohorasb* was killed, and to drive *Gushtasp* to the mountains of *Parthia*, where he rested in inaccessible passes.

Khondemir accounts for this step of the *Scythians* in this manner: *Gushtasp* suffered himself to be misled by Zardust; and not satisfied with the establishment of *Magism* in Iran or Persia, he prevailed on *Gushtasp*, not only to refuse the tribute or subsidies he had been accustomed to furnish *Arjasp*, but to write to him, to endeavour to prevail on him to adopt this new religion; which provoked *Arjasp* to march into *Iran*.—At length *Asfendiar*, son of *Gushtasp*, drove him back to *Scythia*, and obliged the *Scythians* to construct fire-towers, and adopt the religion of Zardust.

IRISH HISTORY *corresponding with the preceding*
PERSIAN HISTORY.

LAOGHAIRE, or *Laohare Lorc*, was Son of *Ugan mor* ; he laid claim to the government and fixed himself in the throne of Ireland ; he was a descendant from Heremon. His mother was a *Frang*, i. e. *Farganah* (h), her name was *Caifar Cruthach*, a daughter of the King of the *Frang*. *Lorc* signifies cruel ;—he was perfidiously slain by his brother *Cobhtaig Caolmbreag*, at *Didion Riogh*, near the banks of the Barro, who also attempted to murder his grandson *Maoin*, called *Labhar-Loingseach*, or the *Book—Horse-eared Prince* : but his friends conveyed him to the Frangs, some say to *Armenia*, where he was kindly received by the King of the Frangs, (i. e. Scythians). *Laohare Lorc* being murdered, his brother *Cobhthac Caolmbreag* set the crown upon his own head : but vengeance soon overtook him, for he was at length set upon and slain by *Maoin*.

Maoin, or *Labhar-Loingseach*, succeeded him ; he was called *Labhar*, or the *Book*, because a

(h) My copy of Keating has *Frang*, which is certainly a corruption of *Farganah*, the name of the countries beyond the Oxus, (viz. Touran or Southern Scythia) the metropolis of which bears the same name. It is sometimes called *Andughian* and *Andugian* (the *Didion* or *Dighion Riogh* of our Irish) though properly speaking it is one of its dependencies, as well as *Coba* and *Nessa*. D'Herbelot.——The English Translator of Keating will have this to be *France* or *Armenia*—Take your choice, Reader.——See English Keating, Fol. p. 162.

certain

certain Draoi, *Dru*, (i. e. Zardust) presented him with a book, and asked, Can *Loingseach* (*labbar*, i. e.) read? it was replied, He can; then, says the *Draoi*, he shall be called *Labhra-Loingseach* (i). He was called *Loingseach*, that is, *Horse-ear*, because his ears were remarkably long. This *Draoi* planted a willow-tree, which being afterwards cut down was made into a Harp for the King's Musician, but the instrument would sound but one tune, and that was, *Da chluais Chapuill ar Labhra Loingseach*, i. e. *Labhra Loingseach* has the two ears of a horse. (k)

This Prince was a learned and valiant man, and acquired such reputation when he commanded the army of the Frang's, that *Moriad*, the daughter of *Scoriat*, the King of Fear-more, charmed with the relation of his exploits, conceived a wonderful affection for him, and to discover her passion employed an eminent Musician, one *Craftine*, to carry a letter to *Frange*, with a noble present of jewels, and to deliver them to him as a testimony of her love. *Labhra* was resolved to vindicate and prosecute his right to the Crown of Irinn, (i. e. Iran, Persia) and when he had communicated his design to some of the principal ministers of the Frang Court that were his friends, and concerned for his interest, they took an opportunity to press the

(i) There was, it seems, no great learning among the Persians before the time of Zardusht (Zoroastres) who is supposed to have flourished under Gushtasp, i. e. Darius Hystaspis. (Un. Hist.)

(k) Zerdust is said to have planted a young Cypress, which in a miraculous manner grew up in one night to be a great tree: this was to convince Gushtasp, or Horse-ear, that he was a real prophet from God. (Hyde, Rol. Perf. Vet.)

King

King to assist him in the recovery of his right.—The King of Frange, convinced of the justice of his cause, complied with their request, and gave orders for a body of troops to be got ready, (and a number of ships; with these they set sail and landed in Loch-Gorman, i. e. the harbour of Wexford). Labhra soon surprized the usurper, and put him to the sword; on which he was proclaimed King of Irinn, (i. e. Iran, Persia) If a reason should be asked, why this Prince chose to fly to the *Frange*, and seek refuge there, rather than to any other country? we are to consider, that he was nearly related by blood to the King of Frange, and there was always a strict alliance between *Irinn* and *Frange*. (1) Keating, fol. ed. p. 161, &c.

R E M A R K.

One circumstance (says Mr. Richardson) which must have greatly contributed to the preservation of written and traditional history in the East, is *pride of blood*; upon which their great men value

(1) Afrasiab or Farfiab, 9th King of the Pishdadian Dynasty, was so named because he was *ab* father, *Farfi* of the Persians.—Toutes les familles Turques qui ont fait du bruit dans le monde, prétendent descendre de ce grand Conquerant. Selgiuk fondateur de la Monarchie des Selgiucides voulait que l'on crût qu'il étoit le 34me de ses descendants, en ligne droite & masculine: & les Monarques Ottomans qui prétendant toucher aux Selgiucides par la familles d'Ogouz Khan, prennent volontiers dans leurs titres celui d'Afrasiab, tant pour marquer leur noblesse; que pour faire estimer leur valeur, particulièrement depuis qu'ils ont dans les dernier temps comporté des grands avantages sur les Persans.

themselves far beyond the proudest European grandee. Genealogy has consequently been cultivated with singular attention.—Seljuck, the founder of the Seljukian dynasty of the Turks, claimed kindred to Afrasiab, an ancient King of Scythia or Touran;—and one of the first cares of Tamerlane was, to ascertain his relationship to Jengiz Khan;—farther it was unnecessary to go.

I need not acquaint my Readers, how much the pride of blood prevails in Ireland: In the ancient records before us, we find the Seanachies have worked up the stories of Heber and Heremon with the early Dynasties of the Persians. They were in fact once one people; but the distinction of separate nations was certainly made before their ancestors left the East; and before their Genealogists venture to trace the ancestors of their Kings, they will do right in examining minutely the early histories of the Iranians and Touranians. (m)

We have shewn the origin of the great division between the Scythians and Persians: that the former were pretty much subdued before the time of Raham or Nebuchadonosor: yet they had strength sufficient, even then, to drive Gushtasb to Armenia, and to possess his kingdom;—is it then to be wondered at, if Raham, in this scene of confu-

(m) The Liber Lecanus, fol. 13, says, that some of the Tuatha Dadann came to Ireland in the last year of Cambaoh, i. e. Cambyfes son of Cir, i. e. Cyrus, and that some of the Milesians came in the 5th year of Alexander's reign, that Alexander that fought Daire-mor, i. e. Darius Magnus; and that these Milesians brought with them an account of the division of Alexander's army among his Generals. Others came to Ireland in that very year wherein Alexander defeated Daire mor.

sion, should set himself up as King of Babylon, and do his utmost to drive such powerful enemies as the Scythians of Oman and Touran before him, together with the Canaanites. It appears that he did, and at length blocked them up in Tyre, from whence they escaped to Spain, and from thence to Ireland, Brittain, and Gaul: from Brittain and Gaul they were again driven to Ireland, the North of Scotland, and to Mann, where their descendants still remain, having most wonderfully preserved their ancient language and traditions. (n) The history of Ireland therefore becomes of much consequence to the Western World; and whoever will take the pains to collate the ancient Persic and the ancient Irish history, will find many more striking coincidences, than I have enumerated, provided they have some knowledge of both languages. We know very little of Asiatic history as yet, particularly of the ancient Persians: the discoveries we may expect from the Asiatic Society of Literature, will undoubtedly one day throw greater lights on the history I am now vindicating; and I flatter myself the Reader has seen sufficient to wipe off the aspersions, of its having been the work of ignorant monks of the 6th, 7th, or

(n) Coirpri muisc do rasidhe an Erinn a tiribh Bretain, ar in tan ro badh mor neart nan' Gaoidel for Breathnac ro randfat Albain etorra iferanda, 7 ro fiteach durais (die caruit) 7 ni ba Lughaz no trebhdaiz Gaoidhil fria muir an oir. i. muir an deas i. Coire-breacain, idir Eirenn 7 Albain. i. e.

Cairbri muisc voyaged from Eirinn (Ireland) to Brittain; for when the Irish were more powerful than the Brittons, they divided the lands of Albania between them, and they dwelt in every habitation; there is no account at what time they traversed the Coire breacain, that is, the Eastern Sea that lies between Ireland and Albania. (Cormac M'Cuilan, Gloss.)

8th centuries : If those monks had understood Greek and Latin, which I much doubt, the materials were not to be found in any authors in those languages : and the Arabian and Persian Authors who treat on this subject, have been only in part translated within this century :—In short, we knew little of them before the learned and laborious D'Herbelot, who published his *Bibliothèque Orientale* in 1776.

C H A P. IX.

OF THE

MILESIAN EXPEDITION,

From Spain to Ireland, drawn from Spanish Authors.

*Franc. Taraphæ Bariconen. de origine ac rebus gestis
Regum Hispania liber. — Antverpiæ, 1553.*

P. 11. Hyberniam item Insulam non procul ab Anglia, ab Ibro duce Hispano nominatam *ferunt*, qui primus magna hominum congregata multitudine, eam occupavit. Sive (ut alii sentiunt) ab Ibero flumine Hispaniæ celeberrimo.

Padro Mexia. Hist. Imp.

SURE it is that in the days of Gurgwintius or Gurguntius King of Britain, the Chief Governor of Bayon, with four brethren Spaniards, two of which are said to be Hiberus and Hermion, not the sons (as some think) of Gathelus, but some other perhaps, that were descended of him; who understanding that divers of the Western Isles were empty of inhabitants, assembling a great company of men, women, and children, embarked with the same in Sixty great Vessels, and proceeded to Ireland.

Thus

Thus it seemeth certainly, that the Spaniards of the north parts of Spain, inhabiting about the countries of Biscaye and Gallicia, came and peopled Ireland, as both their own histories and the British do wholly agree—but from whence they came first, to inhabit Spain, cannot by me be avouched.

N. B. This passage is translated in *Time's Store-house*, printed in London. 1619, and dedicated to Sir Phil. Herbert, Knt. of the Bath.

Padre Pineda en monarq. Ecelef. L. 27. C. 12.

Hibernia, one of the Islands adjacent to England and about half its size, is so called, according to some, from the winter season, because of the length of the winter there; Others say from Hyberus a Spaniard, who took possession of and peopled it with a great number of Spaniards—others say, that the inhabitants of the banks of Hybero, now called the Ebro, were those who peopled it.

*Tesora de la lingua Castellana por D. Seb. de Cobar-
ruvias. Madrid, 1611.*

The four first books of the general chronicle of Spain, which were abridged by Florian de Campo in Zamora 15. 44 fol. say, that the King Brigo of Spain, sent inhabitants to a great Island which is at present named Ireland, and formerly called Hibernia, in the neighbourhood of England, in order that they might take possession of it and peopled it, and that those who went thither, were called Brigantes.—I remember, says de Campo, that in a storm at sea, having taken shelter in the harbour of
Catafurde

Catafurde, (a) the inhabitants of that place, and many others of the country round, shewed great satisfaction at seeing us (Spaniards) and took us by the hand in token of friendship, telling us, that they were of Spanish extraction.

There were other ancient people of England, called Brigantes, who it is assured were originally Spaniards ; they inhabited the district in which now stands the City of Bristol, and the town of Galez fronting Ireland, an Island very near its coasts to the west. (b) It is indisputed that from these Brigantes, after they had multiplied considerably in that country, they passed over to Ireland, and this agrees with the records of Ireland, who, as we have said, publicly avow themselves to have been of Spanish descent.

*Histoire generale d'Espagne, par Jean de Ferrera
traduite par D'Hermilly.*

D'autres Espagnols passerent en Sicile & y firent leur demeure, Quelques sçavans prétendent que ce païs fut anciennement appelle Sicanie du nom de leur chef. Il y eut d'autres Espagnoles qui allerent en Irlande.

Histoire de Portugal, 8 tom. 12mo. Tom. 1. p. 6.

Lorsque deux peuples sortent de la même source, quoique dans la suite des tems il arrive parmi eux

(a) Waterford. Keating mentions this Author, in the history of Milesius : the English translator has omitted the passage.

(b) The words of the Spanish author are, la ciudad de Bristol y la villa de Galez frontero de Irlanda, isla muy cercana de sus riberas al occidente.

The author certainly meant Tierra de Galez, instead of Villa de Galez ; the sense would then be, in which stands the City of Bristol, and the Country of Wales, opposite to Ireland.

deschan.

des changemens considerables dans leurs habits, leurs mœurs, leurs usages, leur langage, dans leurs figures même, ils conservent toujours quelque trace de leur ancienne ressemblance.

Telle est celle qu'on trouve entre les Iberians & les Hiberniens, tous deux, sortis des anciens Iberiens.

The Iberians of Asia were originally Scythians, divided at length into Armenians and Persians: they are supposed by some Authors to have been the Iberians of Spain, transported there by Nabucodrosor, or Nebuchadonosor, as we learn from a fragment of Megasthenes preserved in Eusebius. Strabo has the same remark, but as Vossius and Bochart observe, *Hispanos esse colonos Iberum in Asia*. Vossius (C. 33. de Idolol.) takes the proper method to prove they were one people: The Asiatick Iberians, says he, worshipped the Heavens, the Sun and the Moon: so did the Iberians of Spain.

The Asiatic Iberians paid a particular veneration to Mars, who is said to have been a Thracian, an ancient Colony of Scythians: & *Iberia habuit homines, ut Strabo narrat, bellicosos & Scytharum more ac Sarmatarum viventes.*

They were in truth all Scythians, and all worshipped the Deity Mars under the same name, viz. *Neith*, a name well known for the God of War in the Irish MSS. (c) See Chap. X. Mythology.

(c) It is also worthy of remark, that the country between the Euxine and Caspian Sea, is named Iberia and Albania, that is the East and West Country, viz. *עבר* and *אלבאן* these Seas lying due East and West of each other, in the same manner as the two Islands of Britain and Ireland, which also received the names of Iberia and Albania on the same account: the names are Irish and Phœnician as we have shewn in the Introduction.

Scythæ

Scythæ per acinacen jurarent, ut Lucianus in Toxari refert; non tam eo videtur spectasse, quod acinacen crederunt Deum; sed quia *Martis* esse symbolum putarent. Quare, si Hispani Iberum Asiæ fuerint propago, hinc fortasse Martis cultum acceperint. Martem quidem in *Acci*, Tarracoenſis Hispaniæ oppido, divinos adeptum honores, testis nobis Macrobius, L. 1. Saturn. C. 19. Accitani, inquit, Hispania gens, simulacrum Martis radiis ornatum maxima religione celebrant, *Neton*, vocantes. (Voss. de Idol. ibid.) Neton is here made the accusative case of our Neith, sometimes written *Neidb*.

Varro and Pliny place the Iberians and Persians, as Colonies in Spain, but neither have described the route of their migration: the Irish history details the particulars. See Ch. 4.—it produces the same Authority as Vossius brings, with respect to the name of a deity; and the Accitani were not of Tarracon, but of Turdutani the Seat of the Phœnicians in Spain. Acci, Julia Gemella, ubi in antiqua inscriptione extat integrum nomen, Colonia Julia Gemella Accitana, quæ hodie est Guadix. (d).

Another strong proof of the Spanish Colony, I draw from the name of a very extensive tribe settled in the South of Ireland, called *Clanna Baoisgaine* or *Bisgaine*, that is, the Biscaynan Tribe. They make a great figure in the Annals of Ireland, in the third and fourth Centuries. There was a territory named *Corca-Baiscinn* after this tribe: The celebrated Fionn Mac Cumal, or Mac Cuil, is

(d) Majasius. Topogr. Hispaniæ.

called

called *Fionn ua Baifcne*, a character drawn from the Persian *Rostum* and *Asfendyar* of which in its proper place.

In the Annals of Inisfallen belonging to Trinity College, is the following Note, "Clanna Baifgine
" i. e. Filii Baifgneorum vocabantur, Pheniciæ
" censendi sunt origines : nec etiam a primogeni-
" tore quodam Baoifgne nominato ita dictos exif-
" timo, sed potius a *Vasconibus* Cantabriæ (ex qua
" regione Milesium nostrum Hispanum in hanc
" insulam cum suis antiquitus transmigraffe tra-
" ditum est) nominatas & progenitas fuisse nostras
" ejusmodi Cohortes Baifgineas."

There was another ancient Tribe in Ireland, called *Hui Tarfi*, that is, the Clan of *Tarfi*, which must be a Corruption of *Tarsis*, which we have shewn from good Authority was *Tartessus*. These are said not to have been Gadelians, but the Aborigines of Spain, who accompanied them to Ireland. *Tarsis* is said to be the Grandson of *Japhet*, whom others named *Tubal*. See Note (a) at the beginning of this Chapter.

Finally, from Roman History we draw another proof of a Spanish Colony coming to the Britannic Isles in the time of *Julius Cæsar* : it was probably the last expedition from Spain to Ireland. *Dion Cassius* (e) informs us, "that when *Cæsar* came
" *Prætor* into *Hispania veterior*, he made war on
" the *Hermini* a people of *Lusitania*, and in a short
" time he defeated and conquered them. The
" destruction of this people so terrified their neigh-
" bours, that they determined to leave their habi-

(e) Edit. Stephand. L. 37. p. 5, &c.

" tations

tations and cities, and retire with their families beyond the Douro,

“ But Cæsar having notice of this resolution, prevented their putting it into execution, for he fell on them before they set out on their journey, defeated them and took their cities. At the same time news came that the *Hermini* had revolted, and had laid an ambuscade with an intent to cut him off in his return. Hereupon Cæsar took a different route, attacked the *Hermini* again, defeated them and drove those that fled into an Island, not far distant from the Continent, and then manning some barks, he attacked them in the Island, but, the *Hermini* repulsed the Romans with great slaughter, and forced them to retreat back to the main land. This obliged Cæsar to send to *Cadiz* for larger Ships, with which he passed over to the Island, destroyed some of the *Hermini*, and drove the rest out of the Island.

“ The Island into which the *Hermini* fled, being reduced, Cæsar stood out to Sea with his fleet, cruised along the Coasts of the *Bracari* and *Gallicia*, and doubling *Cape Finisterre*, sailed along the northern Coasts of *Gallicia* (in the bay of *Biscay*,) and made a descent on the City of *Corrunna*, the inhabitants whereof, terrified at the sight of the Roman Fleet, immediately surrendered to him.”

From this minute detail of Cæsar's transactions in pursuing the *Hermini*, it is evident they did not attempt to land again on the Spanish Coast, or to turn into the Bay of *Biscay*, where Cæsar's fleet would have again pursued them. The Wind must have

have been Southerly, to have carried Cæsar clear of *Nerium* or Cape Finister, the direct route to Ireland. We hear nothing of the *Hermini* in Gaul or in Britain, but we find the *Clanna Heremon* in Ireland. Can there be a doubt of these people having been the *Hermini* of Spain, especially if we consider that Cæsar followed them at Sea, half the way from Spain to Ireland. This tribe I think was originally of *Armenia*, descended from *Herman* Son of *Gelam*, who descended the Euphrates, and formed the Phœnicians of the Red Sea. (f)

*Extract of a Letter from J. TALBOT DILLON, Esq.
to the Author.*

“ Agreeable to your desire of communicating any information that might occur in the course of my reading, relating to the peopling of Ireland from Spain, I herewith send you an extract from a writer ex professo on the Subject, Don Francisco Huerta, member of the Spanish Academy, and Author of a Treatise entitled *Espana Primitiva*, which I have lately received from Madrid; This work is in two vols. 12mo (g); and as it may not be easily obtained in Ireland, I am to request your acceptance of it.

The Author informs us, that after twelve years close application to his subject, he luckily discovered several ancient Manuscripts, amongst others, the valuable Chronicle of Petrus Cæsaraugustus, which he promises to publish, and to give full infor-

(f) See my Irish Grammar first Edit. Preface p. xliiii. for a more particular account of the *Hermini*.

(g) Printed at Madrid, 1738.

mation how it fell into his hands, adding, it once belonged to the celebrated Arias Montanus."

"In the course of this work he means to prove, that the ancient Colonies of Spain peopled England, Scotland, and Ireland, conquered Africa, and gave Kings to the Celtic nation; possessed Sicily, laid the foundation of Rome, and extended themselves universally over the Western Empire.

"These are the outlines of his great undertaking, in which the writer, as far as I can pretend to offer an opinion, proceeds with all the candour and coolness of a judicious critick, added to the information and temper requisite to an antiquary.

I shall close this with a translation of what he offers on the Subject; for this purpose I have translated the whole Chapter.

C H A P. VII. P. 49.

Tharsis sends Colonies from Spain, who people England, Scotland, and Ireland.

The colonies of Tharsis increasing every day, they extended themselves not only over the peninsula of Spain, but to the neighbouring provinces, amongst others to Britain and to Ireland.

That the Spaniards peopled England appears undoubtedly from the people settled there, named *Siluri*, of whom mention is made by Pliny, Solinus and Ptolemy; moreover, Tacitus, speaking of them, expressly says, (in *vita Agr.*) that the ruddy complexion of the *Siluri* and their hair frequently braided, added to their situation opposite to Spain, gives testimony and conviction, that the ancient Iberians crossed the Sea and possessed that Island.

Island. The Historian Jornandes is of the same opinion, concluding Scotland to have been peopled from Gaul and Spain. "Calidoniam vero incolentibus rutilæ comæ, corpora magna, sed fluida, qui Gallis sive Hispanis, quibusque attenduntur similes, unde conjectavere nonnulli, quod ea ex his accolas continuo acceperit." (Hist. Gothor.)

Of these Colonies of the *Siluri* yet remain those islands, which by alteration the English name *Scilly* in the Virginian Ocean.

That the Spaniards peopled England, we are convinced by the Brigantes of that Island, mentioned by Tacitus, Seneca, and Ptolemy, derived without doubt from the Brigantes of Galicia.

That *Ireland* was peopled by Spaniards, may be proved from *Dionysius* and *Priscian*, and by modern writers: the natives themselves acknowledge the same, and this we shall speak of hereafter.

Petrus of Zaragosa, writes thus on this head, in his Chronicle An. M. 2870. Tharsis Colonias & classem mittit ad Oceanum Septentrionalem, quæ Albionem & Hiberniam populaverunt; insulas magnas, & Romanis inaccessas. This Author also relates the *Heber* in the year of the world 2919, sent Colonies to the Septentrional Ocean, who landed in Ireland; and hence probably its name *Hybernia*, from their Chieftan *Heber*."

C H A P. X.

Conclusion.

THE reader is now in possession of the history of Ireland, as collected from ancient records by Keating: The author of this vindication has made no addition to the original Keating except such passages he had passed over; as in the chapter of the Tuatha-Dadann, because that passage is a proof that the Omanite Scythians were well acquainted with, and mixed with the *Touranian* or *Transoxane* Scythians, and called them by the Persian name, viz. *Touran*, and in the chapter *Milesius*, it is evident, that they knew them by the Arabian name also, viz. *Frangé* or *Farangah*.

There are many ancient records unnoticed by Keating, still worthy of being known: the historical events are detailed in various manners; names and anecdotes are interspersed, that would tend to support the general history. If all these were collected and translated by a judicious hand, they might throw great lights on the ancient histories of the East and of the West.

In the course of this work, the reader will observe that no positive references have been drawn from Etymology; it has only been admitted when accompanied with historical evidences, or ancient authorities, or supported by other concurrent circumstances; in such cases, the light afforded by Etymology, is not to be rejected.

The Irish history is uniform throughout: it bears no affinity with that of any of the Celtic nations; it differs from that of the *Walsh* or *Britons*, as much as the languages of the two people do at this day.

day. It differs from that of the Goths or Teutones in every particular. Here we hear nothing of *Odin* or his son *Skiold*, yet *Odin* is said by Mon. Mallet, to have been the supreme God of the Scythians (a). The *Diar* or priests of *Odin*, do indeed bear some affinity in name with the *Draoi* of Ireland and the *Daru* of the *Persian Ghebres*: and *Oide* in the Irish signifies a teacher, from whence probably *Odin* derived his name: but the *Diar* or *Drattar* of *Odin*, were Lay-Lords as well as priests, an order of men unknown to the Pagan Irish.

It has been erroneously asserted by Lhuyd and others, that there is a real affinity between the languages of the Irish and Welsh, that they are in great part radically the same. Lhuyd has shewn that many names of places in South Britain and in Wales, the meaning of which is lost in the Welch language, can only be explained from words now extant in the Irish or Erse, and confesses, that he is of opinion the Irish did inhabit Britain before the Welsh; that they were the old original Celts, and that the Cymri or Welsh, were another and different race of Celts, a branch of the Celtic Cimbri, who succeeded the other and drove them northward: but this is mere conjecture. The ingenious and accurate translator of Mallet has collated specimens of the Pater Noster in all the Celtic and Gothic dialects; and after many learned observations on these dialects, he acknowledges,

(a) Northern Antiq. p. 60. Mallet was misled by the Byzantine historians who have confounded the Goths, Huns, &c. with the Scythians, as we have shewn in a former part of this work.

that

that he cannot think the Irish and the Welsh equally derived from one common Celtic stock ; at least not in the same uniform manner as any two branches of the Gothic : Scarce any resemblance appears between them, says he, so that if the learned will have them to be streams from one common fountain, it must be allowed, that one or both of them have been greatly polluted in their course, and received large inlets from some other channel (b). The history before us has shewn, that they were originally drawn from one fountain head ; this was the *point du partage*, (the Caspian sea) the streams from it flowed in directions diametrically opposite, and did not unite till they met in the West of Europe (c).

We have taken upon us to say, that our Magogian Scythians were the original Phœnicians—it will be asked, where are the remains of the fine arts of the Phœnicians to be met with in this country—where are the temples, the colonades, &c. ? —to this I answer, that the Greeks confounded the Phœnicians with the Canaanites ; and that our Scythians were the carriers of their merchandize, their navigators ; were acknowledged as subjects, but never admitted a share in the government, or to the rank of Noblesse. They had the use of letters, a knowledge of astronomy, of marine astronomy in particular, and of navigation ; but had no knowledge of the fine arts, their religion forbid it. If the King of Great Britain was to send

(b) Northern Antiquities. Translator's preface, p. xli.

(c) The Liber Lecanus calls the descendants of Fenius, *Fennoice muirituadh*. Fenicians of the Northern sea, (i. e. the Caspian sea).

his whole navy to North America, with orders never to return, would the settlements formed by our admirals or captains, or by their crews, ever produce an elegant piece of architecture; yet every private man on board had seen St. Pauls, and Whitehall: could they form a column, or mould a cornice?

The Phœnicians sent a numerous colony to Gaul:—Where are the Tyrian or Sidonian monuments of grandeur to be found in that country? yet the Gauls learned the terms of state, and of the military art from the Phœnicians, and adopted them. Hence Bochart has been misled, to think that the language of the Gauls had a great affinity with the Tyrian, (i. e. Canaanitish) but all those words, produced by Bochart, are as much Irish as Canaanitish; yet no language differed more in syntax than the Phœnician Irish or Berla-Pheni and the Canaanitish. The Dictionaries of the old Irish are almost the Dictionaries of the Chaldee Arabic and old Persian, but the grammar differs very widely.

When the Scythians divided from the Persians, and settled in Touran, they did not cultivate architecture and build magnificent temples as the Persians did; yet those Touranian Scythians were a lettered people, as early as their brethren of Persia. The Scythians retained, as long as possible, the Patriarchal mode of worshipping the deity in open air, and of sacrificing to him on altars of stone, where the chissel had made no impression, surrounded by pillars of unwrought stones. The Persians adopted the worship of fire in towers, and with sword in hand obliged our Scythians their ancient brethren to accept of this mode of worship.

ship (d). We accordingly find the fire tower in Ireland, and under the Persian name of *Aphrin*. We find the names of the Persian Priests of the Ghebres, still existing in the Irish language; we find the Persian history, (fabulous or real) to be the history of the ancient Irish: can there be more required?

But our Scythians mixed with the Chaldæans and Canaanites, and from them formed a mixed religion; we accordingly find all the superstitious terms of both Chaldæans and Canaanites, in divination, &c. &c. existing at this day in the Irish language. We find also the Chaldæan names of their priests had once been common to the Irish: These shall be the subject of the next chapter.—Were these terms and names common to any of the Celtic nations? No! if they can be traced in the Celts or Goths, I will acknowledge myself to have been in the wrong—and the Irish history to be an imposition: but I shall expect something more than argument to convince me of the error: some productions of words or passages from the

(d) Porro ex Shahristani & Xenophonte & Herodoto constat tam Persas quam *Scythas* Sabias Solis cultores, & ignem sacrum servasse *ante tempora Zoroastris*. At cum ille novos ritus institueret, & ejus suasu plurima Pyraea extruens Gushtasp, ad novos istos ritus amice invitaret vicinum τῆς *Turan* seu Scythiæ orientalis Regem *Arjasp* (the Irish Eochadh Aincheann) iste pro vetere religione Zelotes plane succensuit, & propterea alterum bello invadens dicta Pyrea diruit, & solo æquavit, ad tales in Religione innovationes a Gushtaspe invitari renuens. Donec tandem victor evadens Gushtasp, ea rursus instauravit, ut *Megjdi* (*Aphrin*) Historicus Persa in Gushtaspis vita multis tradit.—A Scythi etiam seu Tartaris ignis hodie (ut & olim habetur sacer: at non pari rituum apparatu servatur. Hyde, *Hist. Rel. Vet. Pers.* p. 19.

histories of the Celtic or Gothic nations, of affinity with those in the Irish history.

In comparing the Irish history with the Persian, the reader is at liberty to run from end to end of Keating for a parallel, I think even to the first century of the christian æra. He has been candid enough to acknowledge in his preface, that he arranged the chronology and the reigns of the kings, to the best of his judgment, having no guide.

Anno Domini 27, 29, and 79, there are some curious particulars deserving notice, as they seem to confirm the preceding pages, and afford us an opportunity of explaining the mode of the bride's presenting the golden ball before mentioned.

The sacred history inform us, that Elam the son of Shem was the father of the first inhabitants of Persia (e): they were in the Irish phrase the *Aitheach Tuatha*, the ancient lords of it: But Japhet was to dwell in the tents of Shem, and accordingly our Magogian Scythi, that is, the Parthians, Persians, Touranians and Omanites, dispossessed them of their country; dividing Persia

(e) Dr. Hyde thinks the *Pars* or *Persæ* were seated originally to the Eastward of the Elamites, whom he places in Media. Antiquissimum Persæ nomen Biblicum est *Elam* qui Persarum pater: unde discimus Persas fuisse filios Elam filii Shem. Hinc apud *Rivolum* Persæ Armenicè vocantur *Semanzik*, Semitzæ. Sed regio Elam (quæ Elymais) ubi primò sedem fixit, propriè est citerior Mediæ pars, seu potius pars quæ est Media citerior & occidentalior. Nam Medi qui filii Madai filii Japhet, fuerunt paulò orientiores: & *quævis à diverso Parente orti, eadem tamen usi sunt lingua, ad quod forte alter alterum coegerit, vel saltem Commmercium inter se habuerint.* Et his ambobus adhuc orientiores erant Persæ propriè sic dicti qui Provinciam Pars ad orientem Mediæ inhabitabant. Hist. Rel. Vet. Pers. p. 411.
into

into *Iran* and *Touran*, that is on this side of the river: (*Oxus* or *Ghihon*) and on the other side of the river.

The original Parthians were *Celtes*, say the authors of the *Un. Hist.* because *Cluverius* says they were *Scythians*: they were neither *Celti* or *Scytho-Celti* as we have proved in the foregoing pages. The Parthians and *Bactrians*, says *Cluverius*, were *Scythians* driven out of their own country by civil wars.

The modern *Persians* are a mixture of many nations; the *Parsees* are probably the only remains of the ancient *Elamites*. How long the *Elamites* were dispossessed of their country does not appear in history: The prophets always speak of *Persia* by its ancient name *Elam*. It is extremely probable, that when the *Scythians* quarrelled about the division of the country, that the *Elamites* returned into *Iran* and fomented that animosity which ever after subsisted between the *Touranians* and *Iranians*, and split them at length into two distinct nations, driving the *Touranians* more Easterly into *Thibet* and *Tartary*.

There is a passage in the *Irish history* above mentioned that seems to refer to this: it is placed at *A. D. 54*.

“*Cairbre Cinncait*, (i. e. *Carbre Cathead*) filled the throne, he was descended from *Rionoile* who came into *Eirinn* with *Labhra Luingséach* (f). He was a *Fir-Bolg* or *Fir D'Omnam* (g); this

(f) *Gushasp*.

(g) He might be of the *Oilean Rana*, the *Island of Rana* on the coast of *Oman*, whence he is said to be descended from *Rionoile*.

prince fixed himself in the government by a most barbarous act.

There was a conspiracy formed by the *Aiteach Tuatha* (h), (the Plebeians) the common and rascally people of the kingdom to dethrone the reigning monarch and to murder the nobility.

To accomplish their design, which was carried on with the utmost secrecy, they resolved on a most magnificent entertainment, which was *three years in preparing*, and was to be celebrated at a place called *Magh Cru* in Connacht (i). When every thing was ready, the king, princes and nobility were invited and fatally accepted of the invitation.

There were three persons particularly the ring-leaders and principally directed this conspiracy; their names were Monach, Buan and Cairbre Cinncait (k). The feast continued for the space of nine days in great splendor, when the *Aiteach Tuaithe*, led on by their generals, fell suddenly upon the royal guests and put them to the sword without distinction, except three queens, who were all big with child and moved the compassion of the traitors. The queens were sent into *Alban* (l) (Scotland) where they were delivered of *Tuathal Teachmhar*, Tiobruide Trioich and Corbullan.

(h) The ancient Lords of the Soil, i. e. the Elamites. Arabic *Atik Atud*, the nobility. The name for Plebeians is *Aitheca*, i. e. Giants, monsters. (See the *Leabar Leacan*) a word different in construction and sense to *Aiteac Tuatha*.

(i) *Magh Cru*, the blood of the Magi, or the murder of the Magi:—this alludes to the massacre of the Magi in the reign of Smerdis the usurper of the Persian crown, in which Darius Hystaspis (Gushasp our Loingfeach) had so considerable a share.

(k) There were three persons concerned in the death of Smerdis, viz. Oranes, Gobryas and Aspathines.

(l) Probably Albania on the Caspian sea was here intended.

Elim

Elin was placed on the throne by the Aiteach Tuatha, after the death of Cairbre Cinncait.

Tuathal Teachtmair being now of age, was invited by his party to return to his country and to deliver them out of the hands of these tyrants. The prince unwilling to rely on the professions of an unsteady people, refused the offer, unless they would swear by the *Sun* and by the *Moon* to do him homage: this being submitted to, the exiled king returned, was received by the general acclamations of the people, the tyrants destroyed and an end put to the usurpation.

INTERPOLATION.

Here the translator of Keating has thrown in an interpolation of some moment to our modern genealogists: a digression they will neither thank him or me for. Since I am relating the lives of the Irish monarchs, says he, it may not be improper to obviate an objection that might be offered concerning the genealogy of this prince; for if it should be thought surprising that the Irish writers of late ages deduce the descent of the kings either from the sons of Milesius or from Lughaidh son of Ith; and likewise if it should seem unaccountable, that the principal families of Ireland to this day derive their original from some of the branches of the Milesian line, without owning themselves to be the descendants of any officer or soldier who came over in this expedition. The ancient records of the kingdom, particularly the books that treat of the reigns and conquests of the kings, take express notice of the ruin *and extirpation* of the posterity

rity of the Milesian soldiery : for in process of time they degenerated into a barbarous and rebellious race of men, and used their princes in the most seditious and inhuman manner ; for which turbulent and disloyal proceedings the monarchs by degrees weeded them out of the kingdom ; the few that remained were so vile and infamous, that the antiquaries never preserved their genealogies, but passed them over in silence as a reproach and scandal to the Irish nation—but to return to our history.

Elim was slain by Tuathal Teachtmair, at the battle of Aichle.

A. D. 79. Tuathal Teachtmair succeeded, when he had fixed himself in the government, he convened the *Feis Teamhra* or general meeting of Teamhar (m) consisting of the nobility, who joyfully recognized his title to the crown. And as a farther testimony of their loyalty, they engaged to continue the succession in his family for ever.

Tuathal separated a tract of land from each of the four *Choige* or provinces, at the place where they met together, and of these divisions he made the county of Midhe or Meath, In each portion he erected a palace.

In the part taken from Munster he built the *Tlachtga* where the sacred fire was ordained to be kindled ; as had been the custom of the *Druí* of Eirinn (Ireland) upon the eve of the festival of *Sambna*, to burn sacrifices (don Ard Dia) to the

(m) *Feis* a convention, convocation, synod, from whence issue certain laws and regulations ; it is the Arabic *Feiz*, an assembly, publishing, divulging ; whence *Feisel* a decree, a definitive sentence. *Feisely* a judge, arbitrator.

great

great God (n). All other fires in the kingdom were extinguished on this night, and were relighted from this holy fire, for which every house paid a *Screaball* to the king of Munster, because the *Tlachtga* was constructed in his division. (See note Moidh).

The second palace was erected in the division taken from Connacht; here was *Anuisneach*, the *Nuisneach* or contractedly the *Uisneach*; here was the *Mordail* or convention on *Am Beilteine*, or the day of Beuls fire, i. e. the first day of May annually, when they offered *iodbbhartha* (iovara) or *iomhartha*, i. e. sacrifices to the God Beul. At this *Aonac* or Fair, they usually bartered goods and merchandize.

On this day there were always two fires lighted in honour of Beul in every district throughout the kingdom, and it was usual to drive the cattle

(n) This is evidently the Persian story of Darius Hytaspis who succeeded the usurper Smerdis and established the fire town worship.

Tlachtga, i. e. *Tlacht* or *Clacht-agma*, the holy fire, from the Chaldee *קלך dlak ardere*.

See the festival of *Samhna* explained Collectanea, No. 13.—it is the Persian festival of *Asuman*, the angel of death, and is now kept in Ireland on *all souls*.

Chuig a province is the Chaldee *חוז chuz*. Arab, *Kishur* and *Kutr*. *Midhe*, says Keating, signifies a part or share, and therefore this territory was so called because it consisted of a portion of each *Chuig*, nothing can be farther from truth. The spot was chosen as the great place of sacrifice.

From *Tlacht*, I think the Irish *Tola* is derived, which signifies a church officer, that is, one who has the superintendence of the fire ceremony. In Arabic *Tawliyet*, the superintendency of the affairs of Mosques, or other religious foundations. (Richardson.) Arabice *Tehwil* a solemn oath made among the Pagan Arabs before a fire called *Hulet*.

(*idir*

(*idir dha Bheil teine*) between the two fires of Beul, as a preservation against distempers, for the year following. The first day of May still retains the name of *am Beil teine*, or, *la Beil teine*, i. e. the day of Beuls fire—(o).

R E M A R K.

All the fires were extinguished except the holy fire, from whence they were relighted, and every housekeeper paid a *Screaball* (the Irish translate it three pence; I know not how much it was) — this is the custom of the Guébres in India at this day as we learn from Dr. Hyde. Sed postquam veterum Persarum Gens propter Mohammedanorum oppressionem, penuriam & paupertatem laboraret, præter *Decimas*, extogitarunt alium Sacerdotalem Reditum augendi modum, quem quondam Amicus noster *Safraz Avedik* Armenus Isphanensis melioris notæ Mercator mihi retulit. sc. “Quod
 “ 24 Aprilis quotannis est quoddam Beram Ghav-
 “ rorum, in cujus crastino è domibus suis foras
 “ eijciunt omnem Ignem; cui postea redintegran-
 “ do, de novo accendunt Lucernam apud domum
 “ Sacerdotis sui, eo nomine ei solventes 100 de-
 “ nariolos, qui faciunt 5 Abbasæos, seu 6 Solidos
 “ Anglicanos cum tribus Denariis Anglicis”. —
 Dicto itaque die non licebat ullum Lumen aut Ignem
 accendere nisi in Templis — de quare extat locus
 Talmudicus in *Gittin*, 17. 1. — Citata enim loca
 spectant antiqua illa tempora quibus Israelitæ erant
 in Captivitate inter *Medos*, qui vocantur *Perse*,

(o) Plantavit. 2 Para, C. 30. V. 22.

& idem

& idem Ritus usque ad hodiernum diem continuatus est in Lucrum & Beneficium Sacerdotum, qui etiam consecratas Virgas populo vendunt: Hyde, p. 351.—It was an ancient established custom in Persia and Ireland, as the Dr. explains it:—this is the fire of John's Eve.

The Irish antiquaries not knowing what to make of the obsolete word *Midh* or *Moidh* (p), a place of sacrifice, have worked up the story of taking a part of each province, deriving *Midh* from *mir* a part or portion. Nothing can be more distant from truth. The center of the Island was judiciously fixed on, for the solemnity of the great festivals, viz. the *Fets*; it was an easy journey from all parts of the Island: hither they repaired to barter their commodities and to sacrifice to the great God: to pay their tributes, and to learn what new laws were promulgated for the better government of the kingdom. The place was therefore called *Moidh*, or *Muidh*, or *Midh*, that is, the place of sacrifice. It is the Hebrew מוֹדַעַת *Moad* sacrificium solemnitatis in dicto tempore celebrari solitum. Veteres sacrificia statuta dicebant. It is the Arabic Mudbeh or Muzbih, (with a Dfal), i. e. a place of sacrifice. The Rabbinical or Chaldee word for *Moad* is כִּפּוּר *Kipur*, whence the mountain of *Kipur* in the county of Dublin and the *Keper* in the county of Limerick, on both of which the altars yet remain. There was another

(p) *Moid* a Vow. *Moid-ghealladh* to make a solemn vow: each province being obliged to furnish a proportion to the great sacrifices at *Midh*, the Seanachies have forged the story of taking a part of each province, to furnish a bad etymology.

The most ancient fire temple of the Persians was at *Nabohar*—from whence probably *Nobber* in Meath North of *Teamar*.

day

day of general sacrifice called *Dia Tait an foghbar* the day of sacrifice in harvest, which might also take its name from the Chaldee תַּיִט *be Tait* sacrificium. The *Nuisneach* or corruptedly the *Uisneach*, bespeaks itself; it was the *Nuis̄-na-eich* or the sacrifice of the horse, an animal esteemed sacred to the sun, by the Egyptian, Phœnicians, Persians and Scythians. The old Germans also esteemed the horse as the most noble victim. τῷ ἵπῳ ὁλοκαύτωσαν τὸ ἱερόν the Persians immolated Holocausts to the sun, says Xenophon :—*Ea autem sacrificia non soli sed deo fiebant; sed quicquid deo fuerint, Græci volunt eas id fecisse Soli, eorum actiones perperam interpretando (q).* The Nisæan horses of Media were preferred by the Persians, being reckoned most beautiful; the *Connacian* horses were preferred by the Irish; but, Keating makes the king of Connacht receive horses, instead of giving them, at this sacrifice.

The Greeks and Romans, borrowed this festival from the Scythians or Persians; and introduced the most cruel ceremonies at the Mithraic initiations, offering human sacrifices to Mithra; these Gregor. Naz. observes, *Cruciatuum & ustionum quæ in Mithræ sacris: hæc sunt Romanorum inventa.*

It must be observed that though Tuathal had constructed a *Tlachtga* or Fire Tower, yet the sacrifices were made on the tops of hills, and in the open air. The County of Longford was anciently called *Uisneach*, from this solemnity; there is the hill of *Uisneach* in the County of Limerick, on all these the sacrifices had been performed. The Scy-

(q) Hyde, de Vet. Relig. Pers. p. 120.

thians abided by the old patriarchal mode of worship as long as their religion subsisted : at length Zardust introduced the tower, merely for the convenience of keeping in the sacred fire—so when David wanted to build a temple to God, the word of the Lord came to Nathan, saying, “ go, tell David my servant, thus saith the Lord, thou shalt not build me an house to dwell in, for I have not dwelt in an house since the day I brought up Israel unto this day—wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, why have ye not built me an house of Cedars.” (m)

The Irish *Nuisc*, from whence *Nuisc-na-Eic*, or Uisneach is the Persian *Nusik*, a sacrifice ; *nusik kirdun*, to sacrifice : it is not unlike the Chaldee נכסת Nucfath, hostia, victima, whence the Greek θυσια (n) נפק nufak, fundendo liquida, libare, non libabunt domino vinum, nec placebant ei sacrificia eorum. (o) Hence the Irish Nasc or Nusc, a bond, obligation, tye, a religious vow, a sacrifice. *Nasc* also implying a circle or ring, that instrument was used by the Irish in all solemn treaties of alliance ; as in marriages ; at the ratification of an alliance between princes ; it was worn by the Draoi and by the Brahmans, as a token of their office and of the vow they had taken to betroth themselves to the service of God. Numbers of these rings are daily found in our bogs of va-

(m) 1 Chron. c. 17.

(n) Plantavit.

(o) Osee, ch. 9. v. 6.

rious diameters. See the 13th Number of the *Collectanea*.

In Le Brun's voyage to Persia, there are the drawings of two Kings on horseback, holding a large ring, which seems to express an alliance between the monarch of Persia and some other prince, probably a Scythian or Touranann : their dress is different, which shews them to be of different nations. These figures were found at Persepolis :— At the same place is the celebration of a marriage between a king and a princess—they have also a ring held between them. See plate VIII.

THE third palace erected by Teachtmair was Tailtean, in the division originally belonging to *Ulla*, i. e. Ulster. At this place was the celebrated *Aonac Tailtean*, or the Fair or Mart of Tailtean, where the inhabitants of the island brought their children and contracted about their marriage : (*cleamhnas agus cairdios do deanamh le ceile.*) (p) Hence it was called *Tallach na Coibce*, the hill of Dowries, and *Tulach an Ceannaith*, the hill of the Merchants or Cananites. The young men were drawn up on one side of the green and the young women on the other ; the parents walked up and

(p) *Tulach na Coibce*, i. e. *Tulach an Ceannaith*, i. e. *Oenach Tailtean*. (Ver. Gloss. Cormaic.) *Coibce* is the Arabic *Kobin* and the Hindostanic *Kabin*, *Dow*, and as *Cabhan* in Irish is a plain or field, probably there were more than one place of this kind in Ireland, for *Coibce* must be a corruption of *Kobin*.

down

down between the two assemblies, making matches between the young couples : (ag snadhma cattara go posdan)—which made a humourous Poet say,

Gan treacht Fear a *faraidh* ban,
Gan mna a *faraidh* fir fionglan.
Acht cach a ceadhus o a ttoig
An airas an ard Aonaig. (q).

The substance of which is, that men and women are said to copulate together at *Tailtean*, without approaching each other—an ounce of silver was paid to the King of Ulster for each contract.

This might have been the method of the common people, but we have shewn that the princesses of the Touran Scythians, from whence Hystaspis took a wife, chose the husband in the following manner. A circle of the Candidates for the Royal Favour was made in a publick place: the Princess, carrying a Golden Ball set with Jewels in her hand, walked round the circle; and when she came to the man of her choice, she presented the golden ball to him, and the marriage ceremony was soon after performed.

There is great probability, that this was the method at *Tailtean*; because a custom still prevails in the South of Ireland, of obliging the Bridegroom to produce his Golden Ball. On the first day of May annually, a number of youths of

(q) *Farai*, carnal copulation. פָּרַע Phara, Cognomen Pharoni, quoniam passivè coivit. David De Pomis אֶל פָּרַע Arab. *afhar*, concubens cum puella ita ut puella altera strepitum audiat!! which is forbidden by the Sonna of Mahomad!!! Arab. *Ferej*, pudenda tum maris tum feminz.

both sexes go round the parish, to every couple married within the year, and oblige them to give a ball. This is ornamented with gold or silver lace; I have been assured, they sometimes expended three guineas on this ornament. The balls are suspended by a thread, in two hoops placed at right angles, decorated with festoons of flowers: the hoops are fastened to the end of a long pole, and carried about in great solemnity, attended with singing, music and dancing. This custom is practised particularly in the counties of Corke and Waterford. (r) See Pl. VIII.

THE fourth Royal Seat erected by Tuatha Teachtmair, was the Palace of *Teamair*, commonly called Tara: it originally belonged to the province of Leinster. Arabicè *Tamoor*, a Tower.

(n) The solemnity of Beul was probably fixed on for this ceremony, because he was supposed to be the Author of Generation. I have mentioned this ceremony in a former work, and then thought it was done in honour of Beul—as it was performed on the 3d day of May, i. e. the third day of *Mi Beil tinne*, the month of Beul's solemnity. The ceremony in honour of the Sun is by throwing up a ball called *Sol*.

The Hill of Tailtean was named also Coibche, Ceannach, and Coibhchin. *Tulach na Coibhchin*, an Aonach Tailtean. (Cormac M'Cuillenan, Gloss.) *Coibhce* in Irish signifies a dowry; but it certainly originates from the Persian *Kabeen*, which signifies the ratification of a marriage before a Judge, and also a marriage-portion.—Hence it is evident that *Tailtean* derives from the Arabic *Tailte* a wife.—*Ceannach* signifies merchandize, the same as *Aonac*, whence the *Enakim*.

The

The Author of the Book of *Leacan* has preserved a poem of Amergin's composition, that confirms this conjecture: it not only shews that *Teambar* was originally a tower, but that Mileadh, or Miles, signified the Commander of a ship, as I have before observed. Amergin was a Milesian, and one of the most ancient of the Irish Poets.

Aenach Righ Teambrach
Teamhar Tor tuathach
Tuath mac Mileadh
Mileadh longe Libearn:

i. e.

Teamar's King is noble,
Teamar the Lordly Tower;
Lords were Melesius' sons,
Milesius of the Libearn ship.

Long and Libearn, in Irish, signify a house, habitation, ship; Longe for Loingoir a sailor: it may properly be translated Milesius Sailor of the Warlike Ship; for לִבְרִיָּא Libernia in Chaldee is navis bellica. It is compounded of the Irish *Leabar* long, and *naoi* a ship, to distinguish it from *Gala* or roundish vessel, and not a Lybiis ita dici, as Isidorus imagined; or from Liburnis, Illyridis populo, inter Istriam & Dalmatiam, as Vossius thought. Long is a ship or house in the Chinese language. The ship *Grian* of our Scythian Hercules was a Libearn; his transports were of *Bolg* or wattles covered with hides; hence the story of Geryon and his cows. See Ch. IV.

In No. XIII. of the Collectanea, we gave a drawing of the great hall of *Teamar* or *Tarah*,

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with

with the allowance of victuals to each class of men: we have since found another ancient MS. which accurately describes this ceremony to have been the Great Annual Sacrifice, of which we shall treat in chapter *Religion*. Diligent search has been made for the ruins of this magnificent building, but not the vestige of the foundation can be found, though the country is open and well laid down in fields.

The small palace of *Aickle*, said to be in its vicinity, to which some of the Irish monarchs retired, (as *Lohorasp* did to *Balkb*, when he resigned his crown to his son *Gushasp*) remains yet to be discovered. *Teamar* being the place of general sacrifice, religious men assembled there from all parts of the kingdom. The Monarch was to find beds and accommodation for all comers. Was not a thatched building with mud walls, according to the present mode of the country, sufficient for this purpose. We know indeed it was also called *Tara*, a Phœnician word, viz. *טרא* *Tara*, i. e. *Palatium amplissimum*, but this palace was certainly built of *mud* and *straw*; the fire-tower and the altar appear to have been the only stone-buildings, and the remains of these are to be found.

The Persian and Arabic languages point out the name. *Tamur* and *Tamureh*, signifying a tower. *Kuleh* has the same signification; and this I take to be the *Aikle* of the Irish *Seanachies*.

Tuathal Teachtmair is said to have been so named from his courteous and gentle disposition: *Tuathal* is pronounced *Tuahal*, and gives the family name of *O'Tooles* in Ireland. *Teachtmair* I suspect to be a corruption of *Teahmar*; and *Tuvel* in Arabic is gentle. *Tuwelet*, gentleness, benignity,

nity, courtesy, humanity. *Telmur* is a Persian family-name, translated Tamerlane, so that Tuathal Teachmar is the courteous Tamerlane. To this let us add, that in Persian *Tellet* is a wife; and *Tyn* a proposal, a serious design, love, affection; *Teleb*, a follower of women; and I think we can be at no loss for the derivation of *Tailtean*, which Keating tells us took its name from *Tailte*, the wife Luazigh Lamhfada, who was buried there.

From all these circumstances it appears, that the story of Tuathal Teachmar is wrought up with Persian materials; for at A. M. 3082, Keating tells us, that Teambar was built by Ollamh Fodhla: but he seemed willing to introduce as much of the Pagan customs as he could, under one reign; and in truth he has done so in a very confused manner.

In the same manner he introduces the famous Fionn, A. D. 152. You find him again in 254, with his son Oislin; and in 435, Oislin converses with St. Patrick.

Fionn or Fiond was a common name.

Fiond Mac Cuil, or Fiond Mac Umhal or Mac Cumhal, for he was entitled to all these names, is a character drawn from the Persian Asfendyar, son of Kishtasb, or Gherhasb, of the fabulous Pishdadan dynasty. He was surnamed *Ruitan* or *Body of Brass*, on account of his great strength, and is often alluded to as one of the greatest heroes of Persia. He never reigned, being killed in his father's lifetime by the famous *Rustam*, so much celebrated in their poems and romances, as the Persian Hercules. (s) See Ch. IV.

(s) D'Herbelot. Richardson.

Sontaili, speaking of the courage of Soliman, says, the fire of his wrath had melted the brazen body of Asfendyar, and changed the stony heart of Sam into a heart of flesh.

Campion asserts that *Find*, or *Fiond*, was surnamed *Roban*, (he means *Rotban*, the *t* not sounded) but this Keating denies. In a MS. of the Seabright collection I find him named *Fiann-Ruthan*, viz. *Fiann-Ruthan Fiond an so*, i. e. *Here is a list of the Fiana*; or, *Chiefs of Fiann Ruthan*; this can be no other than the *Ruitan* of the Persians. He is called *Fiond Mac Cuil*, and his troops *Cul-Fiana*. *Cul* signifies defence, a defender, and is the same as *yar* in *Asfendyar*. *Fiond*, or *Fionn* (*nd* sounds as *nn*) signifies troops, an assembly of men. *Fend* in Persic has the same signification.

Fiann Erin or *Fearg Feine Eirin*, a kind of militia in Ireland, to defend their coast against invaders, of whom *Fiann Mac Cumbail* or *Fingal* was the commander, concerning whom many fables have been written in succeeding ages, and on which the poems of *Finn-gal* and *Temora* are founded. (a) He was called *Fiann Mac Cuil*. (b) *Fearc Feine*, signifies the *just* and *liberal* Guards or defenders; hence *Fearc* or *Fearg* is a champion; hence the *Feridun Farrakk* of the Persians; the just and liberal *Feridun*, one of their Pishdadan kings. (c) N. B. *Fingal* signifies *Fin* the foreign-

(a) Shawe's Irish Dict.

(b) O'Brian's ditto.

(c) *Mac Umal* signifies the Man of Brass, like the Persian *Ruitan*. *Mac Cumal*, the Son of the Bold or Courageous; and this corresponds to the name of Asfendyar's father, viz. *Gershasp*, i. e. the Bold Horse.

er; but I take Fingal to be a corruption of Fionn-gul or Cul.

The epithet *As* in *As-Fend-yar*, implies honour, dignity, majesty; it is the Irish *Eas*, in *Easceop*, or *Easbog* a bishop; the Chaldee אַחַש *Achas*, *Achs* or *Ahs*, has the same meaning. In Persia it is either *as* or *akhasb*, signifying price, value: the same in Irish, as *Achs-al*, an angel. *Agb*, prosperous, valuable: hence King אַחַשְׁוֵרֶשׁ *Achsfuerus* or *Abasfuerus*. Esth. ch. 1. v. 1.

The Irish *Fiand* or *Fiann*, were distinguished by several names, as *Dar-Fionde*, *Iar-Fionne*, or *Yar-Fionne*, *Gul-Fionne*, &c. (d) The Persians had the same; two of them are mentioned in scripture. Esther 9. v. 3. And all the אַחַשְׁוֵרֶשׁ דָּרְפִּימִים *Achs-Dar-phenim* helped the Jews. גִּלְפִּין *Gulphin*, *Armorum* genus: idem quod putamus esse, quod קִילְפִּין *Kulphin*, *Clava*; literis palatinis ג (G) and ק (K) inter se commutatis. Esther 9, 5. (e) And in Daniel, ch. 3, v. 2. we have the *Dar-Feine* mentioned. Then *Nebuchadnezzar* the King sent to gather together the אַחַשְׁוֵרֶשׁ דָּרְפִּימִים *Achs-Dar-Phenia*, translated princes. Bochart thinks this title in Daniel is Persian and not Chaldee. En tibi pauca è multis exemplis. Dan. 3. 2. leguntur quinque digniatum nomina merè Persica אַבַּס דָּרְפִּימִים *Abas-Dar-Phenaia*, i. e. *Satrapæ*, &c. (f) David de Pomis was better informed, *Gul-Phenia*, he says, is derived from גִּל *Gul*, *tunica*, *toga*, and

(d) See Collectanea, No. X. where I have given a wrong interpretation of the names, owing to the ignorance of the Commentators whom I copied.

(e) Lexicon Chaldaicum, a Schaaf.

(f) Bochart Geogr. Sacr. L. 1. c. 15.

פִּנְחָה *Phenah*, custodire, servare. (g) I agree with this author, that *Phenaia* signifies troops for defence of a country, or a crowned head, but I am inclined to think גֻּל *Gul* specifies the kind of soldiers; i. e. spear-men or Dart-men, for *Gul* in Chaldee is a Javelin. (h) We shall treat more particularly on this subject, under the chapter *Military*, and shall only here observe, that the Italian *Fante*, and the French *Fantassin* are derived from our *Fiana* or *Fionne*. Icquez says, *Fantur*, in the ancient languages of the North, signified to guard, to shoot the bow; the word *Infantry* has the same derivation in Irish, viz. *Fiana-troi*, i. e. soldiers on foot. See a memoir of the author printed in the *Archæologia* of the Society of Antiquaries of London, vol. vii. p. 277.

The seabright MSS. before mentioned gives this description of our *Fionn*. “ *I se ro pa Taoiseach teaghali, agus ro pa Cean Deoradh, agus Ambus, agus ceach Ceitbirine la Cormac. Conadh friu sin at bearat in daefcar sluagh Fianna Find.*” i. e. he was a tall gigantick chief, i. e. *Taoiseach*—(this is the Chinese *Tsi*, the Kalmuc Mongul *Taisbi*,

(g) Lex. Diction. extern. Hebr.

(h) *Kull* or *Gull* in Arabic implies *those whom a person maintains, domesticks*; a word we have changed into *Giolla* in Irish, as *Giolla Phadruic*, Patrick's servant, *Giolla-cupan* a cup-bearer, &c.

Fionn or *Phionn* as a proper name signifies Prince, Chief, from פִּנְחָה *Pann* or *Phan*, Angulus, Exterior, plur. *Pinnim*, *Pinnot*, quod & metaph. significat *Primores, Principes, Capita populi*, (*Tomassin*); hence Lat. *Pinna angulus in muris*: the Appennine Mountains, &c. hence the Med. Græc. Μαῦρος: *Banus*, *Summa dignitas in Hungaria & Servia*, ab hoc *Pann* vel *Panan*, *Anguli*, *Proceres*, *Capita populi*. (*Tomass. ut supra.*)

the

the Tartar *Tshauchs*, the Turkish *Tischah* and the Persian *Tajshah*; Arab. *Tush*, power; Towith, strength, a lion.—*Teagbali*, Arabicè *Tegbali*, tall. *Teghellub*, power, tyranny, oppression. *Erbabi teghellub*, superiors, lords, masters.) He was *Cheann Deoradh*, it should have been *Dairidh*, a common name in Ireland, forming *Daire* in the singular, signifying power, a chief. *Cheann Daire* in Arabic and Persian, *Khan-Dari*, chief of chiefs. (i) He was *Cheann Ambus*, chief of the strong men: (k) *Ambas-ir*, vel, *Ambas-fir*, a bold courageous strong man. In Persian, *Amazir*, an undaunted man. Arab, *Amasil*, nobles, grantees. Pers. *Amaj*, butts for shooting at with arrows; *Emzir*, stronger. He was *Cheann ceach Ceithbirne*, i. e. chief of those that brandish the spear. (l) Arab. and Pers. *Khytar*, a trembling spear—also he who brandishes it. *Kheteran*, brandishing a spear—of these he composed a noble army called the *Fiana Find*.

The Persian Asfendyar is grandson of Lohorash; Fionn is the grandson of Treine-mor, a mighty monarch. Asfendyar is killed by *Rostam*, in the cause of *buburam*, an oppressive tribute laid on the state; *Fionn Mac Cuil* opposes the *Boiromh*,

(i) *Daire*, a title of honour with the Persians, signifying king, chief—(Richardson's dissertation on Eastern Language.)

(k) *Amhas*, in the dictionaries is translated a wild ungovernable man, a madman; but it signifies a soldier. The *liber Lecanus* says, the Milesians spent three days in landing their *Am-us* (soldiers.) Again, when the Milesians attempted to land at Inbhir Sgeine, the Tuatha Dadann, by force of magic spells, drowned twelve women, four *Amas*, and four *Giolla*. (*Leabar Leacan*, fol. 13.)

(l) Hence *Ceitherneach* or *Keitherneach*, a brave soldier. (Shawe's dict.)

OR

or royal tribute, laid on by the king of Leinster. The *Leabher Leacan*, or book of Leacan, informs us, that Concedcathach entering *Laigbean*, the Irish name of Leinster, (perhaps the country of Al-Ghian, i. e. Touran) *Eocha Mac Ere Mac Eocha*, (the Arjasp of Touran) refused to pay the *Boromba*, fought the Lagenians and defeated them. *Conn* slew a chief named *Nuadha* with his own hand.—*Cormac Mac Art* slew no less than eleven kings of *Laigban* in forcing this *Boromba*. *Breafal-Belach* (m) refused it to *Cairbre Liffeachar*, and this monarch offered to decide it in single combat. *Breafal* posts away to *Rind Ailithre* where *Fionn* resided, who immediately drew out his *Fiana* and came to *Rosbroc*, where dwelt *Molingluath*, *Ceallach* and *Braen*, intimate friends of *Fionn*. *Moling's* Coloquy with *Fionn* is pleasing and romantic: *Fionn* tells him, he has only fifty *Righ Feine* (generals,) and thirty *Laoch* (soldiers) under each *Righ Feine*; but, that with this number (1500) he means to fight the army of *Carbre Liffeachar*, rather than submit to the *Boromba*.

Fionn draws out his men, exercises them in the valley of *Rosbroc*, and then sets loose his hounds, calling the place *Conar Cuain*. *Moling* disposes every thing about his house, in the same order as is observed at the royal palace of *Tara*: the music of the harp and pipe resounds from side to side. *Maeledan*, *Elidan* and *Edan*, having considered of the *Boromba*, and resolved to reject the payment of it, *Enan* put on his (*Srudaidh frollda*) (n),

(m) *Breas al Balkc*, *Breas*, the King *al Balac* of *Balkh* in *Bactriana*, where reigned *Lohorasp*, &c. ברש. Rex.

(n) *Sudar* is the proper word—the Magi's mantle. See *Hyde*.

silken mantles, said the *Afrionn*, and blessed the Feine. (o)

Fionn joined his forces next day to the army of the Lagenian king, and marching in a body to *Cnambras*, they there defeated *Cairbre Liffeachar*, though much superior in numbers, and slew 9000 men. (p.)

Keating, blundering on this passage, makes the Feine of Ireland to amount to 9000 men, and informs us that it was *St. Moling* prevailed on the monarch to take off the Boromh tax!

The reader may by this form some judgment of the great coincidence and affinity of the Irish history, with that of the Persians.

In the list of *Fionn's* troops we find,

Aille an Tuaran, i. e. Aille the Touranian.

Find, ua Goibine Gou : i. e. Fiond son of Goibine Gou, the famous blacksmith of Persian history.

Finally, he is called Sogen Fiond, viz. Sogen. 1. Fiond Mac Comuil; every one conversant in Oriental History knows, that Sagan is the name of a city and province of Touran or Transoxania; i. e. Southern Scythia: the Persians have softened the name to Giagianian (q), and therefore have the Irish Bards very properly called him Fion-gall or Fion the foreigner, and blended the fabulous history of *Fionn* the Touranian with another celebrated

(o) A modern Irishman would translate *Afrionn*, mafs; we have shewn it was a word peculiar to the Persian Magi, to express the service in the Fire Tower, as well as the name of a Fire Tower. *Ti Afrionn* is the name for a chappel or mafs house, at this day.

(p) Leabas Leacan fol.

(q) See *D'Herbelot*, at Sagan, Saganak and Saganian.

champion

champion named Fionn Mac Cumal; we may suppose it was a name that never died, since the time of the old Scythian or Persian As-Fend-yar.

In a Romance called *The Exploits of Cuchul-lin*, we meet with the history of the overthrow of Cyaxares the Mede, who was defeated by the Scythians before the walls of Nin or Nineve, when he was besieging that place. This defeat, which happened 634 years before Christ, put the Scythians into possession of all Assyria, to which they gave Kings for 28 years: All profane historians place them in Assyria at that period; and therefore Jeremiah, in recounting the nations that God would bring against Judæa, omits the Assyrians; for these southern Scythians had always dealt well with the Jews, to use the words of Macabees. The Scythians had defeated the joint forces of Cyaxares and Nebuchadnezzar, that Nebuchadonofor, Bakhtnoffar or Gudarz, who was the scourge of the Jews, and as inveterate an enemy of our Scythians and Touranians, driving them from *Dor* and Scythopolis into Tyre, and from thence to Spain, together with the Tyrians.

The Greeks tell us, that Cyaxares slew the Scythian Chiefs at a feast, to which he had invited them; but the Eastern Writers are all silent on this head. It seems more probable, says Sir William Jones, that the Scythians were compelled by force to re-pass the Oxus into Touran: and, adds this learned Oriental Historian, the Greeks make them retire beyond Colchis and Iberia, confounding, as usual, the Oriental with the Northern Scythians; but we need not wonder at the mistakes

takes of such writers, who have made Varanes out of the name Beharam. (b)

In the same manner have they blundered, in calling the Tyrians Phœnicians, mistaking our Scythian Fenoice, who dwelt on the coast of the Mediterranean and at Scythopolis, for the Canaanites; the Septuagint followed the Classic Historians, and hence arise such mistakes as are not easily reconciled; hence also flows that great variety of alphabets attributed to the Phœnicians as Tyrians, which makes a celebrated Medallist exclaim, "No probable alphabet or interpretation has yet been given of the Punic language." (c)

But, can any sensible man think it possible, that such a vast body of victorious Scythians could be massacred by Cyaxares at a feast, by making them drunk; or is it probable that Nebuchadnezzar would invite them to settle in his dominions, as the authors of the Universal History conjecture, because the Babylonians had never been a match for the Egyptians, till after the expulsion of the Scythians by Cyaxares. The Babylonian Prince was always their most bitter enemy: he had been beaten by them in Touran, under their King Afrasiab (i. e. father of the Farsi or Persians):—he had been overcome by them, when he called to his aid all Media under Cyaxares;—no wonder then that he pursued them and the Tyrians to the extremity of the globe, even to Spain, from whence he routed them, till they fled to the Britannic Isles.

..(b) History of Persia, p. 47.

(c) Perkington, Ess. on Medals, p. 127.

The Irish Romance mentioning the conquest of Cyaxares and the taking of Nin, is in the following words:—Speaking of Cuchullan's march towards Nin, "Do siut tri chaeach, or súidi, agus bristeán triochoa carpthi and belach Ninné iar : as ainm na maidm sin co brath. Atanig Cucullan fón Achifrax conitapadh froech dō cuir-eathar fōr tīr ; bearaid a muintir acholand combōi isin dunad. Athfroech is ainm in atha sin co brath. Is and find nancatar cruiti cain-bile Oeasruaid dian orfidead, indarleosom bāduto scelaib foru Cucullan." i. e. In the way to Nin, Cucullan met three blind men, sitting in the road : they were the cause of his breaking 30 chariots ; the name of the place where this battle was fought is Belach Ninn to this day. Then Cucullan fell on Achifrax with furious wrath to drive him out of the country : the main body of his forces fled precipitately from the fortress :—the name of the place where that battle was fought is Athfroech. Then came the sweet-mouthed harpers of Osrhoë, to play on their instruments, and to record in story the feats of Cucullan.

Nin is the name of Nineve ; Nin seu נִינִי, quæ a propheta Jonah stylo Byblicō vocatur Nineve, pro נִינְוָה Nin-neve, i. e. Nini habitatio. (d)

Achifrax, i. e. illustrious prince, the same as *Cai-achs-ris*, or *Caiaxers*, whence *Cyaxares* of the Greeks, all mere titles ; thus אַחִישַׁר Achisuar of the Persians is sometimes written Ὀξῶαρ & Ὀξῶαρ & Ὀξῶαρ vel *Acsuaro*s, seu apud Biblicos Ἀουῶαρ, *Affuerus*, as the learned Hyde observes.—Thus also the Irish write *Gasander*, the Persians *Sacandar*, and the Greeks and Latins *Alexander*.

(d) Hyde, *Rel. Vet. Perf.* p. 42.

It

It has been the wonder of ages, what became of this vast body of Scythians after this defeat. Some undoubtedly fled northward to Touran, where their descendants still remain; but none re-passed the Chains of Caucasus: for ages the Southern Scythians or Persians had been at war with the Northern Scythians, representing them as Demons, and always respecting them as Barbarians. Others fled to Dor and the borders of the Mediterranean, from whence they passed to Sicily, to Spain, and to Ireland. Others fled to Tyre and Scythopolis, and were at length obliged to take the same route. In 634th year before Christ they defeated Cyaxares before Nin; in 624 they invaded Media and Lydia; in 596 they were expelled from Asia; and in 571 Nebuchadnezzar took Tyre, and gave them and the Tyrians a general routing.

Another proof of an Oriental colony in Ireland, may be drawn from the great affinity of the old Irish with the Sanscrit or Hindostan language, particularly in theological terms; a strong proof, in our opinion, of the Bramins deriving their origin from the Tuatha Dadann of Irish history, being a mixture of the Southern Scythians with the Dedanites of Chaldæa:—To mention a few:

Brimha,

HINDOSTAN.

IRISH.

Brimha *wisdom, one of the principal attributes of the Supreme Being* Brom *wisdom, whence Brumaire a Pedant, Bramin a Magus*

Senaffays *a set of mendicant philosophers who forsake all worldly actions* Scannsar, *also a chanter, Sannas holy*

Beda *a book of divinity and sciences* Béd

Shaftar *the same* Sheifter, Scis

Narud *reason* Nard

Om *an emblem of the Deity* Om, Uam, Owim

The Sancrit word implies a mystic emblem of the Deity, and is forbidden to be pronounced but in silence. The Irish word signifies fear, terror, and is derived from the Chaldee 𐤀𐤍𐤁𐤏 Aiam, formidabilis, of the same signification as the Cabalistical אגלא egla, Irish eagla, fear, terror. Hence in Hebrew Ema, Emata, terror, plur. Emota, Idola quasi Terricula: and in Jerem. c. 50. v. 38. *Aimim*, Idola, Gigantes, quasi terrifici, Irish Amh. Hence the divine Oifhin of the Persians, Guebres and Irish, is called Mac Om.

Oofana or Sookra, *the Preceptor of Evil Spirits* Uifean *the Fallen Angel, the humbled one, otherwise called Socrai or Socraidh, i. e. Legion*

HINDOSTAN.

IRISH.

Sat *a name of Brahm*

Seathar *God*

Obatar bah

Beter-leach *the Old Law,*
the Old Testament ; A-
rabice Betarick a Pa-
triarch

The Obatar bah is written in a language now obsolete: few Brahmins pretend to read it, whether from its antiquity or being in an uncommon dialect of the Shanscrit, is hard to determine. Obatar bah signifies the ancient, good.

Mohat *matter*

Mathar

Dewta *Heaven*

Nuathai

Omrah *a Noble*

Amra

Mucht *absorbed*

Muchd

Mun *intellect*

Mein

Krishen *one of the thou-*
sand names of God,
from Krish giving, ana
joy

Krishcan *holy, a Priest*

Surg *heaven*

Soirke *the celestial light*

Gnan, Gneya, Parce-
gnata, *wisdom, the su-*
perintending spirit of
wisdom

Gnatk, Gna, Phear-gnath

Varoon *God of the ocean*

Fear-own, Fear-amhna

Nark *Hell*

Nearac *miserable*

Yóg *mental application in*
spiritual things

Ogh, Oighe

Moha

HINDOSTAN.

IRISH.

Moha folly

Madha

Karma *the creative quality of Krishna*2. Crom-cruath *the great Deity of the Irish, as cruath signifies an image, a likeness, &c.*

Véd learning, the Sacred Ead, fiod, fadh, learning volumes

Vethnoo *the Deity in his preserving quality* Beiscnadh, beascnaPavak *the God of fire*

Bavac, i. e. badhbhca

Méroo *the North-pole of the terrestrial globe, fabled by poets to be the highest mountain in the world*Mir *the summit of a high mountain, Mir-ghart the North-pole, synonymous to which is Mol the summit, Mulghart the North pole*

It is very remarkable that Méroo in the Sanscrit, and Mol in the Irish, do both signify an axis; as in Irish Mol Muilinn, the axis or-beam that sets a mill in motion.

Bhreegoo *one of the first-created beings, produced from the mind of*
Brahma

Brig Nature, Brighid *the Goddess presiding over poetry, &c.*

Gandarvs *the celestial Choirs, the Gandarv of the painted chariot*

An Gein *the holy Ones, Gein-do-charbhadh the holy Ones of the chariot*

Garoor *a bird fabled to be of a wonderful size*

Carour

Greefma

HINDOSTAN.

IRISH.

Greehna hot season

Gris-mi

The above are taken from Mr. Holwell's dissertation on the Brahmins in Dowe's Hindostan, and from the Bhagvat-Geeta of Mr. Wilkins. A gentleman very well skilled in the Hindostanic language is now about collecting whatever has been written on the Sancrite; from his knowledge and labours we may expect to find more information. (a) In the mean time we have made a collation with the Irish and Hindostanic from the small vocabulary given of that language by the learned Millius. (b)

HINDOSTANIC.

IRISH.

Auwte present, arrived Ata

Andelha blind , Dall

Alla God All

Atfaki strife Fakt

Atfac confederacy Taovac

Adznaha a Guardian Snadhadh
Angel

Aagh fire Daigh

Ardzaha a request Seafadh

Amताल plenitudo Umtola

(a) Mr. Mariden, author of the history of Sumatra.

(b) Differt. Selectæ varia. S. Liter. & Antiq. Orientis Capita expon. p. 510.

HINDOSTANIC.	IRISH.
Angoer <i>a grape</i>	An cior
Bharteje <i>addition</i>	Beirt
Baarkardi <i>oppression</i>	Barrag
Backra <i>a ram</i>	Boc <i>a he-goat</i>
Broofla <i>flattery</i>	Brafa, whence Brafaile <i>a panegyrick</i>
Batbarah <i>an enemy</i>	Biothbhadh
Baxus <i>a gift</i>	Bifeach <i>increase</i>
Beetha <i>a daughter</i>	Bitha
Baap <i>father</i>	Papa <i>dominus</i>
Buch <i>poor, hungry</i>	Bocht
Badel <i>a flying cloud</i>	Baidh <i>undulation</i>
Circa, <i>sharp, four</i>	Geir
Charabai <i>destruction</i>	Cearb
Ciffa <i>lead</i>	Ceas, <i>ore</i>
Dhaayn <i>magick</i>	Dan (c)
Dall <i>a journey, road</i>	Dull, <i>doll</i>
Dufik <i>submerſion</i>	Deafca
Dafah <i>miſchievous</i>	Dafidh
Duchirie <i>sickneſs</i>	Doghra
Dijoettha <i>vulgar, a liar</i>	Siotta
Derriauw <i>the ſea</i>	Treara

(c) Hence the Danu Dani (דני דני) of the Chaldees. Verba ſeta incantantium. See Buxtorf's Lex.

Dulatah

HINDOSTANIC.	IRISH.
Dulatah <i>finery</i>	Diollait
Dhoed <i>milk</i>	Geat
Derwasje <i>a door</i>	Doras
Dzam <i>a church</i>	Daimh
Degga <i>revenge, deceit</i>	Diogan
Diuche <i>pain, grief</i>	Diuc
Duchie <i>sick</i>	Diughe
Din <i>a day</i>	Mai-den <i>morning</i>
Dulath <i>wealth</i>	Dual <i>hereditary wealth</i>
Danab <i>dissolution</i>	Dionafa
Dhanth <i>a tooth</i>	
Dzazada <i>satisfied</i>	Safadh
Dsjaar <i>a tree</i>	Dair <i>an oak</i> , Garran <i>a grove</i>
Dsjunatje <i>antiquity</i>	Seanda, Seanaois
Dilgirie <i>affliction</i>	Doilgheas
Dollothja <i>multitude</i>	Tollaibte
Dsjothja <i>a denying</i>	Diosatha
Elaas <i>assistance</i>	Lais, Luis (d)
Farka <i>a division, boundary</i>	Fairke <i>a Bishop's see</i> , Fairig <i>a parish</i> , ecclesiastical boundaries

(d) Hence the instrument called *Lewis*, to lift great stones with; hence Luis a hand.

HINDOSTANIC.

IRISH.

Frušta *an Angel*Freasdal *a Guardian Angel*Farazie *climbing*

Freasgadh

Foel *a flower*

Foillear

Felachun *a sling*Farlacan *a cast*Faidah *usury*

Fuidir

Farar *swift of flight*Hence Fearan *a quest*,
Feorog *a squirrel*, Fi-
oreun *an eagle*, &c. &c.Fearafat *intellectus*

Foras

Fekr *poverty*Bocrac *a beggar*Galbah *victorious*

Galbuaidh

Ghaoj *a cow*Agh, Gavnach *a stripper*,
Shéd *a milch cow*Ghedderria *a shepherd*

Aodhaire

Ghaam *pagus*

Tuam, Gragan

Garriebah *misery*

Amh-gar

Gaal *the cheek*

Giall

Goedha *medulla*

Giodhar

Ghofsjaal *sport*

Giustal

Ghazi *a judge*

Cuison

Guffa *indignation*

Gas

Gaas *vegetation, grass*

Gas

Ghastaja *a defect*

Geastal

Ghab-

HINDOSTANIC.

IRISH.

Ghabhendari karrem to Gabhan cuirim
put into prison

N. B. Karrem is the Irish active verb Cuirim.

Ghetteric <i>a griddle</i>	Griothaire
Gauwe <i>a song</i>	Gauv, gabh
Gopia <i>the Muses</i>	Gubha
Garriwan <i>a horse-driver</i>	Gabharan
Ghenda <i>sand</i>	Gaine
Ghawar <i>a husbandman</i>	Gavaltuidhe
Guntha <i>the knee</i>	Glunn
Gerrara <i>an abyss</i>	Gairecadh
Gorra <i>a horse</i>	Gour, Gabhar
Ghaffie, <i>a horse</i>	Gaife <i>chivalry</i>
Haweli <i>a building</i>	Bala, Tog-valah, <i>a builder</i>
Hakma <i>order</i>	Eagar, Eagma
Ihlakah <i>slaughter</i>	Leacadh
Koyla <i>coals</i>	Gual
Kelam <i>a word</i>	Giolam <i>prating</i> , Clampar <i>wrangling</i>
Klera <i>a moth</i>	Keerog
Kerba <i>gum</i>	Craoib
Kebr <i>a sepulchre</i>	Cabra
Kota <i>a canal, a well</i>	Cuite
Kabister <i>a poet</i>	Cabaiister, <i>a rehearser, a</i> <i>prattling fellow</i>

Kannah

HINDOSTANIC.	IRISH.
Kannah <i>a son's wife</i>	Mac Koinne
Kanuna <i>low</i>	Canoin, <i>Perf. Kanun</i>
Kaar <i>labour</i>	Keard <i>a mechanic, Freakar labour</i>
Karuwa <i>bitter</i>	Geire
Kafaita <i>judicium</i>	Coi-fatuum
Kabin <i>a dowry</i>	Coibce
Kauwe <i>meat</i>	Coth, Caw
Kamaan <i>a bow</i>	Camán, <i>also a crooked bat or hurling club</i>
Karbat <i>kindred</i>	Craob, <i>hence Craob-figeul genealogy</i>
Kolleti <i>an opening</i>	Oscuilte
Katia <i>a band, troop</i>	Cath
Khaan <i>brass</i>	Crón, Bán, <i>copper</i>
Koona <i>an angle</i>	Cuine
Laatje <i>a staff</i>	Slat
Loo, <i>light, flame</i>	Lo <i>the day</i> , Loom <i>a flame</i> , Lua-carn <i>a lamp</i> , Logh <i>divine fire</i>
Lafchkarje <i>an army</i>	Lufcuraidh
Loemnie <i>a fox</i>	Leoman <i>a lion</i>
Look <i>the people</i>	Luchd
Laer <i>a hog</i>	Lia
Loeth <i>rapine</i>	Lot

HINDOSTANIC.	IRISH.
<i>Madha the stomach</i>	<i>Maodal</i>
<i>Mecfa a table</i>	<i>Mios a dish</i>
<i>Maa mother</i>	<i>Mathar (c)</i>
<i>Molla Ludi magister</i>	<i>Mo-ollamb, Pers. Mu-ak- lim</i>
<i>Mart a man</i>	<i>Mart male</i>
<i>Mocret an image</i>	<i>Arrait</i>
<i>Meyuwa fruit</i>	<i>Ma, Math, Meas</i>
<i>Mafta Drunkenness</i>	<i>Meisce</i>
<i>Maethaje fatness</i>	<i>Meathach</i>
<i>Mizbechah an altar</i>	<i>Mias</i>
<i>Madetkarre a prop</i>	<i>Maide-cuire</i>
<i>Nimmaas an oration</i>	<i>Neimheadh</i>
<i>Nasieckje a congregation</i>	<i>Nasadh</i>
<i>Nalafch a groan</i>	<i>Anal-ofna</i>
<i>Nicknami of good fame</i>	<i>Neoch-ainim</i>
<i>Naom a name</i>	<i>Ainim</i>
<i>Noer Aurora</i>	<i>Noir, Anoir</i>

(c) *Broder, Moder*, are not German words introduced into the Persian language, as many have thought; they all proceed from the original Hibernian or Scythian root *Athar*, an origin, a principal, strength, power, Lord: whence *Athar*, Father, *Am-athair*, Ma-athair, the woman of the Athar, the Mother, *Bar-athair* the Son of the Athar, Brother; *Bith-athair*, the Daughter of the Athar; whence *Binthar* and *Piuthar* a sister, &c. Arabicè *Atraf*, fathers, brothers, uncles; also the most noble: *Atret*, a progeny.

Pisde

HINDOSTANIC.

IRISH.

Pifde *a worm*

Piafd

Pacgamber *a prophet*

Phaigh

Peyfla *money*

Piofa

Paun *the foot*

Bunni

Patsjera *West*Phatfiar *West*, Phaitfe
South, Phathuag *North*

N. B. Pe in Chinese is the North-point.

Pattha *a nerve*

Pheith

Pohara *a fountain, spring*Bior, Phior-uifce *spring-*
water, Phior-tobar *a*
*spring-well*Passaric *a store*

Pascairt

Pecaar *love*

Pairt

Pani *water*

Bann

Rachna *chopping*

Racan

Raath *night*

Raigh

Soei *a point, a needle*Soigh *a dart*Sjoanna *youth*

Searn

Sjieuwte *age, life*

Saoth

Schehetki *a bee*, Saeth
*boney*Seitce, Saith *a swarm*Sucka *dry*

Sioc

Sonnic *bearing*Son *found*Sahab *a Lord*, Souba *a*
*General*Scibte *a General*

Sachtje

HINDOSTANIC.	IRISH.
Sachtje <i>bardness</i>	Siocaithe
Schahar <i>exile</i>	Seachar
Sulat <i>strength</i>	Slait
Safaje <i>mirth</i>	Suva, Subhares
Salselah <i>genealogy</i>	Siol, Sail-siola
Saatdien <i>a week</i>	Seactman
Sirah <i>a road</i>	Sraid
Sjoanna <i>youth</i>	Searn
Sjehaas <i>a ship</i>	Efs, Si-Efs
Sada, Tfia, <i>a Prince</i>	Suidh, Toife
Sidah <i>venison</i>	Sidh, Sith
Sabbes <i>green</i>	Sabha <i>sorrel</i>
Solla <i>peace</i>	Sihal
Toendi <i>the Navel</i>	Inde
Tfua <i>youngest</i>	Sofar
Terkarrie <i>pot-herbs</i>	Tcirkie
Taaeta <i>obedience</i>	Teite, Deide
Tahieb <i>a physician</i>	Teibe
Tfijaand <i>luna</i>	Cann <i>luna plena</i>
Terrief <i>praise</i>	Taireadh
Taffir <i>interpretation</i>	Taivreadh
Techafi <i>horror</i>	Faitcheas
Tulad <i>generatio</i>	Laid, Genea-laid, Laidim <i>to bring forth</i> , Anglicè <i>to lay-in</i>
	Taalima

HINDOSTANIC.	IRISH.
Taalima learning	Ollamh
Tookrie wattles, pannier	Tocar
Tsjekney fat, full	Tigheacht
Tsjocleja going away	Siula, Sligha
Tsjolte walking	Siulta
Waih good	Waih, Mhaith
Zahak foolish	Seachain

The last argument we shall produce in favour of an Oriental Colony settling in Ireland, is from the words *Clan* and *Baile*, both which signify a colony; we shall dwell particularly on these words, because they have not been admitted into any of the Celtic dialects.

Clann signifies a number of families of the same tribe, dwelling together; it is the Oriental ~~77~~ *Klan*, congregations; a word that passed with our Scythian Hercules into Italy when he settled at Croton: hence we find Amadutius, in his *Lexicon Vocarum Etruscorum*, p. 69. explains *Clann* by Natus, filius; Dempster wildly derives it from the river Clanus in Etruria, because the word *Clann* happened to be found on an inscription, discovered near that river; he is corrected by Amadutius, and before him by Passerus.

Baile is of more extensive signification: it implies a congregation of mixed tribes; hence it signifies a town, a village, a settlement, a colony. The names of every settlement of this kind in Ireland, has *Baile* (or *Bally*) prefixed: hence *Bailigheacht*, a province, a district, a Bailiwick.

It

It is the Arabick *Balad*, a province. *Urbs*, oppidum, domus : the name of Mecca. (a)

J. Bapt. Passeri has given such an ample explanation of *Bal*, as a Phœnician word of the same signification with our *Baile* ; we shall present the reader with his remarks, taken from his Essay *De nummo aereo Ballearum*, printed in the *Symbolæ Litt. Opuscul*—Florent, vol. 4.—“ Quod unum certum est, multæ fuere toto orbe terrarum civitates, quæ hoc nomine dictæ sunt, vel ab ejusdem origine paululum perturbatur denominationem acceperunt. Nam præter Macedonicam *Ballam* & *Belam* Phœnicia, cæterasque plurimas, quas in Africa recensuimus, hæc nobis apud Auctores vel primo oblitu occurrerunt :

Ballata, in Mesopotamia.
Balagea, in Arabia.
Balatea, in Arab.
Bahibega, in Armenia.
Ballenæ, in Phrygia.
Ballera, in Hispania.
Balliace, in Illyrico.
Balacri, in Oriente.
Balangræ, in Cyrenaica.
Balaretanus, in Africa.
Balburæ, in Lycia.
Balcea, in Teutrania.
Balecium, in Messapia.
Ballania, in Phœnicia.
Baltia Oceani insula.
Balsa, in Cyrene.
Balbia opp. Brutiorum.
Balari, in Sardinia.

(a) *Goliath*.

Quod

Quod vero ad Balam seu Ballam spectat, cæterasque quas recensuimus urbes, quibus una fuisse videtur origo nominis, illa si quid rectè sentio, minime a Græco est, nam ΒΑΛΛΩ jaculor, nullam mihi ingerit imaginem, quæ in urbium foundatione nomen illis effecerit; nempe hæc vel a conditione, vel ab eorum religione, seu a loci natura, demum ab auguriis petebantur. Putamur potius *Ballam* seu *Balam* esse a radice בלל (Ball) miscere seu confundere, quæ notio optimè conveniebat urbibus illis, quæ a multorum populorum una coëuntium concursu fuerunt constitutæ, ut omen faceret concordix, quemadmodum omnibus par gratia referebatur. Hanc ipsam ideam explicat nobis vox medio ævo frequenter usitata ad oppida denominanda, quæ ex multis una confluentibus incolis constituta sunt. Quia vero in urbium foundatione hæc populorum commixtio sæpe accidebat, huic a lingua, quæ omnibus tunc communis erat, inde nomen *Ballæ*, seu *Balæ*, factum fuisse existimo."

Passerus has certainly given us the true meaning of this word; hence in the Chaldæan language בל-סוף *Bol-supb* nomen proprium loci in Babylonia ubi confusus fuit sermo, which was afterwards named Borsoph; whence the adage Ex quænam terra es? מבור סוף de Borsoph—Ne dicās mihi sic, sed de בל סוף *Bolsuph*, nam ibi confudit deus labium universæ terræ. (b)

In like manner the Latins formed the word *Urbs* from ערב *Oreb*, mixtio, miscellanea turba, minus aptè ergo Latini duxerant *Urbs*, ab *Urvo*, i. e. ab aratri curvatura circumducti. (Tomassin.)

(b) Vide Beres-rabba, Sect. 38.

The word *Bali* never entered the Celtic dialect : it was caught at by a Welsh author, who is corrected by Dr. Davies in his Welsh dictionary. (c) *Bala*, says he, is *caput fluminis è lacu fluentis*. The Doctor may be right with respect to his own dialect, but in the Irish and Phœnician, it has a contrary meaning ; when applied to a river, it derives from another word, viz. בֵּל *Beol*, Phæn. and Beol, Irish, the *mouth* : the *embouchure* of a river, the exit into the sea, where meeting an opposite current, the water stagnates for a while and deposits great banks of sand, which are called *Bela*, and *Bull*, as *Beal-feasda*, now Belfast. *Bela* at the mouth of the Shannon : the North and South *Bulls* of Dublin harbour. (d)

Ball signifying a town, a city, a mixture of people, is common to most oriental nations, as

- Bala, a town. Tartar Dialect.
- Z-bal, a habitation. Hebrew.
- Bala, an inhabitant. Malayan.
- Bal-gasum, a town. Tartar Calmuc.
- Balagan, a house. Tartar-Jakut.
- Balli, a temple. Malabar.
- Palle, a village. Talenga.

It is the Etruscan *Vola* or *Vela*, sometimes written *Velia*, i. e. oppidum, aut *Arx*. Hence *Volaterra*, *Volcae*, *Volumnius*, *Voltumna*, *Velsinium*, *Felsina*, *Veletas*, *Velabrum*, *Velia*, &c. &c. See *Amadutius*, *Lex. Voc. Etruscarum*.

(c) Price translates *Bala* Pagus ; sed qua ratione hoc dicat non video, nisi existimat fieri a Lat. Villa. Davies.

(d) Hence Punicè & Arabice בֵּל *belā* est aquæ vertex, quo naves absorbentur. Bochart.

C H A P. XL S E C T. I.

I. *Of Paganism in General. General plan of Idolatry, formed before the dispersion.*

II. *Of the Pagan Religion of the Ancient Irish.*

IT is impossible to draw any Arguments of the affinity of one pagan nation with another ; because there was evidently one general principle universally adopted by all pagan nations throughout the world. A good and a bad Genius ; a mediator between ; the worship of the Sun, Moon, and Heavenly host, of the Elements and of Angels that presided over the Elements, constitutes the Religion of all pagan Nations : to which we may add, that their philosophers and priests acknowledged one invisible 7th Jah or Essence, that governed the rest.

From some local additaments, from the names of Deities, of Priests, Sacrificators, and from the fixed Festivals, some idea may be formed, but of these there must appear an uniform System, because the principles of all Idolaters having been the same originally, it was matter of complacence in one nation to adopt the name of the attribute of any Deity, in a foreign tongue ; and when they did not thoroughly understand the name, they were

were so sure of being in the right, that they named the Deity, the *Deus ignotus*.

If the general principles of Idolatry are the same with all Pagan Nations, and I think it is pretty clear they are so, it is the strongest confirmation of the words of the divine and inspired Moses, who informs us, that at one time after the Flood, all mankind were together in one place, of one Speech, (and of one religion, for so I understand the Text.) And that all apostatized from the True God, excepting one family, who did *Heber*, i. e. secede from, or depart, and *Peleg* i. e. divide (in opinion) from the rest, and on which account, mankind were divided throughout the Earth. Whilst the aforesaid family of *Heber* did continue in the true faith, and in the same place. Non dubitandum nec diffitendum quin *Eber* ejusque familia Orthodoxiam tenuerint. (a) And this agrees with the opinion of most of the Rabbins, and other learned men. Cham verò primus fuit qui invenit *Idola* arte fabrefacta, & primus qui in mundum introduxit servitutem alienam & docuit homines familiæ sub cultum ignis. (b)

Tempore Phaleghi ædificata fuisse templa & in eis Principum Statuas pro diis adoratas fuisse. (c) So that from the days of Cham's abominable invention to the days of Pheleg, mankind were jarring

(a) Hyde, Vet. Rel. Perf. p. 55.

(b) In L. Magghon haggiborim, i. e. Scutum fortium. Kirch. Obelisc. Pamph. p. 14.— And with this opinion agrees the Arabian Abeneph. Fuit autem Cham filius Noë & primus ostendit cultum Idolorum & in mundum primus introduxit Magicas artes & nomen ejus Zoraster, ipse *Adris* secundus, hoc est Ignisperpetuus. Lib de sacr. Hist. Ægypt.

(c) V. Beda in Chronico.

and

and quarrelling about this false religion, till being fixed, probably by Royal mandate, they did divide and scatter over the earth, carrying with them one and the same Religion.

There must have been some general plan or scheme of Idolatry, with respect both of philosophy and worship, agreed on in the main, among the heads of the heathen tribes, *before their dispersion.* (d) For, if they had gone off believers, as *Ab. Pluche* supposes them to have done, they would have continued so : Or, if after their new settlements made, they had changed their religion or philosophy, it would have been impossible for paganism to have retained so many mutual *likenesses* and *agreements*, as we find it to have had in the main, all the world over : because, the several Colonies falling off by themselves, (as *Ab. Pluche* supposes the Egyptians to have done) each would have invented a religion and philosophy for themselves, as unlike those of others, as were their several faces, languages, and characters of writing. (c)

But,

(d) Holloway.

(e) The Revd. Mr. Jackson observes, it is the glory and happiness of the ancient Chinese, that they were entirely free from Idolatry, when all the known Kingdoms of the world besides were corrupted in it. He grounds his assertion on a passage of *Martinius*, that they were not allowed to make any Image of the supreme God, or of the ministring Spirits. (*Chronology*, V. 2. p. 416.) (*Martinius*, L. 1. p. 11.) We have shewn from as good authority, that they represented the Great God by the *Muidhr* or *Muidhr* of the Irish and *Mahoody* of the Gentoos—this was the general image or figure of the Generative faculty, revolver, &c. it was universal, and part of the original Babylonish System—The Egyptian Obelisk was of this construction.—

It

But, we see the fact to have been far otherwise : The *general Outlines* or Lineaments of all paganism in the world, the *Egyptian* and all others, are reducible to one or two common originals, which, therefore, must have been struck out in common, by a joint consent among them, *before their grand dispersion* ; and consequently, the Idolatry since found in each nation, must have been prior to its settlement as a nation ; and therefore the Egyptians must have been the same Idolaters, (excepting some *occasional* and *local* additaments, common to all nations) before they were Egyptians, I mean before they settled in the provinces about the Nile, as after ; and this in some measure accounts for their festivals and names of the celestial signs, not corresponding to their language, or to their meridian, but to those of the place they departed from originally, where all Idolatry took its rise, of which we shall say more, when treating of the *Astronomy* of the ancient Irish.

Hence, as that ingenious and learned writer on Paganism, *Le Baron de Sainte Croix*, observes, "in proportion as we look back into the first EPOCH of Paganism, the number of divinities diminish," that is, the principles become in general the same. —Des pratiques plus simple annoncent leur nouveauté, —en matiere de Religion, les hommes ajoutent toujours, & ne retranchent jamais. D'abord on y adora un *Etre invisible*, immortal, mais assistant,

It is to be found amongst all nations, and in every part of the Globe. Fohi (who was a Scythian) taught the Chinese to offer Sacrifices at the two Solstices, to Xan-Ti, the Supreme Spirit. — (Du Halde Hist. Chin. V. 3. p. 22.

B b

& present

& present par tout ; auquel on donna le nom de Ph-Ta. (f)

It is true, the Gentiles did carry with them, at the dispersion, this name of the Essence, but that does not confirm Ab. Pluche's, or Sir I. Newton's System, that they went away true believers. One invisible supreme is acknowledged by all the Heathens, and it is remarkable that the original יה Jah is the name by which all Heathen nations acknowledged this Essence from one end of the Globe to the other. The first Letter in the word is י Jod, which is sounded by all Orientalists *Tjod*, hence יה is pronounced Tjah i. e. *He who is*.

Quand les langues furent divisées, & que la dispersion se fit, chaque famille emporta ses mystères, & sa religion, & retint presque tous les anciens termes consacrés dans les mystères, i. e. When the languages were divided and the dispersion took place, each tribe carried with them their mysteries and religion, *and almost all retained the ancient terms of the sacred mysteries.* (g)

Hence we find יה Tjah. *He who is, first cause, Essence*, pronounced by the Chinese and Japonese *Ti* and *Tsi*. (h) The Egyptians prefixed the Article of their dialect to it, viz. *φ* or *Pb*. and wrote it *Pbta*, though *οτ* according to the proper force of their letters rather sounds *Phdei*. But, as a con-

(f) Memoirs de la Relig. secrete des anciens peuple.

Ph-Ta, is the Tja, with the Egyptian Article prefixed. The divine emanation from the Father was called פתח Phathah, i. e. the Revelation, the word signifies aperuit.

(g) Jurieu Hist. Critique. de l'Eglise, p. 527.

(h) Mihi videtur verisimile per summum imperatorem Xang-Ti dictum Sinas olim *Deum optimum maximum* intellexisse, Martia. Sin. Hist. L. 2. p. 48.—This is the *Sean-Ti* of the Irish.

vincing

vincing proof that by this name they mean the Essence, they have a synonymous word for it, viz. *noud* or *nout*, to which they sometimes prefix *Phta* as *Phta Noud*. *Noud* is derived from the Verb *Oi*, *Esse*, from whence *denoi*, *fumus*, *Needoi*, qui sunt, contracted to *Noud*, because they adopted a plurality. The Christians of Egypt to take away the plurality, præfix *Ab*, i. e. pater, and *Abnoudi*, i. e. *Pater qui est*, is now the name of God with them. (i) The Statue of the Maker of the World at *Thebais* was an image with an egg coming out of his mouth, to intimate that *Jab* or *Phta* created it by his word.

The *Iroquois* of N. America name the Essence *Mani-Tiou*, i. e. the good *Tjah*—The Pagan Irish wrote it *Ti-mor* i. e. *the great He who is*. The Hurons call it *Soronbia-Tia*, i. e. the existing *Tjah*. (k) The inhabitants of Paraguay about *Ria de la Plata*, name it *Tiou-pa*, *Tou-pa*, or *Tu-pa*; Father Ruis says it signifies, *quod est hoc*, but John de Lach says it means *thunder*. It is undoubtedly the *Ti-papa* of the ancient Irish or Southern Scythians signifying *Dominus qui est*. The Mexicans, as Herera related, acknowledged one sovereign Deity, the Creator of Heaven and Earth, and next to him they worshipped the Sun, Moon, Stars, Sea, and Earth. They kept a perpetual sacred fire burning before the Altar of their chief Temple. The Mechoacan Indians, forty seven leagues from Mexico, had a tradition of the flood; of one fami-

(i) In like manner the Egyptian *Isis* is no more than the Hebrew *ישׁ* *Is Is*, i. e. *ipfa est*, or if we read it with vowels and points, it is *יְהִי* *Jehi*, i. e. *ipfa est*.

(k) Lafiteau.

ly being saved in the Ark ; of several Ravens that went out of it, and of one returning with the bough of a tree. The Peruvian Indians owned one sovereign Lord and maker of all things, to whom they erected a most sumptuous temple ; and in this temple was their Idol the Sun, and this the Incas adored next to the Supreme God.

The Carabs name the great spirit Tche-miin, which is the same as the Mani-Tiou of the Algonkins, the Mann-Ti of the pagan Irish, and the *Mana* of the Arabs ; and the Gauls inscribed on the sacred tree, the word *Tbau*, by which they meant God. The Singhali or Selan of Ceylon name it Ta-mor. It is the

Thi-ka of Tonquin,
 Tie-debak of Japon,
 Ti-laloch } of the Mexicans,
 Ti-scalipuca }
 Toia of the Floridans,
 Tiu-mali or Ju-mali of the Finnonese and Estonese,
 Tou-pan of the Brasilians,
 Tou-lay of the Moluccans, and the
 Ti-tean of the Pagan Irish,
 That is, the ☉ of fire, whence Titean, the Sun,
 the fiery spirit, for they never entertained a corporeal idea of the Creator.

The Latins acknowledged the unity of the Essence, his omnipotency and omniscency in *Jo-vis*, a name not derived from *juvo*, but from יהוה Jahvah or Jehovah. Falluntur in nomine, sed de una

(l) Verelius. *Lex Scytho Scand.*

(m) Ruis, Account of Paraguay. De Laet. *Ind. Occid.* L. 15. 6. 2.

poteſtate

potestate consentiunt qui Jovem principem volunt.
(Minutius Felix.)

In the Greek Testament we have only two names reclaimed from the Heathens, viz. $\Theta\epsilon\acute{o}s$ and $\Κύριος$ i. e. God and Lord ; $\Κύριος$ is a primarily name of *Essence*, from $\Κύρω$ to *be* or to exist. From whence secondarily, and in consequence, it became a name of dominion. So $\Theta\epsilon\acute{o}s$, I think, is not from $\hbar\acute{\iota}\omega$ to *run*, as taken from the running of air and light in expansion, or from the runnings or revolutions of the Planets, Stars, &c. as has been imagined by some writers, but is derived from the Scythic $\hbar$ with a Greek termination, all corrupted from the original $\hbar$ *Tjah*, the *He who is* : if this word had not been understood in that sense, the Apostles would have rejected it : For, the Heathens placing the *Essence* in their revolution system, and worshipping the celestial orbs in their mechanical revolutions, would have been no objection to the Apostles, seeing they thereby signified the *Essence*.

In opposition therefore to these abominable accounts of the Heathen *first and chief cause* or God, JEHOVAH ELAHIM did call himself eminently, singularly, and incomparably $\hbar$ JAH or TJAH, the *Essence* and $\hbar$ HU, i. e. *he*, or *that very*, not first or chief, but only *Essence*, and therewith as such asserted, or claimed to himself, all wisdom, knowledge, and power of acting with spontaneous demonstration of his divinity, and all sovereign rule, both here and there, both now and then, at pleasure ; confounding the heathen pretended Gods, whether in *Æther*, Orbs, or Elements, and compelling the said pretended God to *act out of their courses, and contrary to all their known, and settled laws and natures*, by converting some planets into *Comets*, which should move in
Eccentric

Eccentric Orbs, and confound their Revolution System. And therefore the π^{th} tells them by the prophet *Isaiah*, I AM HE. I AM the first, I also AM the last. And our Saviour says, it is written in your law, I said ye are *Sons*—if he calls them *Sons*, unto whom the word of *Son* came, and the Scripture cannot be broken : Say ye of him whom the Father has sanctified, and sent into the world, thou blasphemest, because I said the Son π^{th} *Son* I AM (n)

Another strong argument in favour of an universal plan of paganism before the dispersion, is the uniform accounts, which the Heathen Nations have generally given of their first *Kings* and their *Gods*, as the founders of their several Empires and States. These, their own accounts of their first Kings and their Gods, as characters blended, and mixt in the same persons, tho' they do not prove that their first Gods were Men-Deities, yet do they give testimony to this demonstration, that Idolatry in each country was planned out from the very foundation of the empire, or, from the time that it became a nation. Thus the idol *Bel* was as old as *Nimrod*, and *Menes* or *Osiris* as *Mizraim* : that is, the former was coeval with the Assyrian ; the latter

(n) St. John, C. 10. V. 24. John wrote his Gospel in opposition to the visionary doctrine of *Cerinthus*, whose heresy may be seen in *Irenæus*, L. 1. C. 26. *Cerinthus* borrowed his notions from the Pythagoreans, and both he and *Philo* the Jew, who was cotemporary with Jesus Christ, had followed that most wicked and abominable practice of pretending to bring down the *Logh* the image or word of God, in fire, in the *Ebn Maschith*, depicted in the 13th No. of the *Collectedanea*—hence *Philo* says, *the Logos is the image of God, by whom the world was framed*—and in another place, “*the ministring Logoi are commonly called Angels, he that follows God is necessarily attended by them.*”

with

with the Egyptian nation. And it is true ; For, *Nimrod* (when he set up the Assyrian empire) set up *Bel* and was confounded with him : as *Mizraim* (when he founded the kingdom of Egypt) set up *Osiris*, and was confounded with him. And the Irish, after all their various settlements in the different parts of the Globe, before their final resting in the Brittannic Islands, bring *Moc-Uill*, i. e. *Uli* the Elements, *Moc-Eacht*, i. e. *echad*, *Hecate* i. e. the Moon, and *Moc-Grian*, i. e. *Molc*, i. e. the Sun, into their history as Princes ruling in Ireland, and to this number they have also added *Dag-da* or *Dagon*.

And finally, the names of the Ægyptian Deities, are all of Chaldæan Origin, as the learned *Passerus* has shewn in his *Lexicon Ægyptio Hebraicum* in which he thus expresses himself, “ *Classem occupant voces, quas certo quidem scimus Ægyptias ; sed illarum significationem nulli veterum tradiderunt ; sed illum a verisimili conjectura defumentes inde ad originem Hebraicam non difficili labore ascendimus. Cujusmodi sunt Deorum nomina, quorum significatio, etsi nulli tradiderunt, eruitur tamen ab unuscujusque natura.*

The famous Hutchinson seems to have been sensible of this system. In his Essay entitled, the use of reason recovered, by the Data in christianity, p. 81. he says, “ The antient Heathens, the false Priests to their false *Aleim*, performed, I think I may say, almost every individual article in the institution, and exercise of the Priesthood. And though among the modern Heathens, some abuses had by ignorance and mistakes crept in ; yet in the main, they retained many of them,
“ and

“ and something of those they mistook ~~which is de-~~
 “ *monstration that all those institutions, and typical*
 “ *actions were in being, and practised before the dis-*
 “ *persion at Babel*”.

The names of persons in the sacred scriptures were for the most part given, either *prophetically* or *descriptively*: so the name Heber or Eber, which signifies a *secession*, departure, or, passing away from; and *Peleg*, which signifies *division*; these names do appear to carry in them, a prophecy and record of the grand apostacy at *Babel*, which happened the very year that *Peleg* was born. As therefore *Heber's* father *Salah* had given him the name *Heber* or separation *prophetically* with a view to this strange event; so did *Heber* give his new born son the name of *Peleg* or division, *descriptively*, for a monumental record of the same: and actually *did separate himself*, with his family, at the same time, from all the other clans or tribes, descended from Noah, who were fallen from God. He made a memorial in this name, that as the said tribes or clans, (though united as to their main scheme or plan of philosophy and religion) might be subdivided among themselves, as to the particular articles of the false Creed; so he, adhering to the one *true Creed*, seceded from them all; they all going to the worship of the heavens, planets, elements, &c. &c.

It has been thought that the names *Heber* and *Peleg*, i. e. secession or departure and division, had a view to the descendants of Noah simply breaking into colonies, and *Heber* in particular *departing* some whither, to settle a colony also of his descendants. But, the affair in fact, as to *Heber* and *Peleg*, was not so. For they made no
 local

local separation or remove at all.—*Babel* where the grand apostacy began, was in the province of *Chaldea*; and when so many others parted and went off into the countries round about, on some dissensions about the minutiae of their apostatical creed, we find *Heber* and his posterity remaining still where they were, that is, in *Ur* of the *Chaldees*: So, that *locally* he was no *Heber* or remover. His name therefore had no respect to a local, but to a *religious separation*. Thus *Abraham* after his being settled in *Canaan* is called *Abraham the Hebrew*, in opposition both to the apostates among whom he dwelt, and to those who had taken *Lot* prisoner. It must have been his religious name of distinction and no other.

These observations considered, antiquaries cannot walk on certain ground, in deriving one nation or colony from another, by collating their general principles of paganism. The most barbarous and the most civilized Heathens have their revolving deities, irradiators, &c. and all worship the elements—And the learned Dr. Borlase, while he wishes to make his readers believe, that *Druidism* sprung up like a mushroom in *Brittain*, cannot avoid asserting in another place, that the *Druidic* religion was a branch of the first *Eastern Idolatry*, which, says he, obtained soon after the flood: and was common to all the *Celtic* nations, and desires to be understood, as enquiring not into the antiquity of *Druidism*, that is, the principle of it, but into the antiquity of *the order* of priests and philosophers called *Druids*, not into the principles of their religion, which, says he, is certainly as old as the first *Idolatry* (a). Had the Doctor turn-

(a) Hist. Cornwall, p. 73.

ed his eyes to *Brittania parva* or Ireland, he need not have jumped to *Persia*, or taken the pains to confute Peloutier, who contrary to all history, endeavours to prove that the *Celtes* were of *Persian Origin*.

II. *Of the Pagan Religion of the ancient Irish.*

To shew what the religion of the ancient Irish *was not*, we could wish to compare it with the *Edda* of the northerns, but the *Edda* we are assured by some learned Germans, is an imposition, composed in the thirteenth century. To shew what was the religion of the ancient Irish we wish to compare it with the *Sadder* of the ancient Persians, and this we are told by a learned Orientalist, is the imposition of a Persian monk written not three hundred years ago (b). Some modern writers on the antiquities of this country, have formed an *Edda* of their own as we shall have occasion to shew in this section.

Where we have no regular written system of paganism left us, as is the case with that of the Gauls, Britons and Irish, we can only judge of

(b) *Edda Islandica*, *Eddam frivolis & ridiculis figmentis scaterere faretur*: Keyser, p. 20. It was composed by Snorro Sturla a lawyer of Island in the year 1215. Frickius, p. 70.—Borlase, p. 89.—What pity that so many learned men as Mallet, the Bishop of Dromore, and Dr. Hyde should mispend their time in translating and commenting on the frivolous compositions of impostors.—*Sadder*—Those fragments of his (*Zorastres*) supposed works which the learned Dr. Hyde has given us, under the title of the *Sadder* are the wretched rhymes of a modern Parfi Destour (priest) who lived about three centuries ago. Richardson's Dissert. on Oriental Langu. p. 12.

the

the affinity of one with the other, in customs, priests, &c. (for they were all originally the same) by some local names of deities, by the festivals handed down by tradition, by the names of priests, and by obsolete words and sentences, scattered up and down in ancient MSS. Thus, we have shewn the sun was worshipped by all Idolaters, ab origine, but when we find the *Iroquois* of North America, call him the *Master of the Heavens* by the name *Grounbia*, we may conclude these people, and the ancient Irish were once one sect, or people, because the latter still name that planet *Grian*; a word derived from *Gor*, heat, *Goor*, light, *Arabice* *Ak khaur*, a live Coal, (and not from *Gyro* as *Cormac* and other moderns think), hence the Persian and Irish *Gurm*, heat, whence *Khur*, *Khaur*, *ghaurut*, the *Sun*; of which the Irish formed *Grith* another appellative of that planet, and the Phœnicians (they were the ancient Irish) *αγρῶν*, as written by the Greeks.

But *Garan* was the name of *Belus*. Fortasse autem nec alius, quam *Sol*, fuerit *Hercules Romanus*, i. e. *κρόνος*. Unde suspicio mihi objecta, *Herculem Recaranum* nominatum, quasi Regem *Caranum* dicas—at *Verrio Flacco* apud *Servium* dici *Garanum* vel *Caranum*. *Caranus* verò ad verbum idem notet ac *Belus*. Ut verò *Belus* & *Solis* & *Regis*, ita *Caranus* (vel *Garanus*) quoque utriusque fuerit nomen. See *Vossius de Idol.* L. 2. C. 15. here again *Hercules* is mistaken for the name of his ship, i. e. *Grian*, the *Sun*. See Ch. IV.

The Pagan Irish like the Persians still preserved the idea of the true God; we have shewn in a former work, that by *Easar* or *Acsar*, or *Esher*, they signified

signified the true God, and we have followed some learned authors in thinking the word derived from שׁוּר *ishar*, *facere*, *dirigere*, *aptare*: But, when we consider the mixture of these people with the Chaldees who introduced their *Revolution Deities*, the Planets, &c. it appears more probable that Aesar or Aeshar, is the Indian or Brahman *Achar*, the name of the supreme being, because *immoveable*: for both Irish and Indians knew the Sun was fixed, and the planets revolved. Les Indes nomment l'etre supreme *Achar*, c'est adire *immobile*, *immuable*—une très grande idee de la Divinité; ils ont vu que t'out les Corps en mouvement cedaient a l'action d'une puissance superieure. Berner, L. 3. Hist. gen. Tom. 38. p. 227. Bailly sur les Sciences, p. 51.

In like manner we find *Bel* the name of the *Sun* with the Assyrians and with the Irish: we find also monuments in Gaul dedicated to *Belinus*, but, this does not explain to us, if *Bel* was the deity of the Gauls, or imported by the Phœnicians, who had large colonies in Gaul; but with the Irish as with the Assyrians, *Bel* was the principal deity, inasmuch, that all attempts of christian reformers have not been able to erase this name from the calendar, and the month of May sacred to this planet, is still called *Bel-teinne*, and the first day of May *La Beil-teinne*: And *Bel-ain* or *Bliain*, i. e. the *an* or revolution of *Belus*, is the general word in Irish to express the year. *Belteinne* is the Syrian and Canaanitish name, as well as the Phœnician and Chaldæan, the Greeks wrote it *Bolathes*. $\Phi\omicron\lambda\theta\eta\varsigma$ ἢ Σύροι τοῦ Κρόνου Ηλ. ἢ Β'λ, ἢ Βολαθὴς ἱστορομαχέου. (Damascius in Isidor ap. Photium). The Chaldee name was בַּעַל-טִין *Baal-tin*, from *Tin*, intense heat, red hot, fire in general, whence Ch. טִינְרָא

Tinra

Tinra a flint. Lapis a quo ignis excuti solet (c). In Irish *teinne* is fire: *tein teallach*, a blaze. טֵין תֵּין Tin Tabalah lumen ignis,—hence the Egyptian *outeini*, lumen: *touoini*, illuminare. Quære if מתן Metan the priest of Baal. (Paralip. 24. Ch. V. 17.) does not derive his name from this.

The Chaldæans had a temple to Baltin, which could not have been far from the Euphrates in Mesopotamia: ascendimus in verticem בית בל תין Beth Baltin, & vidimus palmas in Babylonia (Gemara Hieros).—Atque a Beth Baltin non recessit ille, qui flammis extulit sed huc illuc sursum deorsum agitavit, donec videat totam captivitatem flammis coruscantem.—(Rafh. Hafham.)—(Light-foot Horæ Hebr. p. 687).

The Syrians named the sun *Adad* which Macrobius thinks was from AD *unus*: the Phœnicians called it *Adonis*, this is the Irish epithet of the sun, viz. *Aod-don*, i. e. Dominus ignis (d), and the Syrian *Adad*, is no more than a duplication of *Aod*, the root is אִיד *aud* Torris.—The Tyrians called the sun *Hercules*, that is, according to some learned authors הֵיר-כּוּל Heir-Coul, *illuminat omnes*: but I think it is our Irish epithet *Aireac-d'uile* prince of the Elements. i. e. אִיד-אֵיל *præparans rerum omnium materia*: the expression is still used by the christian Irish, as, *Dia na nuile duile*, God of all the elements, and in the Dictio-

(c) Psalm, 114. 8. The Chinese name the Heavens *Tien* and under this name they worship the Heavenly host.

(d) We have a right to seek the Etymology of *Adonis* in the Scythian language: the worship of Adonis was carried into Syria by Deucalion, a Scythian. (Bailly sur les Sciences), this learned man is of opinion also that the worship of the sun commenced with the Scythians and was carried by them to Babylon.

narics

narics may be found *D'uileambam*, i. e. God; the derivation of which word is *Ammom-Duile*, the Ammon of the elements. *Duile* is from the Chaldee אָוִלִי auli, for example: Condidit Deus infra orbem Lunæ גֻּלָּם אַחַד gulam achad, i. e. materiam quandam—rudis atque indigesta moles designatur dicta etiam אָוִלִי uli quod a Græco ὅλαν desumptum putaverim—videtur autem hic indicare *mat. rian primam Elementorum*. (Vossius on Maimon. de fundam. legis, p. 35.—this word grown obsolete in the Chaldee and Hebrew is preserved in our *Duile*.)

The Pagan Irish had another name for the sun, viz. *Sam* whence *Samb-ra* the division of the year when the heat of *Sam* is most sensibly felt, i. e. *Summer*; this was the אֱלֹהֵי שֶׁמֶשׁ Ithim or angel of fire, heat &c. of the Chaldees and Jews, he was also the *Angelus elementorum* (e). Arabiæ urbs est Bai-Sampsa ubi Solem cultum: Bi-domus, templum Σάμπος vel Σάμψος Sol. (Stephanus).

The original religion of the Irish, (who were Scythians and Persians) was *Sabism*, which begun in *Chaldea* and spread into Scythia, Media, and Persia. *Sabism* was of two kinds, with images and without. The public religion of *Sabism* was the worship of *Fire*. The Chaldees were priests of Babylon, they were anciently called *Ce-pheni* and *Chalybes* (f). *Ce-pheni* signifies the *illustrious revolvers*, from פֶּן pen, vertere, revolvere, whence *Pan* was *Sol*, i. e. the revolver. *Chalybes* is from קָלָה Kala, comburere, whence *Caldee* a worshipper

(e) Maimon. de fund. legis. p. 43.

(f) Cepheni vid. Joseph, L. 1. C. 14.—Zonaras, L. 1. C. 4. Hieron. Stephan. Plin.—Qui autem nunc Chaldæi, Chalybes olim vocabantur Dion. Apollon. Plin. Ammian.

of fire. Hence the Pagan Irish explain *Phen* or *Fen*, by *Talach* and *Moloch*, epithets signifying the sun and fire: and the sacrifices were named *Talachda* or *Tlacla* from דלִיקָה *dalika*, Conflagratio, דלקת *dlakta* the same, whence the altar near Dublin is named *Dalki* and from that altar, the Village and Island of Dalky take their names.

Sabism with images was brought into Ireland by the Tuatha Dadanim. Sabism without images or *Magism*, by the Milesians who were originally Persians and Phœnicians.—Magism was at length reformed by *Airgiodlamb*, or *Zardust* who was *Zoroaster*; and this was brought to Ireland by the latter colonies. Zardust was a servant of one of the prophets and had a knowledge of the writings of Moses, he prædicted the coming of the Messiah by the name of *Nion* which was well known to the pagan Irish, as we have shewn (g).

The proximity of this Island to Britain, the great likeness of the Irish word *Druí*, (the Daru of the Persians) to the British *Derwydd* has been the occasion of gross mistakes. Druidism, I mean that sect of priests called Druids, owe their name and origin to the Irish Drui. On the arrival of the *Cymeri* in Britain, they found them there, and not only admitted them into the order of Celtic priests, but gave them pre-eminence.

(g) The Persian religion was first Magian entirely—then came in sabianism with the additions of image worship, and at one time had got a greater multitude of followers than the Magians—then came Zoroastres and his reformations of Magianism and set aside the Sabians, and lastly, Mahometanism jostled them out both.—Wife, Bodlei med, p. 218.

So

So very little has been written on the Druidic religion, all that has been said of it, is a repetition of the scraps Cæsar and Pliny have left us, until Dr. Borlase published his history of Cornwall. This learned author deals much in conjecture, referring to the Phœnicians, Persians, Irish, Scots, for a religion he attempts to prove, sprung up spontaneously in Britain. For, says he, “we had
“our inhabitants from Gaul and with the inhabi-
“tants came the *Celtic* language—but, the Druids
“had no being when this Island was peopled,
“that discipline being invented afterwards.”
(p. 79).

The learned Dr. is right in his first position, but the Druids had a being at the very time Britain was peopled: they flourished in the East, and were imported by that great body of Persian-Scythians, known by the Greeks, by the name of Phœnicians, who invaded the Brittanic Islands, and drove most of the inhabitants back to Gaul, and remained possessed of them, as the Welsh antiquaries acknowledge, before the *Cymmeri* arrived, who in their turn expelled the *Phænico-Persico-Scythi*, to Ireland and to Scotland.

Hence that great likeness between the Druidic religion and that of the Persians, which the Dr. could not account for. His words on this subject must here have a place. “Whence this surprizing conformity in temples, priests, worship, doctrines and divination, betwixt two such distant nations (as the Persians and Britons) did proceed, it is difficult to say; *there never appears to have been the least migration*, any accidental or meditated intercourse betwixt them, after the one people was settled in Persia, and the other in
Gaul

Gaul and Britain; and whether the *Celts* much less the Gauls and Britains can ever be proved to have been one and the same people with the *Persians* (h) since the general dispersion, (which is a time *too early* to produce such a minute conformity) is much to be questioned. This strict agreement betwixt the *Persians* and Western nations of Europe was too obvious to escape the notice of the judicious *Peloutier*; therefore he takes it for granted that the *Celts* and *Persians* were one and the same people, and grounds his opinion seemingly upon the little difference there is betwixt the language, customs and religion of the two nations."

"But,—this union I am afraid must have been so early, for we have no tracts of it in history, that it can only account for an agreement in the essentials of religion, which in the first ages were few, simple and unadorned, and spread into all parts, and there continued in great measure as at first.—The great question then is, whether the *Persians* and *Celts* could be one nation, late enough in time, to have had such a variety of customs, rites and doctrines of the same cast and turn among them, when one people, so as that when they separated and settled, some in *Persia* and others in *Europe*, they carried these rites, customs, and doctrines with them into their seve-

(h) The preceding history has clearly proved that the *Celts* and *Persians* or *Scythians* were no more connected as a people than the *Jews* and *Egyptians* were; that they had no intercourse with each other since they separated at the point of partition, the *Caspian Sea*, (except those *Scythians* driven across the *Hellspont*, by *Darius*) and never met, till the one by a long route by land and the other by sea, joined again in Spain, in Gaul and the *Britannic Isles*.

ral departments, whence a constant visible conformity ensued (i). This is a difficulty not easily solved; for, if the Druids were a sect which had its rise among the Britains, after the *Celts* were broke into Germans, Gauls, and Britains, since which time it is impossible that the *Persians* and *Celts* should have been one people without our knowing it.—And the great resemblance betwixt the *Druids* and the *Magi*, as to their power, skill in magick, colour of habit, like ways of divining, &c. all these are much *too modern* for the time when the two nations of *Celts* and *Persians* were united in one community, and must be fetched from another channel. The *Phanicians* were very conversant with the *Persians* (k) for the sake of Eastern trade, and nothing is more likely than that the *Phanicians* and after them the *Greeks*, finding the *Druids* devoted beyond all others to superstition, should make their court to that powerful order by bringing them continual notices of Oriental superstitions, in order to promote and engross the lucrative trade, which they carried on in Britain for so many ages (s). And the same channel that imported the *Persian*, might also introduce some

(i) Had this been the case, the conformity would have been general between the *Persian* and all Celtic nations; but we find this conformity only between the Gauls, Britons, and *Persians*.

(k) The old *Persians*, the *Ce-Pheni*, were the *Phanicians*, whom the *Lxx* mistook for *Canaanites*—the old *Greeks* expressly tell us, they originated in *Oman* on the coasts of the Red sea: how the seventy mistook these people is not easily accounted for.

(l) Why then was not the great reformation by *Zardusht* brought over to the Britons: and fire towers introduced there, as well as in Ireland and Scotland? this observation plainly proves that the *Cymmeri* were in possession of Britain, prior to that *Æra*.

Jewish

Jewish and *Egyptian* rites: the Phœnicians traded with Egypt and had Judea at their own doors; and from the Phœnicians the Druids might learn some few Egyptian and Jewish rites, and interweave them among their own: this is much more probable, than that the Druids should have had their whole religion from Egypt, as some think, or from the Jews, as others with as little reason contend." (m)

Thus the learned Doctor, who had searched all history, ancient and modern, (except that one he should have searched) and could find no other mode of accounting for the conformity between the Persian and Druidic religion, than by supposing (and a most ridiculous supposition it is) that the Phœnicians (he means Tyrians) should have made religion an article of trade, and that they bartered Persian and Egyptian priests, (instead of salt, crockery and brazen ware) with the ancient Britons, for tin. It is a supposition that carries absurdity on the very face of it.

The more learned triumvirate (authors of the topography of Ireland, and of Druidism revived) who have been permitted to publish some of their works in the *Collectanea*, (a) saw themselves more entangled by the Fire Towers, and other great conformities between the Persian religion and the Pagan religion of the Irish, than Dr. Borlase was with his Druids. These very learned Gentlemen found a more easy and ready method to solve the difficulty. By making a few false quotations from *Jurieu's* Critical History of the Church, by sub-

(m) Vide Borlase's Cornwall. Ch. 22.

(a) No. VI. VII. IX. XI.

stituting the *Gauri of Persia* for *Chaldeans*, and *Britain* and *Ireland* for *Egypt*, the business was done—the careful discharge of all hostile words in the quotation, and the officious interpolation of friendly, in their room, are facts that appear evident upon the face of the extracts following, and certainly give an unhappy aspect of disingenuousness to the whole, and may seem to discredit the integrity of the authors—but, we will refer the cause to that prevailing bias of systematical prejudices, to prepossessions and weaknesses, which are the ground-work of all impositions of this kind. The reader may find the opinion of that great Irish scholar and historian Charles O'Conner, Esq; on these author's performances in the *Colleganea*, No. XII. p. 675.

In one of the Essays above-mentioned, entitled the *Topography of Ireland*, (b) at the word *Clogad*, i. e. a round tower, are these words. “ As these
 “ round towers are neither found in *Britain* or the
 “ *European Continent*, they were *most probably* in-
 “ troduced into this island by the *Persian Magi* or
 “ *GAURS*, who in the time of *Constantine* the
 “ *Great ran over the world*, carrying in their
 “ hands *Censers* containing the holy fire, asserting
 “ their God should destroy all other Gods, which
 “ in some measure they effected by lighting fires
 “ under them, thereby burning those of wood,
 “ and melting those of metal. In this period the
 “ Christian Religion had made some progress in
 “ the Southern and Western parts of Europe,
 “ but in Ireland, Druidic superstition remaining
 “ in its original purity, whose tenets not being

(b) Published in the *Colleganea*, No. XI. V. 3. p. 309.

“ widely

“ widely different from those of the GAURs, these
 “ Pagan philosophers found a ready assent to
 “ their doctrines. Whence *Pyratheias* or Vestal
 “ Towers became universal throughout the island,
 “ in the place of the ancient *Tlachgo*. The *Clogadhb*
 “ now remaining in Ireland, were all built by the
 “ Christian Clergy—none older than the begin-
 “ ning of the 7th century, nor none of a later
 “ date than the close of the 10th century.” Ju-
 rieu’s Hist. of the Church. (c)

The Persians during the reign of Constantine, Julian and Theodosius, were so far from being able to migrate into Europe, that with great difficulty they kept their ground in their own country. Sapor the I. and II. kings of Persia, persecuted the Christians in their dominions, for whom *Constantine* and the succeeding Emperors often solicited. This persecution continued from the years of our Lord 336 to 421—during which time a great many Christians fled to *Constantinople*, where they were called *Gaur*s by the *Turks*, a name they give to all *Infidels*. At length it became a religious war in *Persia*, by the imprudent zeal of a christian bishop named *Audas*, who burnt down one of their fire temples, which *Indigertes* K. of Persia sentenced him to rebuild, but he refused, and this caused a cruel persecution of the Christians, which lasted thirty years, and in it perished an incredible number of persons. See Jurieu, p. 720.

We shall now present to the reader the passage at length, from *Jurieu*, that has been so mutilated

(c) These authors carefully avoid referring to the page.

by

by the *Authors of the Topography*, to support a system they knew not how to erect.

Histoire Critique de l'Eglise. Jurieu, p. 484.

“ Dans la CHALDEE, d’où les simulacres ont tiré leur origine, il n’y avoit pas d’autres religion publique, que celle du Soleil & du Feu, parcequ’ils étoient de la religion des Perses, dont ils étoient voisins. Il est vrai que dans la suite, ils ont degeneré de cette pureté, & ont adoré publiquement les simulacres, beaucoup plutôt, que les Perses. Cependant le Feu, l’emblème du Soleil, étoit toujours leur grande Divinité, jusques les derniers tems, comme il paroît par le récit, qui se lit dans *Ruffin*, d’une chose arrivée sous le Regne de *Constantin*. C’est que les CHALDEENS pour la gloire du Feu sacré, qui étoit leur Dieu, le portoient par toute la terre, & le faisoient combattre avec tous les autres dieux, qu’il surmontoit infalliblement, les fondant s’ils étoient de metal, les calcinant, s’ils étoient de pierre, les brûlant s’ils étoient de bois — mais enfin il fut vaincu en EGYPTÉ par la fraude de Sacrificateurs, qui firent une grande statuë consacrée au Nil. La statuë étoit vaste, & creuse & percée de tous cotés, mais les trous étoient refermez avec de la cire, avec tant d’art qu’on ne les voyoit point, la statuë étoit pleine d’eau, & sitôt qu’elle s’échaffa sous le feu sacré des CHALDEENS, la cire se fondit, les trous s’ouvrirent, l’eau coula de toutes parts en abondance, & le Dieu des CHALDEENS fut étouffé.”

Monf. Jurieu repeats this story in another part of his work.—“ Il y a peu des gens qui n’ayent
qui

où parler de l'histoire qui nous avons déjà racontée, & que *Ruffin* et *Suidas* rapportent des CHALDEENS, qui sou l'Empire du grand CONSTANTIN, voulant prouver que leur Dieu étoit plus puissant que tous les dieux de la terre, parcoururent le monde en portant le *Feu*, qui consumoit, ou fendoit tous les simulacres des dieux, & demouroit ainsi victorieux. Mais enfin il fut opprimé par la fraude de Sacrificateurs D'EGYPTE, qui firent une grande statuë du *Nil*, toute percée mais dont les trous n'étoient fermez, que de cire ; Ils la remplirent d'eau, & tout aussitôt, que la cire sentit le feu du Dieu des CHALDEENS, les trous s'ouvrirent, & l'eau coulant de toutes parts éteignit, & surmonta le feu. Cela fait voir que les CHALDEENS adoroient le feu. Et comme la *Chaldée* étoit voisine de la *Syrie* & la *Syrie* de la *Judée*, il n'est pas difficile à comprendre comment les *Chammanim* où l'on adoroit le *Feu*, & le *Soleil* s'introduisirent dans le culte des Juifs idolâtres." (d)

TRANSLATION.

" In Chaldea, where images had their origin, the only public religion was the worship of the Sun or of Fire, because they were of the same religion of the *Persians* their neighbours. It is true, that in process of time, they degenerated from that purity and worshipped images publicly, much sooner than the *Persians* did. But *Fire*, the em-

(d) This monkish story, for it is no other, is told by *Suidas* under the word *Canopus* ; it may be found also in *Du Lignon's* history of Idolatry.

blem of the Sun, was always their great Deity, to the latest time, as appears from a passage in *Ruffin*, of an event that happened in the reign of *Constantine*—it is this :—The CHALDEANS, for the honour and glory of their sacred Fire, which was their God, carried it wherever they went, and made it fight all other Deities, which it infallibly overcame, melting those made of metal, calcining those made of stone, and burning those made of wood. But at length this Fire-God was overcome by the artifice of EGYPTIAN priests, who made a great statue consecrated to the Nile. This statue was of an enormous size, hollow and pierced on all sides, and the holes were so artfully filled with wax, they could not be perceived. The statue being filled with water, as soon as the wax melted by the heat of the fire of the CHALDEES, the water gushed out on the sacred *Chaldean* fire and extinguished it. This is a proof that the CHALDEANS worshipped fire, and as *Chaldea* is near to *Syria* and *Syria* to *Judea*, it is no difficult matter to account how the *Chammanim*, (in which the Fire Deity and the Sun were worshipped; were introduced by the idolatrous Jews)."

Our Topographical Authors to strengthen their ill-built system, refer the incautious reader for a proof to the third volume of *Dufresne's* Glossary, cautiously omitting the word or page referred to. Now under the word *Gauri*, *Dufresne* says, "*Gauri*, vel *Gaurini*, sic a *Turcis* appellantur *Christiani* ceterique omnes à superstitione *Muhamedana* alieni, teste *Leunclavio*—Nec se (*Turcas*) ad *Christianorum* postulata, quas contumelioso nomine *Gaurinas* appellabant, velle aliquid facere."

And

And these were the *Gauri* of Constantinople in Constantine's reign; it was a name given to the sect of *Zardusht*, 800 years before Constantine lived.

Of the same stamp is the whole performance of our learned authors, translating *Mileadb Espaine Mac Golam*, the nobleman from the barren mountains of *Cast. Espainne*, the mountains of Wales, &c. &c. and several other passages, beneath the notice of our readers. *Nec alba tamen lineâ signatus omnia, quæ præduntur de Græcis.*

Dr. Borlase acknowledges that the principles of the Druidic religion were the same with those of ancient Idolatry in general. It is only the particular sect called Druids, that he contends must have arisen in Britain and been transported to Gaul, because he finds no other Celtic nation had priests of that denomination. If then we prove that not only the ancient Irish, but the CHALDEANS and PERSIANS also, had not only the *Druids*, but the *Bards* and *Vates*, it will be a proof that these orders did not originate in Britain; and as the *Chaldeans* did not migrate, or the *Persians* under the name of *Gauri* or *Persians*, it will be a proof that the Britons did receive this order from the ancient Irish, who were *Persians* mixed with *Tuatha Dádanim* of *Chaldea*, as the foregoing history has clearly proved.

Alexander Polyhistor says that Pythagoras heard both the *Druids* and the *Brachmans*, that is, the *Daruth* or Magi of the Persians, and the *Brachmans* of India. Dr. Borlase thinks he travelled into Britain—Pythagoras tells us of his travels into Egypt and into India; would he not have particularly mentioned his voyage to the barbarous Britons

Britons or *Gauls*, in search of knowledge. Druids existed in the East a thousand years before he was born. Cæterum cuilibet vel modicè perspicari patebit Druidas philosophatos plus mille annis antequam eruditio Pythagoræ innotuisset in Italia. (c) That is 1497 years before Christ, for Pythagoras died 497 B. C.

Mr. Whitaker asserts that the first inhabitation of Britain was about 1000 years before Christ; if then there were *Druids* 500 years before that migration, Pythagoras and his præceptor *Pherocydes* must have discovered them in other parts of the globe, not in Britain, for it was not inhabited;—but, in the *East*, where these philosophers went in search of knowledge. And they could not have found them among any other of the Celtic tribes, because as Dr. Borlase confesses, if the Celts had them, they would have spread with the several divisions of that mighty nation, and their traces would consequently appear equally strong and lively in every country where the Celts settled. It is astonishing that the Doctor should not have taken a short trip from the lands-end to Ireland, and have made some little enquiry in this country on this subject.

(c) Steph. Forcatulus de Gall. Imp. & Philosoph. p. 4.

SECTION

SECTION II.

Of the Names and Classes of the Druid Priesthood in Britain, viz. 1. Druid. 2. Bard. 3. Vates.

1. DRUID.—This name is supposed by many to be derived from the Greek *δρυς* Drus, an oak, because of the veneration of this sect for the Oak Tree.

The Oak was no more venerated by the British Pagans than by all others. In *Babylon* it was sacred to *Baal*, whence probably the Arabic *Balot*, an Oak, *Shah Balut*, the Royal Oak. There is a tradition among the Jews that the Tree of Knowledge in the Garden of *Eden* was named *הדר* *he-Dar*, and this was supposed to be the *Oak*, whence *Dar* in Irish an Oak; it also implies wisdom, whence the Persian *Daru*, Vir Sapiens; Magus: *Drud*, venerabilis, laudare, colere. *Deri* Scientificus, *Daraz* an Oak. Hence the ancient Irish adopted a tree, as a signature of each letter of the alphabet; that the Hebrews did the same will be shewn in the Essay on the *Ogham*: and as *Occai* in Irish and *Ako* in Egyptian signify a Magus, I have often thought that the English *Oak* derives from this root, signifying the sacred tree, the tree of knowledge. In Leviticus, c. 23. v. 40. we read, "And ye shall take you on the first day, *פרי* *Peri*, i. e. fruit of the tree *הדר* *he Dar* (i. e. decoris) branches of the palm, and willow, &c. &c." each held a bundle composed of one of each of these three sorts of boughs in his right hand, and the fruit (or apple) in his left hand, each by the stalks.

Here

Here the tree is called by a high attribute דָּר *be Dar*, i. e. *decus*, frequently applied to God, and never but once where any idea is conveyed, that is, Isa. 14. v. 2. to ways, and rendered *tortuosa*. (*David de Pomis*,) rotundum quasi in se reflexum, & radiens, tortuosum, מְבֵה דָּרִי *mebe Dari*, peregrinantes, viatores, huc illuc euntes & redeantes, Circuitoires, Circulatores. (Maimon) But this I think has another root, whence the Irish formed *Deora-de*, pilgrims, begging priests. So דָּר *Dor*, Circulus, Corona, forms the Persian, the Japanese and Irish *Daire*, a king, Latin *Darius*, (f) and in Arabic *Dor*, voluit, circumgyratio, and whether you take דָּר with or without the ד, it is still the same, and the tree was an emblem of air in fire, or circulation, which did them good in every corporal sense; if so, the tree of knowledge of good and evil was an emblem of the irradiation of the sun or heavens. (g)

This tree was therefore named in Irish *Cram Breith*, that is, the tree of the Covenant, and the laws promulgated beneath this tree, were *Breith Neamath*, and therefore this tree was sacred to *Jupiter Berith*. (h) Mr. Hutchinson thinks it was the tree called בְּרִית *Berith*, Cantic. c. 1. v. 17. of which the beams of the house of Christ, and the spouse were and that this was an emblem of the Circumcision, because the *Acorn* shews the

(f) *Eq* is synonymous to *Daire* in Irish, the same is the Japanese. Japonium omne nomen uni quondam parebat Imperatori, cui titulus *Po* seu *Dairi*. (*Maffeus Hist. Indic. l. 1. c. p. 568.*)

(g) Hutchinson, M. sine prin. P. CCLVII.

(h) Judg. 8. 33. And when Gideon was dead, the children of Israel made *Baal Berith* their God.

Glans penis naked by Circumcision. It is remarkable that the same word in Hebrew signifies an *Oak* and an *Oath*, and that the aforesaid words *Dar* and *Breith* should be used by the Pagan Irish as a most solemn oath, viz. *Dar mo-Breith*, i. e. the *Dar* or sacred tree, is my covenant or judge: it is an expression still used in Ireland.

Hence then the Oak was the sacred tree ab origine. Nihil sacratius quercu majores nostri habuere, nulla sacra sine אלה (the Oak) hujus arboris fronde conficere, sacrificiis epulisque rite sub hac arbore perpetratis Deos apprecati sunt. (Avent. Annal. Boj. l. 3.)

Altars both sacred and profane were inclosed by groves of trees, and these groves consisted of plantations of Oak. *Abram* passed through the land unto the place of *Sicbem* unto the Oak of *Moreh*; and the Lord appeared unto Abram—and there he builded an altar unto the Lord, who appeared unto him, beside the oaks of *Moreh*.

From this passage I think the British Druids took the hint of combining their Trinity in the Oak: if what *Cromer*, l. 15. and *Schedius*, p. 346. say is true. They tell us, that the Druids having pitched upon the most beautiful tree, cut off all the side branches, and then joined two of them to the highest part of the trunk, so that they extended themselves on either side like the arms of a man, making in the whole the shape of a cross. Above the insertions of these branches and below, they inscribed on the bark of the tree, the word *Thau*, by which they meant *God*. On the right arm was inscribed by the Britons and Gauls, *Hesus*, on the left *Belenus*, and on the middle of the trunk *Tharamis*.

The

The word Thau signifies the letter $\times$, the last of the alphabet.

And this was surely the custom of the East, unto which John alludes in his Revelation. C. iii. v. 12. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem; which cometh down out of Heaven from my God; and I will write upon him my new name. I am the $\aleph$ and the $\times$, the beginning and the end. (2)

Under the Oak, Kings were inaugurated, and every sacred act was done; So the men of *Shechem* and the House of Millo (b) made Abimelech King by the *Oak-grove* of the *Pillar* that was by Shechim.

From this superstitious veneration for the Oak-tree, which originated in Babylon, the Jews were forbid to plant near the Temple; but so addicted were they to idolatrous customs, that, they thought they evaded the law, by constructing *Proseuchia*, or uncovered temples, without the cities, where they planted groves and indulged their folly. *Epiphanius*, a Jew, bred and born in Palestine, tells us, that the *Massaliani* built themselves certain large places, like the ancient market-places,

(2) It is called Amancol in Irish and Amarcol; the first I think signifies Signum Ammonis, i. e. Thau. Aleph and Thau are the first and last letters of the Hebrew alphabets, which were esteemed mystical letters with the Heathens. Hence I am the *Alpha* and *Omega*.

(b) The House of the Nobles: in Irish Beith Milleadh: this ceremony of election of the eldest was afterwards performed in the house of a Bruigh.

which

which they called *Profeuchæ*; and that the Jews of old, as also the *Samaritans*, had certain places without the city, for prayer, which they called *Profeuchia*, appears out of the Acts of the Apostles, Ch. xvi. ver. 13.;—these were all planted about, though it was unlawful to plant about the altar of God.

Philo Judæus, relating the barbarous outrages of the Gentiles at *Alexandria* against the Jews dwelling there, in the time of *Caius*, says,—Of some of the *Profeuchas* they cut down the trees, others they demolished to the foundations; hence it is that *Juvenal* calls the Jewish Priest *Magna Sacerdos Arboris*.

Arcanam Judæa tremens mendicat in aurem
Interpres legum Solymarum, magna Sacerdos
Arboris, ac summi fida internuncia Cœli.

The same appears in those verses of his third Satire, where he complains that the once sacred grove of *Fons Capenus*, where *Numa* used to meet with the Goddess *Ægeria*, was then let out to beggarly Jews for a *Profeucha*, and that every tree must pay rent to the people; by which he means, the woods, which formerly had been the habitation of the Muses, were now become dens, for the Jews to mutter their orizons in.

Seeing then that the Oak-tree was sacred to all pagan nations, since the first establishment of idolatry at *Babylon* soon after the flood; to all the *Celtic* nations as well as the *Britons*, it is absurd to derive the name of *Druid* either from the Greek *drus*, or the British *derw*, an Oak. Dr. Davies, in his *Walsh Dictionary*, is not satisfied with this
deri-

derivation. *Derwyddon*, Druides, i. e. Sapientes, Vates, a דרש quercus, vel a דרש *darish* interpretari, exponere.—Had this Lexiconist known that *Dru* in Irish and *Daru* in Persian, signified Sapiens, and that it was the title of a Persian *Magus* of the second order, he could not have been at a loss. (c) And as a confirmation of the Irish *Dru* signifying a wise man, it is always explained by *Seanóir*, a wise man, a *Druid* (Shaw); in Persian *Zenir*: the root of which is *Sean*, i. e. wisdom, (from שנה Shanah, meditari, studere, docere) to which is often prefixed the title *Mog*, or *Mag*, or *Muc*. *Muc* & *Mucfaine*, *anm dílios do dbia*, are names sacred to God, i. e. are sacred names. (Arbp. Cormac's Glossary.) Hence the Hercules *Ogmios* of Gaul was called *Mugafanus* & *Desanus*, and our Fenius Farsa, *Muc-aos*, *Mucfane*, *Desane*, of which hereafter.—Hercules cognomento *Desanus* in Phænice clarus habetur. Unde & ad nostram usque memoriam a Cappadocibus, & Elicensibus, *Desanaus* adhuc dicitur. (Eusebius in Chron. ad num. ccccxcvii.)—*De-Saine*, i. e. *Ogham*—the God of Wisdom. We find the name cor-

(c) דרש Daras, quæsit—hinc non ineptè ducunt דרש Quercus, hinc דרש contentio;—Lat. enim Quercus oriri videtur a Quero, inquirō, ut דרש a Daras; hinc Darius nomen Persarum Regis, habet enim דarius: דרוס Persarum, & פרומס. i. e. Darus apud Persas, est prudens; rectè, nam & hæc produunt originem Hebraicam, Daras, quod est, consulere, inquirere; vera prudentia & scientia idigumenta. (Tomassin. Glosa. Hebr.)

The word is also applied in SS. for those that seek the Lord Jehovah; as 1 Chroni xvi 22. And they entered into a covenant, (La Daros) to seek the Jehovah Aloim of their fathers, &c.

rupted to Dosinaus, Desopaa, and Dorlonas. (d) Δοσινας, ὁ Ησαῖος ἐπὶ ἱεροῖς Hefychius, but this is a compound of *Dar* before mentioned and *Sean*; and this is the *Zaunes* of the Tyrians. Ζαῦνες, δὲς τῆς ἐν Σιδῶνι. (Hefych.)—And this name, brought into Gaul by our Phœnicians, spread throughout the Continent; for we find a stone dug up at *Walachria*, dedicated to *Magusanus*. In *Zelandia* anno cl. l. xiv pago Walachriæ, qui Westcapellæ nomen habet, vetus repertus est lapis, inscriptus HERCULI MAGUSANO. (e)

The Gauls called their Druids *Druis*, i. e. Augur, from דרש Drush, an expounder, interpreter;—this name or epithet we find on an inscription in Gruter, dug up at Metz on the *Mozella*. This was their office in Ireland, for they were an inferior order of priests, as in Persia, under the *Magh*, *Mogh*, or *Muc*; but when they were adopted by the Britons, finding themselves admitted amongst an ignorant people, they gained their point, by becoming the chief and most powerful order of Priests that ever existed, artfully declining to commit any of their documents to writing in that country, that they might place every impediment in the way to the knowledge of their priestcraft.

Baxter and some other Welsh authors, finding in their old MSS. that *Druid* and *Druis* did al-

(d) Hence *Seánma*, i. e. Be Gubh, i. e. Fash-bandea, that is, *Seánma*, are the Muses, from *Sean*, and *ma* the plural of *ban*, a woman. In Arabic *Zanama*, musa poetarum; the word has no derivation in the Arabic, for *Zinam* is an image, and in Syrian *Zanuma* is a rock. See Schindlerus.

(e) Vossius d. Idol. L. 1. C. 35.

ways signify *wise men*, and had no dependance on the Greek *Drus* an oak, have sought a derivation in their own language, and made it a compound of *Tru* and *Wis*, i. e. *wisemen*;—saying they were called *Derwiddon* quasi *persapientes*. *Druis* is the epithet of their office, and is the word used by Moses, Deut. ch. xviii. יו. דרש i. e. *Divinus sciscitanis à mortuis circa futura, responsum, evocatis, ad sua corpora spiritibus*. *Necromantiam* exercens, (Dav. de Pomis) but this is not the signification of the word;—they did augur by dead men's bones and every other method that can be devised; and Moses in the above passage explains himself fully, אל-הַמֵּתִים דרש *Quærens a mortuis*. Hence *Drush* became the name of a *wise man* as well as *Daru*. Hence *Isis* and *Osiris* were named *Adras*, *Adris*, and *Idris* by the Persians. It was a name given to *Thoth*, to *Mercury*, &c. *Henoch* nomen *Adris* & *Idris*;—*Isiris* & *Osiris*, *Persis* *Adras*—*Eundemque esse in Ægypto Thoth, Theutum, Adris, Hermetem, quem in Chaldæa, Babylonia, Persia, Zoroastrem dictum*. Sic unus, & idem *Chamus* & *Misraim* in *Ægypto*, & *Phœnicia* *Thoth, Adris*, in *Babylonia* & *Chaldæa Zoroastres* dicti sunt;—a quo omnes postmodum rerum cœlestium notitia clari, inventionumque gloria celebris; in *Chaldæa Zoroastres*, in *Ægypto* & *Phœnicia* *Thoth, Adris, Saturni Mercurii* appellati sunt. (f)

The word *Idris*, says D'Herbelot, is derived from *Ders*, which in Arabic signifies study, meditation. In the Arabian history of Joseph and Zuleikha,

(f) Kircher Obelisc. Pamphil. p. 31. Ex Bibl. Neaphi-
mum.

Joseph invokes God by the merit of Enoch, in these words :—I conjure you, by the learning, by the wisdom, and by the gift of prophecy that *Idris* possessed.

Sacerdotum genus apud *Turcas* ab antiquissimis temporibus conservatum *Derwis*, & nomine & re DRUIDES. (Keyser p. 152.)—*Hector Boethius* says, they were called *Ducerglii* in Scotland ;—I deny that there ever was such an order of Priests :—there were a set of people that hired themselves out to sing and mourn over the dead, that were called *Du-cu-ragal* ; they sung the *Caonán* or *Croli bas*, but they were neither priests nor priestesses.—*Schedius* says they were called *Turduli* and *Turditani* in Spain. (g) If *Schedius* is right, the names can be well explained in Irish, and in Chaldee, viz. תִּירְדְּאוּלִי *Tair-d'uile*, an interpreter by the elements. תִּירְדְּטִין or טִיר *Tair-doteinne*, an Augur by fire ;—Arabicè טַאִיר *Tair* fit avis quælibet, ut Syr. *Taioro*, unde טִיָר *Teiar* augurium—*Tai*er, augurari passim in *Paraphrastis*. Vide *Jonathonem*, Gen. xxx. 27. and xliv. 5, 15. (*Bochart Geogr. L. 2. c. 13.* who mistakes the sense of the Chaldean *Tai*er in this place, for it is an original word, signifying to interpret or explain by any method, as well as by birds.)

Soothsayers and inchanters they were, by fire particularly, a superstition that descended to the Jews ; for, among other miracles of the fire of the altar, the Rabbins tell us, that the column of smoke from the altar always ascended in a perpendicular direction, let the wind be ever so strong ; above all, if the oblation was acceptable ;—if it did not, it was a sad presage, and a sign that the

(g) *Schedius*, L. 2. C. 2.

smell of the sacrifice did not reach to God; and these gross, these blind idolatrous people quote David as authority. *Ad te usquam perveniat fumus incensi.*—See Buxtorf on the Sacred Fire. But for a greater miracle of the holy fire than ever our Druids or Magi pretended to, read the first chapter of the second book of Maccabees!!!

Having shewn the proper derivation of the word Druid, and that the Britons borrowed both name and office of the ancient Irish, we must not here omit to mention Mr. Toland, who, with his wonted pedantry, promised the world a complete history of the Druids, their doctrine, &c. &c. This Author informs us, he had collected his information from ancient Irish poems.—The Writer of his Life (and his particular friend) prefixed to his Letters to Lord Moleworth, assures us, that he did not so much as begin the work;—and I will take upon me to say, that he had no poems or other MSS. that could give the principles of their doctrine, as he pretended: the pious Christian Monks had taken care to commit them to the flames.

In like manner Mr. Toland speaks of the Irish *Ogham*, and of *Hercules Ogmius* of Gaul, and promises a compleat treatise of the *Ogham* writing from a MS. in the college library. Such a MS. there is, entitled the *Book of Ballymote*, and if Mr. Toland did ever peruse it, I am convinced by his arguments he did not understand it, or he could not have wandered so far from the derivation of the *Ogham*, or its inventor. He would there have found, that *Fenius Farsa* is said to be the inventor of the *Ogham* (i. e.  circles) and was named *Occai*, or *Eocha*, i. e. the Philosopher,

sopher, and *Moch* or *Muc*, i. e. Divinus;—hence he is called *Ogma Grianan*, or *Phabeian Ochus*, a name assumed by our Scythian Hercules. Fenius Farfa alphabeta prima Hebræorum, Græcorum, Latinorum & *Beth-Luisnion* an Ogham composuit. Not an alphabet called *Beth Luis Nion*, beginning with B L N, as Mr. Toland and some ignorant people imagined, and absolutely did invent an alphabet by that name, (which originally were musical notes) but *בת לשון עוגם Beth Lashum Og-bim* (h), the Prosodia, the true grammatical composition of verse, drawn from scales formed in *עוגם Ogham*, i. e. Circles, as he might have seen in the said book of *Ballymote*, and the learned reader may find similar scales, in Clarke's *Prosodia Arab.* at the end of Pocock's *Carmen Tograi*, which scales the Arabs do call by a name in their own language, synonymous to *Ogham*, i. e. *Dirut*, Circles. (i) And Mr. Toland having been informed in the said book of *Ballymote*, that *Fenius* had an epithet of *Occai* bestowed on him, because of his philosophical knowledge, he was so great a classical scholar, he would immediately have recollected that *Diogenes Laertius* tells us, that what the

(h) *בת Beth*, versus, carmen.

לשון Lashum, genus grammaticorum, stilus, idioma.

From *Ogham* is derived the Phœnician *עגמ Ogim* (in the fem.) i. e. *Lyra*, the instrument to which the *Ogham* was chanted. *Ogga*, *Minerva*, &c.

(i) See Chap. IV. Hence *Dreacht* in Irish a poet, *Brothad* a bridge, i. e. an arch or segment of a circle; hence also the Coptic *Me-dreghut-fo*, doctrina, & *Me-dreghar*, cantus hymnorum, *ὑμνωδία*; hence the Irish *Drechd*, a story, *Dreacdaire*, and *Treuchaire*, an historian; Arabic *Tareh*, history, because all ancient history was metrically composed.

Gauls

Gauls call Druids the Phœnicians named *Ochus*.
 Ωχος φιλόσοφος παρὰ φρίνιξ—παρὰ τε Κελατοῖς τοῖς καλουμένοις Δρυΐδας. And he would have recollected that Strabo, Josephus, Sext. Empiric. Tatianus, Euseb. Jamblich, Athenæus, and many others, assure us that *Ochus* was Phœnix, and he was also called *Mochus*, μάχος. Mochus ille Phœnix, Phœnicia lingua scripserat res patrias. Athenæus L. 3. See also Reinefius Diatriba de Lingua Punica. Mr. Toland was no nearer to the proper derivation of *Ogmios* than Dr. Dickenson, who thinks he was Joshua, so called because he conquered Og King of Bashan, or Ol. Rudbeck, who derives the name from an old Gothick word *Oggur*, i. e. powerful by sea.

O sanctas gentes! quibus hæc nascuntur in
 hortis

Numina. ———

But to return to our subject. *Mochos* is the same as *Mogh*, Perficè Mog, Chald. מֹג Mag, unde Græce μάγος. & hinc Arabes formarunt sibi Magus. Apud aliquos recentiorum Græcorum legitur μάχος. Hyde, Vet. Rel. Perf. p. 372.

The Irish and Phœnician *Eocha* or *Ocbai* is the Egyptian *acho*, i. e. Magus.

Laertius tells us the Druids were called Semnothei, Δριΐδας ἢ Σεμνοθέους; this is the Irish *Samnath*, or the science of the Heavens, compounded in the same manner as *Seanchanath*, or the Science of Antiquity; hence it became a name for a genealogist, historian, &c. and is the true meaning of *Sanchoniatho*, a feigned Phœnician author, whose
 works

works have been translated by Philo-Biblius. I have before observed, that work carries every authority of being penned by an ancient Irish *Seánachí*, and we shall presently find strong reason to suspect it, when we produce the history of *Anno-bret*. *Samnothei* then signifies Speculators of the Heavens, and is the same as the *Ζωφαστηνί* of San-choniatho. Eos illi *Zophasenim*, hoc est, coeli contemplatores. (ap. Euseb. prep. Ev. p. 33.) from *זִפְסָא* speculator, propheta, Irish *sofhas*, σοφός & *צֶמֶח* coelum.

In fine, there are no names, or dogma, of the Phœnicians, recorded by either Greek or Latin authors, that are not to be found or explained in the ancient Irish, a strong collateral proof, that the Phœnicians of the Old Greeks were not Canaanites or Tyrians, but that mixed body of Persians, i. e. Scythians, Medes, &c. whom *Sallust* informs you, from the best authority (k), the Punic Annals, composed the Gætulians and Numidians of Africa, the first settlement of the Phœnicians in that country, and the same people that Varro, Pliny, and Justin bring from thence to Spain, conformable to the Ancient History of Ireland. For it was only the people on the sea-coast, from Sidon to Egypt, that the Greeks called Phœnicians, (not the Canaanites) as Procopius informs us : and these were our Scythi, as we have shewn in many places.

(k) Bell. Jug. c. xx.

2. Of the *BARDI* or *BARTHES* and *SARONIDÆ*.

The *Bardi*, I think, were the original Celtic priests, so called from their chanting to the Deities, in their sacred Office.

The British Druids had under and next to them, the *Bards*, who though inferior in rank, are said to be prior in antiquity. (Borlase.) The name was written *Barsh* by the ancient Britons, and is evidently the Chaldee *בָּרַשׁ* *Part* or *Peret*. P and B being commutable Letters, and the finals, also T and D, *Bard*, *Bart*, and *Part* are synonymous names. *Bardus* est ab Hebræo *Parat*, mutatis homogeneis, (Bochart. Plantavit, D. de Romis, &c.)—*בָּרַשׁ* *Parat* signifies to sing, or chant. Amos C. 6. V. 5. *Paratim* super nablium. Nablium was the Chaldean Harp or Lyra, the Phœnicians called it *בָּרַשׁ* *Cinur*, by which name it was known in Ireland. And thus Diodorus and Ammianus describe the British *Bards* singing to their harps. *Bardi* Gallorum erant Poetæ, & Cantores, (Polidonius) *בָּרַשׁ* *Parat*, Canere suam Cantici partem. (Plantavit) as if singing in concert. For *Parat*, say Bates and Parkhurst, rather signifies repeating over and over again, that is, the recitative part. The *Bards* were the chief Priests and Prophets, superior to the *Vates*, Quære the *Διαπορῶν* *Vates* of Homer, (Odyss. 2)

The Etymologists all draw the word *Barth* from the Hebrew *Peret*, which signifies particularitas: *Acini decidui*: *Poretim*, modulantes; vocibus in particulas quasi concisus, hence from *Pheret* the *Gallic* *Fredons*, *fredonner*. *Fredenne* Gallicum, quod Gallicè *Quinte de musique*.

Hinc

Hinc nominabantur Poetæ Gallorum Bardi, quasi Poretim, *modulantes*, Particularisantes.

Plurima securi fudistis carmina Bardi. (Lucan).—hinc Burdo Gall Bourdon. pro Tubis organorum.

Ed Dan. Kun; *Blaran* est Poeta antiquus, quononemur posse etiam hoc ultimum. duci a 𐌛𐌹𐌺 Bar, *clarè* & perspicue loqui. Saxon. *Bridl* modulantes. (Tomassin.)

This word *Bar* is certainly the root of the Irish *Bear la Speech*, Fr. *Parole*, *Pazler*, *Parlement*: So *Bardus* may derive from Irish *Bar-das*. Dos a man in holy orders. Sacrificator; from 𐌛𐌹𐌺 Dasa. *Adesa*, herba, fructus, he who offered the fruits; whence 𐌸𐌹𐌺𐌰, 𐌸𐌹𐌺𐌰𐌹𐌺, 𐌸𐌹𐌺𐌰𐌹𐌺𐌰, Suffimentum, Sacrificium, Sacrifico, Lat. Thus; quod herbæ tantum odoratæ primum incenderentur & hæc prima fuerint sacrificia.—hence also the Gr. 𐀀𐀁𐀃𐀄 Supplico.—hence 𐌸𐌹𐌺 dasan, Saginatus, pinguefactus fuit, item decineravit. incineravit, pinguedo. Cinis quæ quomodo cohæreant, non video. (Tomassin)

They were also called *Saronidæ* (Diodorus) a word corrupted from the Irish *Sar-an-donn* or *Sarthonn*, written also *Searthonn*, as is explained by this ancient Irish Gloss. *Searthonn*, anti bhios re *Seir* no re *Sail* an donn. i. e. *Seir-an-donn*, no *Sail* andonn. i. e. *Ollaman*. *Donn* i. e. *Ollav*. i. e. *Searthonn* is he who chants, sings, or repeats in *Sail*, i. e. recitative, and is called *Searan-donn*. *Donn* is the same, *Ollav* i. e. 𐌸𐌹𐌺𐌰 Doctor. —This is evidently the 𐌸𐌹𐌺𐌰𐌹𐌺𐌰 *Shirtana*, or Doctor of Musick of the Chaldeans, who composed as well as chanted, (says Buxtorf) but the composition was the office of the *File*; of whom, when treating of the Ogham.

The British *Barthes* being shoved out of their ancient office of Chief Priests by the admission of the Irish *Druí* (or Persian *Daru*) they lost much of their

their dignity, and became mere Poets, Herald, and Chanters to the Drui. They were remarkable for an extraordinary talent of memory, and therefore were employed to teach their young disciples, who were chiefly to learn to remember, as their principal qualification in Societies, where no written rules were allowed. This was a law artfully introduced among the Celts, by the *Irish Drui*, whilst that order in Ireland, used letters both in religious and civil matters. (Rowland. Lhwyd. &c.)

The Bards of Ireland were always mere Ballad Singers. They were never admitted into holy orders. Each Chief kept a Bard to repeat the heroic deeds of his ancestors, and to entertain him and his company, with the song and the harp: so great a difference was there betwixt the Pagan religion of the Celts and of the ancient Irish. The composers of the sacred Hymns were called *File* and were divided into seven Classes, of whom hereafter.

3. Of the VATES, or PROPHETS.

The third order of the British Druids, were named *Vates*, by the Greeks *Ouateis*. (Borlase.)

The origin of this name is preserved in the Irish *Baidh*, and *Faith*, but stronger in *Faitheoir*, or *Phaitheoir*. The first was written *Vaeth* by the Arabs, whence the Greek *Ouateis*, hence *Vaeth*, signifying a prophet, became a common name to many persons and authors of Arabia (D'Herbelot.)

Baid is the Chaldæan בַּדָּא *bada*, prædicavit. Nihil apud alias gentes (Hebræas, antiquiores, Arabes, Ægyptios, Græcos, omnes) usitatus quam ut Sacerdotes, prophetæ, divinatores, Oraculorum interpretes

interpretes essent, & responsa Deorum eorum ministerio redderentur. Id moris apud Hebræos, lege Moſis antiquiores obtinuiffe probabile habeatur, quod Jobus & Prophetæ vocem בְּרִים *Badim*, ad divinatores & oracula notanda usurpaverint.—(Spencer de Urim & Thummim p. 1020.)

Ch. בְּרָא *Bada*, Arab *Bedi* prædicavit, cum Hebr. בָּטָא *Bata* congruat. בְּרִים *Badim*, Divini, mendaces. Jerem. C. 50. V. 36. בָּדַק *Badak*, divinare per accuratam inquisitionem. Gen. 44, 5.—(Plant.) The Persians had their *Ur-bad* and *Mu-bad*. (a) Illis temporibus sacerdotes vocabantur *Mag Rad* and *Mubad* i. e. Præful *Bad*. (Hyde). *Mu-bad* Arabicè, a Philosopher. The Indians have their *Budda*. Apud Indos, Gymnosophistas quorum sectæ princeps, teste Hieronymo contra Jovinianum, *Budda* nuncupatur—apud Phænices *Ochum*. (Polyd. Virgil de invent. L. 1. C. 16.—See Ὠχῶς and the Irish *Occai*, before.)

The Irish *Faith* and *Faithoir* is the Hebrew פֶּתֶר *Phethar*, interpretus est. solvit Ænigma. Genes. C. 40.—פֹּתֵר *Phother*, Conjector, unde Joseph, *Poter* dicitur. & *Patera*, Sacerdotes Appollinis Oraculorum interpretes. (Buxtorf. p. 666.) Hence the Irish *Bro-faith*, i. e. the ancient prophets. The Scythians or Hyperboreans, says Pausanias, gave the first προφῆται to the Temple of the Delphi, and they came from beyond the seas to settle at Par-nassus. See Collect. No. 12. pref. clxiii. Finally it is the Phænician אֶפְתָּא *Aphtha* which the learned Rhenford mistakes for the Egyptian *Ph-Ta*. See *Velazquez Enfayo sobre les Alfabetas* p. 143.

(a) The *Urbad* of the Irish divined by fire, i. e. Ur. the Persians write it *Hyr-bad*.

The

The following story copied from an ancient Irish MSS. will explain the office of the *Bad*, and at the same time will shew the origin of the name of Sarah (Abraham's Wife) in Sanchoniatho viz. *Annabret*. This story is a standing monument that the ancient Irish were the Phœnicians of the Old Greeks.—The *Fen-oice* or descendants of Fenius, as they called themselves.

AODH-SLAINE *cidh dia napair, &c.*—i. e.

AODH-SLAINE (saved from the Sacrifice) why was he so called? (b)

IRISH.

Bean ghnoieach ro
bhoi ag Di-armaid mac
Cear-bhail. i. Mughain
inghean Conoraid mac
Duac, a Hairgod Rofs.

TRANSLATION.

Diarmid (c) son of
Cear-bhail (d) had a
handsome wife named
Mughain (e) daughter
of Conrad son of Du-
ac, of Airgiud. Rofs. (f)

(b) *Aod* is fire, but applied to the fire of the Altar. *Aodh* bandea teneadh i. e. Aodh is the Goddess of fire, ipsa est vesta. (Archbp. Cormac) hence *Aodh-Slaine* saved from the Sacrifice, i. e. Isaac.

(c) Di-armid, honoured of God, i. e. Abraham.

(d) Cearbail, the image maker, (of Belus) i. e. Terach father of Abraham. Cear is an image, and Bail the genitive of *Bal*. *Orientalis* narrant Terach fuisse magnatem & in summo favore apud imperatorem, quippe per quo idola parabat cum professione esset; unde put Terach, Idolorum sculptor seu fabricator. (Hyde 63)

(e) Mughan, i. e. my beloved, i. e. Sarah Abraham's Wife, whose name was *Iska*, i. e. perpulchra. Gen. 11. 29. Hyde 80. *Ghan* is the gheniyet of the Arabs, a woman satisfied with the native beauty of her person, and despising ornaments.

(f) Airgiud. Rofs, in Ireland; if the Scene was not changed to this Country, we should have no right to claim the Story.

Rob'

IRISH.

Rob' aimrit tra in
Mughean sin agus ni ruc
clann don Ri.

Ro boi Diarmaid ag
treigen na righna de sin.

Do cuaidh in Righan
iar sin co Finnen Muig
Bile agus co *beasbad*
Aedha mac Brice agus
egcaoineas friu abbeith
aimrit.

Ro beannachfat na
Reataire, uilce di conus
ibh digh aif, agus tor-
rach fi dhe, is feadh ruc
don tiorrchis sin, i. e. *U-*
anfinn, agus ainmsidh. i
Uan abhreith.

TRANSLATION.

Mughean was barren,
and raised no Children
to the King.

Diarmaid was about
to divorce the Queen on
this account.

On this, the Queen
went to Finnen a *Magus*
of Baal or Belus, and
to the *Easbad*, (g) named
Aedha son of *Brig*, and
told them, she was bar-
ren.

The *Reataire* (h)
(Priests) then consecrat-
ed some water of which
she drank, and conceiv-
ed; and the produce of
her womb was (*Uan*
finn) a white Lamb,
whence she was called
Uanabbreit i. e. bringing
forth a Lamb. (i)

Am

(g) *Easbad* i. e. אהס-בד Ahas-bad, the Præful of the Baid.
This Epithet is prefixed to all places of dignity among the ancient
Persians, as in Ahasfuerns &c. See Daniel, &c.

The Irish write it *Eas*, hence *Eas-pog* and *Eas-cop*, a Bishop
in the modern Irish, in Arabic *Escop*.

(h) *Reat-aire*, i. e. the Chief Priests of the order of *Rad*.
His temporibus Sacerdotes (Persas) vocabantur. Mag. Rad. Mu-
bad. See before.

(i.) *Uan* a Lamb וואן oan Agnus. וואברת oberet, concipiens, per-
pericus. Bechart thinks she was named Anobret from וואברת
Chann

IRISH.

Am mairgfi de fo, ar
Mughain, ceithir do
chom-peirt. Ni headh
bhias ann ar Finnen
acht bi coisfegudh dot
bhroinn indi sin, inram-
hail an uan neamh loc-
taigh ro aodhbheartar
Ceanin Chioniuda daen-
na.

Ro bheannach an Re-
ataire uisce uile dhi,
agus ba torrach sidhe
dhesin, agus ar an Re-
ataire bherasu mac de,
agus bidh lia Ri uadh
for Erenn in nàs o nia
macuib oile.

TRANSLATION.

Woe is me, said Mug-
hain, to bring forth a
four footed beast. Not
so, replied Finnen, for
your womb is thereby
consecrated and the Lamb
must be sacrificed as
your *first-born*, for your
Ceanin Cion-iuda, (k) or
purification of your first-
born.

The Clergy blessed
other water for her, she
drank and conceived.—
Say the Priests, you
shall now bring forth a
Son, and he shall be
King over Ireland and
more noble than all
other men.

Chann Oberit i. e. ex gratia concipiens: & rectè appellatur Sara, quæ cum esset sterilis, virtutem in conceptionem seminis accepit, etiam præter tempus ætatis quoniam fidelem credidit esse eum qui promiserat. The explanation is ingenious, and worthy a Christian, but Sanchoniatho had no such ideas. *NY Ana*, Syris est Ovis. Bochart. Geog. L. 1 C. 35. — Whence U-an a Lamb.

(k) *Ceanin Cion-iuda*. *קין קינא*. Sacrificium post partum mulieris oblatum, seu pro defunctis cum lamento celebratum. N. B. The latter is distinguished in Irish by *Caonán*. *Cion-iuda* the first-born, *קין קינא* Jehid, Isaaci Epithetum Genes. 22. V. 2. — (Saturnus ex nympha indigena *Αἰσώπις* nomini filium unigenitum *ὀνείζ τε τοῖς ἱσθ' ἐκάλει*, quam propterea *leud* vocabant, cum hodie unigenitus à Phœnicibus ita appellatur. (Porphyrus) Unigenitum à patre fuisse immolatum & apud Sanchoniatho, Saturnus filium suum unigenitum in holocaustum offert: here the Irish explains it better, *cion-iuda* is primo genitus not unigenitus.

Maith

IRISH.

Maith lium or Mug-
hain acht gur ro cam-
haillter comhaillfither ar
in Reataire.

Do gni Finnen agus
Easpad Aedha beanna-
chad na Righne agus
beannachad in tfil ro ge-
infecadh uaithi, agus
atnaigh uisce don rig-
hain agus ibhigh digh
aif, agus beirid mac,
agus do berar ainm do,
Aedh slaine i. ro sla-
naighead e o na naod-
bhertha,

Ro ba maith a chleann
& a chinel dia eis, i.
Fir-bhregg.

Is berait Finnen eile
combadh for san ab-
hainn ainm Slaine ru-
gadh Aodh conide ro ha-
inmnighedh Aod Slaine
agus a mhathar ro ha-
inmnigheadh Uanabre-
ith.

TRANSLATION.

I shall rejoyce, says
Mughain, provided what
the Priests have prophe-
sied shall come to pass.

Then Finnen and
Easpad Aedha blessed
the Queen and the Seed
of her loins; and giving
her more consecrated
water, she drank of it
and brought forth a Son,
and called his name
Aedh slaine, because he
was saved from the Sa-
crifice. (1)

His Children and Ge-
neration were valiant
and famous men.

In memory of his ex-
traordinary birth Finnen
called him Aoth-slaine
and to perpetuate the
memory of it, the River
Slaney was named from
him and his mother
was called Uanabreith
i. e. the bringer forth of
a Lamb.

(1) Aodh slaine i. e. Isaac, saved from the sacrifice, because
he was not the first-born of the Womb. The whole of this Story
is strong of Chaldean Paganism, and could not have been invent-
ed by any Christian monks whatever.

We

We shall leave the Reader to make his own observations on the severe censure Bishop Cumberland has passed on Bochart for affirming *Cronos* of Sanchoniatho to be Abraham and *Jebid* to be the epithet of Isaac, and *Anobret* to be Sarah. (m) The whole of Philo Bib. seems to be a forgery from a Babylonish work, with a Scythian title, for Sanchoniatho (as the learned Gebelin observes) is not the name of a man but the title of a book, viz. in Irish *Seancho-nath*, the science or knowledge of antiquity. Such a work our Fenius Farfa is said to have composed. *Fenius* i. e. *armed robai fis na farsaighbi*, *Oga* i. *fogaltai ar fhis è ro fogail in 'sceul fo ilcenula in domain, do fogla na mbearla farisean*. i. *farrisd focal Greasda Divus a deir ceirt Latin*, i. e. Fenius learned in antiquity, was *Oga*, an explorer of wisdom, he wrote the Genealogy of the World, he taught the pure, (the golden language, called in Greek *farrisd*, in true latin *Divus*, (n) which agrees with what Athenæus says

(m) Bochart in *Canaan*, p. 790. Cumberland Sanchoniatho, p. 134.

(n) *Bearla farisean*, the golden language, פִּינִיז *pharuson* Ch. *Aureum, torum aureum*.—called in Greek *farrisd*, I suppose the author means *φίσις*, *optatus, excellensissimus*—the passage is taken from the book of Ballymore.

If this story is compared with that of Dr. Tavernier, *Itin.* p. 383. where he relates the creed of the modern Gaur, concerning *Ibrahim Zér-Ateucht*, it will be found, that they both proceed from the same source: “*Isto autem Propheta Ibrahim super aquam sine cymba ambulante, ab eo in ipsam cecidisse tres seminis genitalis guttas ibidem deinde servatas. Deum postea super eundem fluvium misisse Virginem a se adamantam, quæ primæ guttæ receptione tunc evasura esset gravida primo infante, quem in antecessum vocabant Oshider*—that is, *Sheat*, or *ashant-dar*, a Sheep, a Lamb, in Irish *O'fadur*, a young Sheep, a Lamb.

Then

says of Phœnix or Mochus, Phœnicia lingua scripserat res patrias—Cronus, in Philo, is improperly translated Saturn, it signifies a Lord, Prince, and in Irish a high priest, from קרן Kern, (and so the Bishop acknowledges p. 129.) i. e. Cearnach. And Abraham was a very considerable *Emir*, when he pursued the Scythian Kings to recover his brother Lot, as we have explained in the former part of this Work.

From the foregoing observations, it is plain the Druids of Britain and their inferior orders, were not of British growth, but proceeded from the fountain head of all Idolatry, Babylon. They had nothing uncommon but their local names of Deities, and their particular veneration for the Mistletoe.

MISSLETOE.

The Mistletoe is a plant of the parasite kind growing not on the ground but on other trees, as the apple tree, pear tree, ash tree, lime, willow, elm, &c. it very rarely grows on the Oak. This plant I believe is not known in the East, at least, I find no Persian name for it. The Irish paid no more respect to this than to other medicinal plants, except, that, as the Mistletoe of the Oak was said to be the best, it was named *uile-loca*

Then says the Dr. *Mulieres menstruatas—& revalescentes, ad Sacerdotem pro oblatione missuras Hedum aut Gallinam aut Columbam &c.* and hence the name *Astartes* from the Irish *Oit*, a Sheep, and *Adra*, a Shepherd, a guardian of Sheep, for the Hebrew אַשְׁתָּרֹת *Astaroth*, is translated by the Chaldean Paraphr *אָדְרִי Adri*, which Bochart thinks is a flock of sheep, but it signifies the shepherd or guardian of the flock.

E. c

i. e. all

i. e. all heal, whence probably the $\alpha\alpha$ of the Greeks. The Oak, we have seen, was a sacred tree from the earliest account after the flood: consequently the fruit, leaves, &c. were all accounted holy. *Mazā* is the Persian name of an Acorn; in Irish *Meas*, and I think if the Mistletoe had been known to the Persians, we should have found other names for it in Irish, than *uileioca* and *gius*, that is *all heal*, and *viscous*. Dr. Borlase observes, that the British Druids were kept in countenance for their veneration of the Mistletoe by the *Persians* and *Massagetes*, and refers to Alexander ab Alex. V. 2. p. 743.—that author only says, that they esteemed sacred whatever grew on the Oak tree. *Perſæ & Maſſagetæ, quicquid quernis arboribus naſcebatur, è cælo miſſum putabant*, and then adds our author, *sunt qui arbitrentur, Viſco, quod in querna arbore naſcebatur, nullum præſentis numen æſtimari—hi fuerint DRUIDÆ, quorum vana ſuperſtitio inter mortales præcipua fuiſſe traditur*,—here he alludes particularly to the Druids of Britain and Gaul.

Gius in Irish also signifies the Cone bearing Pine—it certainly was the Persian *Gbez*, which is said, in the Lexicons, to be the Tamarisk tree, the small branches of the *Gius* were peeled by our *Mogh* and made up in *Brofna*, to be carried about them for the sacred fire, the twigs of the *Gbez* were made up into *berſam* by the Persian Magi for the same purpose—as were those of the Haum al Magjus, and the Omna of the Irish. (o)

(o) *Brofna* is certainly a corruption of *berſam*, both imply a small bundle, as many as will fill the hand.

LIA FAIE, or ROYAL STONE of IRELAND.

“ Dr. Borlase has fallen into the vulgar error, that this stone had a political property, and by that means the Druids of Ireland had it in their power of chusing a king, whom they thought most likely to favour their order; and could persuade the credulous people that this assented or was silent as suited best their purpose. That the *Persians* had the same stone, which they called *Artizoe*, that pointed out the most deserving candidate for the crown of Persia, and inspired the people with proper discernment to chuse a king”. It is to be observed that the Dr. refers to Ireland and Persia, for he could hear of no such stone among the Britons or any of the Celtic tribes.

Dr. Borlase would here insinuate that the kings of Persia and of Ireland were elective; whereas they were both successive or hereditary, and that in the male line. In all the histories of Ireland and Persia we find but one fabulous queen, a *Homai* in Persia, and a *Möchamongrua* in Ireland: both names signify the *Bird of Paradise*, and their histories collated in this work, shew them to have been designed for the same person, a fabulous queen, in remote times, when there was no distinction between Persians and Scythians, and when the Persians and the ancient Irish were one people.

Toland tells us, it was on this stone, the kings of Ireland used to be inaugurated in times of heathenism; he is so far right, but, like others, he falls into the vulgar error of confounding this stone, with the *Cloch-am-Athar*, the *Lia Meisctib*

or *Cloch na Cineambain*, the fatal stone, or אבן משכית *Ebn Masheith*, the אבן משכית of the abominable Chaldees, which we have fully described in the 13th No. of the *Collectanea* (a). The Irish, says Toland, have memoirs concerning the *Lia Fail* for above 2900 years, but how soon they began to use it, or whence they had it, lies altogether in the dark.—This is the *Lia Meisheith*, which is peculiar to the *Magogian* line; Oriental tradition says, it was delivered by Noah to Japhet and by him to Magog; we therefore find this stone with the Tartars, Persians, Turks, Touranians, and all Scythic tribes, but never hear of it among the Celts: from the Scythians it probably passed to the Chaldees, who most wickedly set it up as the oracle of the *Elabim* in opposition to the breast-plate of Aaron.

Unfortunately this Oracular stone bore the name of the stone of *Fate*, as well as the names above mentioned, and *Fal* in Irish, Arabic and Æthiopic, signifying an *Omen*, the *Lia Fail* has been translated the *stone of destiny*, but, *Fal* also signifies a king, a prince, a judge. פלחה *Pholaha*, magnatem significat. (D. de Pomis.) Heb. פלל *Phall* judicavit. Ch. פלחה *Phalaha* a judge, a king, or other great personage. Arab. *Faal* a king.—*Val* a prince. But, we find this *Lia Fail*, under another name, that clearly distinguishes its use, viz. *Cloch dusea*, *Art-dusea*, that is, the stone of *Unction*: *Usea* or *Usaça* is *unction*, anointment, as *Cur uisce ar ni*, to pour out ointment on any thing: hence when kings and

(a) *Collect.* No. 13, where there is an engraving of the stone, from an original in the College Museum.

priests were anointed, they were in authority, and thence *usachd* signifies power, authority, in the same manner as *smachd*, i. e. סמך a Hebrew word, could not have been explained without the assistance of the Irish language. See preface viii. In like manner the Irish *usaca*, or *usice* or *usca*, for it is written various ways, is derived from the Chaldean סוך *Suk*, ungere se: whence סִיכָה *Sicah* Unctio; נֹסֶךְ מֶלֶךְ *nusak Melec*, ungere in regem, Psal. 2. 6. כִּלְקֹדֶסִיכָה *Clak daficah* lapis unctionis, in Irish *Cloch d'usaca*. Now *Art* in Irish signifying a stone, as well as *Cloch*, the name of this stone of ointment, viz. *Artusaca*, may have been corrupted by Pliny into *Artizoe* of the Persians.

From whence it is evident that the *Lia Fail*, was the stone on which the kings of Ireland were inaugurated and anointed, and if tradition may be depended on, it is now in its proper place, under the chair in Westminster Abbey, in which the kings of Great Britain, France and Ireland are inaugurated.

SECTION III.

1. *Of the Priests of the Pagan Irish,* 2. *Of their temples.* 3. *Of the deities.*

1. THE laws and religion of a nation are the sure guide to trace the origin of a people, had we no other materials. But, where there is an uniform history of a people, written in their own language; from their first settlement after the dispersion, and of their migrations, to their final settlement, confirmed by the most ancient historians; and we find the ancient religion of that people conformable to their history, as may be discovered from various fragments scattered here and there in their ancient MSS. these are circumstances, in my opinion, that amount to a positive proof of the authenticity of the history.

In the foregoing pages, we have proved, that the ancient Irish were southern Scythians, seated early on the Persian Gulph and in Touran; that they were the original Phœnicians of the ancient Greeks, (mistaken by the LXX for Canaanites) (b) that they were the first navigators of the East, and

(b) They were the mariners of the Canaanites or Tyrians, and were seated along the coast of the Red Sea and of the Mediterranean; and it was the coasters that the Greeks called Phœnicians, not the inland people or Canaanites, as we learn from the Procopius (in Vandalicorum secundo p. 135). Η' ὁ θαλάσσια, &c. *Literalis omnis tractus ab Sidone usque ad limites Ægypti, Phœnice vocabatur.*—Not the Country but the *Coast*, from Sidon to Ægypt was called Phœnice—hence even in

Augustin's

and the first discoverers of the Britannic Isles by sea from the pillars of Hercules; that on the Persian Gulph and on the banks of the Red Sea, they mixt with the Dadanij of Chaldæa, and afterwards with the Tyrians; and finally, were expelled from Tyre and from Spain by Nebuchadonorsor, from whence they fled, and settled in the maritime coasts of Gaul, in Ireland, and Scotland, having been driven from England and Wales, by the Cymmeri or ancient Britons.

We may therefore expect to meet with the dignities of the priesthood, in Chaldæan, Canaanitish and Persian names. This will be found to be the truth, without the interference of any northern or Celtic name.

The Chaldæan and Canaanitish religion were the same: We shall therefore divide the *priests* into *two classes*, viz. Chaldæan and Persian.

Irish names derived from the Chaldees.

Codhnach, Cohnach; a Priest, a Lord, a Prince.

Before the construction of temples, there was no particular order of men assigned to the exterior

Augustin's time, he tells you the old Carthaginians called themselves *Chanani*, quasi Chananæi, not Phœnicians, because they came with Dido from Tyre, but the colonies of Utica, who had mixed with the natives and formed the Gætulians and Numidians and *Nemo Numidians*, by reason of *their vast numbers* (Perf. Namadud, innumerable) were, as Sallust tells us, from the Punic books of that country, composed of Medes, Persians, and Parthians, that is of our southern Scythians. And these Persians came from thence to Spain, for Persians there were in Spain as Varro and Pliny affirm, and from Spain to the Britannic Isles under the name of Phœn-oïce.

functions

functions of public worship. Each chief of a family offered for himself and for them. Hence, when societies were formed, the kings or chiefs performed the offices of Priests, and offered sacrifices for their people: but, when societies increased, and the cares of government employed the chiefs, it was necessary to appoint particular persons to the office of priest, who should have no other employment but the worship of the Deity.

The kings or chiefs yet preserved the right of offering for their people, when they judged it proper, and the priests of every order and degree were dependant on their authority. The establishment of priests had taken place in Egypt when Joseph arrived there: when he was raised to dignity, he was married to *Asenub* daughter of Potiphar priest of Heliopolis. These priests were maintained at public expence; the king, says Moses, had given them lands, and during seven years famine, they were furnished with corn from the public granaries: Yet the king of Egypt preserved the right of offering sacrifices for himself and his people, and in that country, where all their particular functions were regulated, the prince was always elected in the sacerdotal order. The *Moabites*, neighbours to the *Canaanites*, had a particular order of persons dedicated to the worship of religion, but the king did the office of priest when he pleased. Belac king of the *Moabites* wishing to curse *Israel* by Balaam, offered the preparatory sacrifices, jointly with Balaam the priest.

In Canaan the number of priests were very considerable. *Elias*, in the reign of *Achab*, who had adopted the religion of Jezabel his wife, daughter of the king of Sidon, caused 450 priests
of

of Baal to be strangled in one day; all these had been supported at Jezabel's expence (2 Kings, 18, 19). The sacred author observes, that besides these priests of Baal there were 400 others maintained by her to serve the *sacred Groves* consecrated to false deities. These priests, at least their chiefs, were taken by the Canaanites from the most considerable families of the country.

Ithobal priest of Astarte is reckoned by Josephus, according to the annals of *Tyre*, among the kings of that city and reigned 32 years.

Sicharbas, husband of *Elisa* or *Dido* and uncle of *Pygmalion* king of *Tyre*, was priest of the *Sun*.

Hence *Codhnach* in Irish, a lord, a priest, a prince. The Tyrians named their priests כֹּהֲנִים *Cohanim*, i. e. Ministers, from the verb כָּהַן *Cohan*, which is found only in the conjugation *Pihel*, and signifies to exercise a sacred function, to be invested with some dignity, whence the name in all the Oriental languages signifies a prince. Arab. *Kabin*, Pers. *Kuhen*. a priest, a chief. The *Ægyptians* write it *Chond*, to which adding the word *acho*, the Irish *Och* and the Tyrian *Ωχος* (as before) we have the Irish *Codnach* with the transposition of one letter.

Cois, sanctity, a priest. Japonese *Kushes*, a bishop.

Coisfrucham, to consecrate. *Koim* Bochart and many others think is a corruption of *Cohen* (c).

(c) Sic sapius כֹּהֵן *Cohen* redditur, quando primarium officium politicum aut principem regis ministrum denotat. Buxtorf at כֹּהֵן

I can

I can by no means agree in that opinion, we find the word in most ancient languages. *Dictus* כוש Cush, propter pietatem, & benignitatem, & mansuetudinem & sanctitatem. *Beli* nomine decoratus fuit quasi Deum quendam inter se habuissent in terris, quem itaque Persæ in numerum deorum retulerant (Hyde, p. 40). It was the Syrian and Tyrian חסי Chasi, sanctus. Ch. חסד pietas, bonitas, excessus boni in non promeritum, quicquid officii præstatur alteri sine compensatione. Syr. חוס Chos pius, in Piel חסי Chasi, expiavit, pius, innocens; or from the Hebrew חזיר Chazir sanctificare, vel separare aliquid propter votum, inde נזיר Nazareus, qui separatus erat a vino & frequentia populi. (David de Pomis).

Æthiop. Kass. presbyter. Arabicæ Kufes, Syr. *Kufis*, Sacerdos, Chald. חזן Chazan.—Minister et strictæ inspector.—Minister synagogæ,—hic maximè oratione sive præcibus & cantu Ecclesiæ præibat,—undequoque pro Cantore, Præcantore sumitur.

The Irish word *Cois*, signifies something more sacred than these: Coisfrucham, (כוש רוח) to consecrate must derive from the Arab. Khafs, sacred. *Khafs kurdên* to sanctify, Persicè *Kish* religion. It forms the *Cantabrian compound jain-cozeod*, divinus.

Cam a priest, from *cam* to bend, to bow down, say some; but it is the Turkish and Scythian *Kaim*, *Ædilis*; is est qui Tempa expurganda curat, floreas & tapeta ac stragula sternit, Alcoranos custodit, &c.

Ciomar,

Ciomar, a priest. The author of the book of Kings and the prophet Oseas, call the priests of the Gentiles כַּמָּרִים *Cemariam* or *Kemariam*, but the distinction made by the prophet Sophonia, (C. i. V. 4) between the *Kemariam* and the *Cohanim*, shews plainly that the first were an inferior order to assist the *Cohanim* in their sacred functions. The root of the word seems to be כָּמַר *Camar*, which signifies to burn, to blaze; and some think they were so called from the ardour with which they filled their ministry. Others pretend they were so named from certain marks burnt on their body with a hot iron, perhaps the × Thau, a common and ancient custom in the East before the Israelites entered the land of promise. And others think they were so called from their office of burning incense, whilst some think they were so called from the dark brown or black colour of their habits. The learned Millius, I think, has cleared up the matter, illud nomen derivari a radice כָּמַר *Camar*, incendit, ussit—incendere, non vero nigrum fieri, significare,—quia idolis continuè thus & suffitum incendebant & e thure incenso res futuras divinabant. D. Millii Dissert. p. 422).

Abraham Peritfol in his *Cosmographia*, written in Hebrew, always calls the christian Missionaries כַּמָּרִים *Cumarim*, on which Dr. Hyde has this note. Loco Cohanim, Christianos missionarios vocat Cumarim, i. e. Atratos, pullatos, vocabulo Idolorum Sacrificulos semper notante. (Itinera Mundi, p. 195).

The *Ciomar* officiated to Moloch. (Spencer, V. i. p. 369.)

The sons of God took wives of the daughters of men. (Gen. C. 5).

The

The sons of God in the Chaldee Par. are called כְּמוֹרִיָּא Cimoria, that is, *holy men*, and says the Talmud, in the Arabic they are named *Al-Chimar*. Buxtorf explains the word כֹּמָר Cumar, by Sacrificulus, facerdos gentilis & idololatricus. The Chomarim were the priests of Moloch, (*or the sun*). Spencer, 369.

Cromar, Cruimthear, a priest. It is a general name, from the Arabic *Krim* or *Kerim*, a religious man, fearing God—it is also one of the attributes of God with the Arabs, and forms our *Grom-Cruaid*, of which hereafter. In the Chaldee כְּרָם Cram or Caram, Gymnasium, Schola, Studium.

Cairneach, i. *Sagairt*, on *Coronach*, i. e. *Cairneach* is a priest, so named from the crown he wore (in his sacred office), on *Coroin* bhios in a cionn, from the crown he wore on his head. (Vet. Gloss). The Phœnician priests wore crowns of gold, Alex. ab Alexandro.—So did the Irish priests, they were nearly of the shape of a half-moon, with a button at each horn by which they were fastened behind. See p. 70. Collectanea, No. 13. Our *Coroin* is the Phœnician קֶרֶן Karonah, Capitellum—per metaphorem קָרֵן Karen, Radius, Splendor, cornui similis. This is certainly the root of our *Cairneach*, to which is added *Each* or *Eoch* or *Occ*, the Magus of the Phœnicians, as before explained (d).

Creasean,

(d) Vix occurrit hieroglyphicum simulacrum, ubi non occurrit sphaericum aut circulare quidpiam. Ex legis præscripto arca, altare, thymiamitis, mensa aurea & caput pontificis solummodo, corona exornari debuit. Kircher Oed. Ægypt. (T. 2. p. 87).

Apud

Creasean, Crisean, a Priest. It is the Chaldæan *חרישין* *Chrishin*, i. e. Magus, supposed by the Orientalists to be derived from *חריש* *Chrish*, siluit, whence *חרישא* *Chrisha*, incantator, magus, præficator; Syr. *Chrasa*, magus, incantator, magicam artem exercens; *חריש* *Chris*, apud magistros, mutus, vulgarissimè respicitur. (Gittim C. 25.) *Krishen*, one of the thousand names of God in the Hindostanic or Bramin dialect. See Conclusion, Ch. IX.

Draoi, a Priest. See p. 417.

Eacclairis. He is said to be a Priest by the old Glossarists; but his name, I think, shews he was the Observer of the times, of the new moons, cycles, &c. The name now signifies a chronicler. I do not think these were the Carthaginian Priests called *Eucaddires* by Augustin, Ep. 17; they seem to be the *Eochidris*, as before explained at the word Druid.

Filea, a priest, a poet. In the same manner *Occ* is now translated a poet, though *Occ* was originally *Princeps Philosophorum & Magorum*, as with the Phœnicians. The *Fileagh* or *Phileagh* were divided into seven classes, of which we shall speak in our treatise on the *Ogham*; their duty was to compose hymns in honour of the Gods, and to chant them with the *Searthonn*, i. e. *שיר-תנא* *Seir-tana*. These were both of the sacerdotal order. Hence M. L'abbè Mignot (a), *פילך* *Philch*, un ministre d'un temple, chez les Phéniciens—ac-

Apud Phœnices Solis Sacerdos, veste auro & purpura variâ manuleata ad imos pedes fluxa incedebat, & tanquam splendoris signum & amplissimi honoris prærogativam, coronam ex auro gemmisque ferebat. Alex. ab Alex. V. i. p. 324.

(a) Mem. de Littérature. Tom. 38.

ception

ception que ce terme a conservée dans la langue Chaldaïque. These were the *Phalici* of Sicily. See Æschylus; Macrobius; &c. *Palicos* vocari dicit *Stephanus*, quia cum mortui essent rursus ad homines redierunt.—Sed hæ sunt gentes *Siculae*, nunquam nugatissimæ ab Æschylo; & aliis non alia de causa confictæ, quæ ut è Græca *Palicorum* nomen peterent, quod est plane Punicum. *Palici*, enim פלחין *Phelichin* vel *Pelichin*; è Pænis nominati sunt; ut Athenis Σιμυι Σιαι, deducta voce à *veneratione* & *cultu*. Syris enim verbum פלח *phelah*, colere est & *uticari*. Itaque פלחין *Phelichin* colendos sonant. Quod ipso epitheto Æschylus illos his verbis insignivit. (b)

Σιμυι; Παλίκους, Ζεὺς ἐσθλὸς καλὸς.

Summus *Palicos* Jupiter venerabilis voluit vocari.

Not only the Chaldeans, but Phenicians and other Orientalists, used the word in that sense. 2 K. x. 21. כָּל פִּלְחֵי בָּעַל Cal *Philachi* Baala, omnes cultores Baal, and in 23d verse, אָמַר לְפִלְחֵי בָּעַל ou amar la *Philahhi* Baala, et dixit cultoribus Baal; and it appears that they performed all the offices of the priesthood; whence David de Pomis translates פִּלְחֵי *Philah*, sacrificare. (c) Hence the Irish *Phile-aois* or *Fall-aois*,

(b) Bochart, de *Palicorum* Oraculo.

(c) The *File* was certainly a Magus; for we find *Filiachi* and *Druicachi* signify, in modern Irish, *Necromancy*, *Magick*; Q. the φυλακτήριον from thence. See Spenser, p. 1226.—Q. *Flamen*, i. e. *Filea-Ammon*, a Priest of Ammon or the Sun; Irish *Monn*, Deus. Ammanum Persicas esse Deus. (Voss. Hefych.)

Principes

Principes Scientiarum, which formed the name Pallas, Sapiëntiæ Dea, which the modern Greeks mistaking the sense of, derive from ~~παλας~~ quod scil. hastam vibret, ut bellicosa, and therefore made her Goddess of War.

The Irish *Filéagh* were men of unexceptionable morals, as we find them described in a very ancient poem :

Iodhna laimhe lith gan ghuin,
Iodhna beoil ganaoir niamdhuib,
Iodhna foghlaima gan ghes,
Is iodhna lánamhnas.

That is,
Their hands were free from violence, their
tongues from satire ; they were learned without
pride, and free from venery.

The lowest of this order was the *Dos*, whence *Sacerdos* ; it signified the youngest in rank, but I know not the derivation. In Arabic *daisus* signifies explorer, speculator ; in Syr. *duzua*, puer, in Ch. ܕܘܫ *dus*, siluit, tacuit ; Copticè *tofh*, ordinatio, dispositio, proponere, statuere : I think the Chaldee word is the root.

Creata, Creator, holy, learned, a priest. The Curetes of the Phœnicians. See V. 2. p. last. Herodotus, L. 5. C. 58. tells us, that the Phœnicians who came with Cadmus brought many doctrines into Greece : for amongst those Phœnicians were a sort of men called *Curetes*, who were skilled in the arts and sciences of Phœnicia, above other men ; and Strabo says, they settled, some in Phrygia,

gia, where they were called *Corybantes*; some in Crete, where they were called *Idæi Dactyli*: some in Rhodes, where they were called *Telchynes*; and some in Thrace, where they were called *Cabiri*. Creat in Scythic signifying Science in general, and Cruit signifying Musick, seems to have given rise to the Greek fable, of musick being invented by the Curetes, who, when they had made themselves armour, danced in it at the sacrifices, with tumult and clamour, and bells, and pipes, and drums, and *swords* with which they struck upon one another's armour in musical times. So Solinus (Polyhist. c. 11.) Studium musicum inde cæptum cum Idæi Dactyli modulas crepitu & tintu æris deprehens in versificum ordinem transtulissent. Isidorus also, Studium musicum ab Idæis Dactylis cæptum (See the article *Sacred Dance* in the sequel). But Clemens calls the Idæi Dactyli barbarous, yet says, that they were reputed the first wise men, to whom both the letters which they call Ephesian, and the invention of musical rhymes are referred. (Strom. L. 1.)—Apollo and the Muses were two generations later than the Idæi Dactyli. (Newton's Chron. p. 147.)

Creanto. 1. *Creasan*, a Priest.—Creasan we have explained. We see it was the Magus. *Creanto* was probably the priest destined to the service of the Sun at the meridian. Ch. קַרְטָא *Kranta*, the Meridional Sun;—unless it signifies the sacrificer, and is derived from *Kransa*, קְרַנְסָא *Kransa*, כְּרַנִּי לְקַרְבָּן i. e. *Kransa* is the cognomen of Corban, i. e. a sacrifice.

These

These were the writing Priests, כֹּהֲנֵי חֹרֵת. Non tamen omnium sacerdotum in Ægypto, eadem erat, aut dignitas aut auctoritas. Alii his ministrabant & functionibus vocabant minoris dignitatis ac momenti quas Græci nomine τῶν πτωχῶν, five *Ædituorum* complectuntur. Alii in diligenter colendis ac studiose expoliendis scientiis Ægyptiorum sacris, totam suam vitam impendebant. Hi sunt, quos Græci dicere solent ἱερογραμματεῖς quasi dicas *Scribas Sacrorum*, vel potius *Literarum Sanctorum*, in sacris eorum libris expositarum. (Jablonski Proleg. 91.)—The *Uaflar-Creata*, of the Irish-Scythians, and the *Iketerkerates* of the Pelasgians; whence Eurotas, when he built the temple dedicated to our *Ogha*, took the title of *Iketerkerates*, which Hesychius says was the ancient name of the Laconians.

Sagan, Sagart, a Priest. The heathen name still retained by the Irish. In a former work I derived this name from סָגַד Sagad, adorare, & אֶרֶץ arit, unus, Deus, one of the cabalistical names of the Deity; Irish *Art*, God: But whether *Sagart* had not the same signification as *Cobin*, that is, Sacerdos, Princeps, Dux, and is derived from the Æthiop. *Sagart*, Dux, Miles, I leave to others to determine. The heathen Irish had their *Sagan*, like the Tyrians and Chaldæans; and this name descended to Christianity as Segn-ab, an duine as neasa don Ab. that is, the Sagan is next in order to the Abbot. Berosus gives the epithet of *Sagan Ogygis* to Noah. The Sagan Cohenia was the Antistes Sacerdotum, i. e. primarius Sacerdotum post summum. Jer. C. 20. V. 1. Sagan Babyloniorum five Chaldæorum vox, a quibus ad Hebræos transiit. Buxtorf.

The Euvart, Sacerdos, of the Germans seems to have the same termination; E. Suio Goth. *Æ. Ang. S.* signifies Lex, Jus. Christes: *Æ. Evangelium*; *Æbec*, Codex legis.—E. also consuetudo, mos. See Ihre in V. E.

The word Sagan is rarely to be met with in Scripture, but both the name and the dignity is very commonly known and used by the Hebrew writers. It is certain that he was Vicegerent, and next to the High Priest, but under what nation he came into this deputation is disputed. Josephus gives one example, when the duty of the day of expiation was carried on by a substitute, but this makes the Sagan useful but for one week in the year, whereas it appears by the Jewish records that he was in continual office all the year through. Some therefore imagine that he was to succeed the High-Priest, and in his saganship was a candidate for that office; and this is certainly explained by our Seagn-Ab, or Seacn-Ab, he that is next in turn (Seac, by turns) to the *Ab*, or High-Priest. For the Talmud declares, That he could not be a High-Priest, who had not first been a Sagan.

Hence the name Zauaghar, of whom no more is related than that he was Antistes maximus. Zauaghar inter Sacerdotes Persicos celeberrimus quidam Sacerdos fuit. Zauaghar ex Magusæis nomen cujusdam Magi est. Zauaghar inter Ignicolas est alicujus magni Antistitis nomen. (Hyde, Vet. Pers. p. 279.)

Luám, the ancient name of the High-Priest, translated an Abbot in all our Irish Dictionaries; it is the Lhama of Tibet. Quam vero antiquum & pervulgatum sit *Lhamarum* nomen non in uno solum Tibeto, sed & in remotioribus ipsis Scythiæ partibus,

partibus, colligere licet ex his, quæ scribit De-Guignes ad an. 587, T. 1. (Alphabetum Tibetanum Missionum Apostol. p. 405.)

Idem esse videtur ac is qui a Turkistanis vernaculo sermone appellatur Moho, aut Iko Lhama, magnus scilicet Lhama. (Idem p. 406.—Vide Mogh.)

Idem esse videtur ac is qui a Scythis appellatur Boco-labras.—Boc, vel Bog, Deus, in ore Manichæorum, qui Bogomili dicebantur. Deos enim se faciunt Magni isti Lhamæ Scythici—nisi forte in Boco voce præfixa Labhras, qui ob frequentissimam mutuatque commutationem b & m Lam-ras efferrî potest.

Here I think the Missionaries mistaken. *Bagh* is the Logos of the ancient Irish; hence *Bogh*, God, in the Illyric, unless *M* is changed into *B*, from the Irish *Mogh*, God, (a contraction of מוֹגֶן magon, one of the cabalistical names of the Deity, and *Labhras* is to speak, or preach. *Bagh Labhras*, a preacher of the holy word.

The Lamas persuade the people, that their God Xaca, or Tschaka, was incarnated 2000 years before our æra, to be born of a Virgin whom they name Lam-Oigh-iupral, that is, the Lama or Luan of Oigh-a-breall, as the Irish would express the name, i. e. Virgo clitoris castæ. Xaca, says Mons. de Paw, should be written *Ischaka*, and signifies Lord; in Irish *Taoiseach*, or *Seach*, as *Seach-na-Seach*, i. e. King of Kings, a proper name common in Ireland, vulgò Shahnashee.

Sruth. A man in religious orders, though not yet promoted to holy orders; (O'Brien's Dict.) The root, I think, is in the Æthiopic, viz. *Sra*, sanxit, sancivit legem; *Srat*, sanctio, ordinatio, Ch. שְׂרִית Shrith, ministrare; שְׂרִית Shruth, Mi-

nisterium & maximè saceram, veluti sacerdotum, qui vocantur ministri altaris. Joel, C. 1. v. 13. & ministri Domini, quia Domino in altari ministrabant. Idem, v. 9. Sruth, in Irish, like File, signifies also a man of letters.

Ceadas, 1. *Ceadal*, 1. *Draoi*. Three names for a Daru or Magus. *Cedeshim* was a name of the Phœnician Priests. (*Suidas*.) The foreign priests, and those of the neighbouring people of the Israelites, were sometimes so called, and their priestesses קדשיות *Kedeschoth*, from *Kadash*, to consecrate, to sanctify. *Kadish*, nomen præcationis cujusdam, quæ incipiunt קדשין cui magnum sanctitatem & efficaciam tribuunt Judæi. The root is in the Irish *Cad*, holy.

Naoid, *Naoidibh* (plur.) They were a kind of Pagan Monks in Ireland, I think, because I find them under the denomination of *Saor-Naoidibh* and *Daor-Naoidibh*, that is, Free or Noble, and bond *Naoid*; yet the *Daor-Naoid* may have only been servants to the former and paid by them. The *Saor-Naoidibh* must have been men of wealth, for they kept open house for all visitors, and supported and maintained hospitals for the sick; whence *Teach-Naoid* an hospital. In the Chaldeæ נדיב *Nedib*, spontè, voluntariè, liberè, & libenter largitus est; dedit, donavit, obtulit Deo, & hominibus de suo quantum & quando convenit; liberalis, beneficus & munificus fuit. Oblationes voluntariæ, more Regis, unde נדיב *Nedib*, Rex; Arab. *Nudbah*, convivium, epulum, invitatio.—There can be no doubt of the true signification of our *Naoidibh* or *Naidibh*, it is written both ways,

as Teach Naidhe, as hospital, an hospital-house. (d)

Tola, a Supervisor of Ecclesiastical affairs; a Church-Officer (O'Brien and Shawe)—from the Chaldee תול Toul, interpretatio, or the Arabic *Atala*, specularit, introspectit, visitavit. Our *Tola* was a supreme officer of the church, and had the superintendence of all religious ceremonies; hence the Greek Τίσις, mysterium, initiatio, ceremonia, & cætera quæ ad sacras initiationes pertinent. Τίσις initiare rebus divinis. The office of the *Tola* was adopted by the Irish Christians, as *Tola Ard-breacan*, Chron. Scot. ad An. 765; in Pagan times he was of great power and authority, and if I mistake not, had the sole power of making and vending the *Tlas*, or Telefman, so called from *Tlas*, cattle, beasts, for these תלם or תלם *Tlafsim*, as the Chaldees wrote it in the plural, were images of certain animals doing homage to the Sun. Existimant artifices hujus operis, si sole existente in gradu aliquo, imago conficiatur, secundum figuram eam quæ gradui illi adscribitur, quod in illa imagine deinde conspiciantur virtutes & effectus, qui illi figuræ attribuuntur; (Rab. Moses ben Majemon.) Hence Rab. Jehuda derives the word from תלה Talah, a ram, and שמש Shemes the sun; but we find them also in the shape of Bulls, as on that curious Celt found by the Rev. Mr. Douglas, engraved in the Bibl. Topogr. Britan. No. xxxiii. Hence I think the Tolman Stone, or the Stone of Tol, where the initiation into the sacred

(d) In Arabic Nehid signifies a generous well-born man. In Persic Nud, a dearly-beloved son, and Nudzeer a person devoted to God.

mysteries

mysteries was performed by the Tola. See PL. X. Fig. 9.

Maol, a servant devoted to some religious order. It was anciently, out of reverence to Saints, prefixt to the name of men in christening, as *Maol-Cholumchille*, which properly means Cholumchille's servant. (O'Brien's Dict.)—*Maol* happens to signify bald, and the Irish Lexiconists think the word implies a shaved person : but it is a very ancient word, signifying the action of adoration ; in Æthiopick *Miel*. It implies an officiating Priest ; hence *Cad* or *Gais*, holy, sacred, forms *Cadmilus*, *Casmilus*, &c. one of the Cabiri. *Maol* in Irish signifies humble, prostrating, and this is the signification of *Cadmilus*. He was also named *Cam-maol*, from *Cam* to bow down, to worship ; hence *Cadmilus*, *Casmilus*, *Cadmilus*, *Camillus*, Phœnicè *Minister Deorum*. (Bochart.)

See *Ceara*, Sect. ii. Pagan Deities, forward.

NAMES of PRIESTS derived from the PERSIAN,
or OLD SCYTHIAN.

MOGH, *Magh*, *Muc*, a Magus, a Chief Priest ; to which is sometimes added *saine*, whence Hercules *Magusanus*, i. e. Ogmus.

Apud hujus populi Aborigines, *Mogh* fuit Sacerdotum nomen. Sed ut distinctos apud Persas Eccle-

Ecclesiasticorum ordines attingamus, primus antiquissimus Sacerdotii Persici ordo (tam tempore primitivæ orthodoxiæ quam deinde tempore Sabaismi) erat Mogh seu Mugh. (Hyde Relig. Vet. Persarum, p. 364.)

In the story of Abraham and Annobret, p. 429, we find also *Mugh-Beoil*, or the Magus of Belus. There seems to have been several classes of the Mogh in Ireland; for in the book of Ballymote, and several ancient Glossaries, *Moghruth* the name of a celebrated Drui, is explained by the Latin words *Magus rotarum*. In another place of the same manuscript it is said, *isa rothaibh do nith a taiscel*, i. e. he divined by wheels. In another MS. he is called Mogh-ruth, Moghsaine, i. e. Mogusanus; and, adds the author, the Hebrews call him Mør-ruth. Tigearnas a ainm ar tus gur tugadh Mog-Ruth fair;—his name was originally Tighernas, and the name Mogruth was given him *officially*. The Egyptians and Persians divined by wheels and by rings; see Pierius de Hieroglyphicis, p. 413.—See the Rings found in Ireland, Collectanea, No. 13.—The Persian temples were also open Circles, like those still existing in the Britannic Isles called Druids Temples. Some of these were dedicated to *Oga*, or the Goddess of Wisdom, composed of one circle, inclosing three others, which we shall explain in Essay on the Ogham, but the single circular temple was always dedicated to the invisible *Jah*. Persæ verò cum Jovem cœli dominum dicerent, sacrificia illi se facere putabant, ubi celsissimam speculam conscendissent, Jovemque Cœli circulum nuncupassent. (e)

(e) That the ancient Persians had circular open temples, like those

Suath, a Magus, a Philosopher, a man of letters. I don't find any of this name among the Persians or Chaldeans. In Japon *Siuto* signifies a philosopher, and there is a sect of that name, who preach against idolatry. They are certainly the remains of an ancient order, when the Japanese and Scythians were one people on the borders of the Caspian Sea. See Schuzer, History of Japan, Diction. des Cultes, and p. xxiv. of the Introduction. (f)

Rad, *Read*, *Reat*, a Magus. *Caid cac Reat*, sanctus est quisquis *Reat*, (Cormac's Lex.) Sapientes spirituales generali titulo dicebantur, *Pharband*, *Pharmand*, *Pharbumand*, *Chradmand*, *Danishmand*, i. e. Sapientes, scientes viri; eodem sensu est *Rad*. Et quivis vir spiritualis, seu inferioris ordinis Sacerdos, generali epitheto audiebat & adhuc audit *Mardi Choda*, Vir Dei, *Mardi Chodavand*, Vir Domini, vel *Dgra*, Vir bonus, vel *Bahman*; Bonis moribus præditus, scil. Sacerdos;—hence *Reataire*, the Clergy, a common name at this day in Ireland. Ch. רַבִּי *Rabit*, & *Rahiton*, gubernator, præfectus, minister; רַבִּי *Rada*, doctus. רַבִּי *Raduia*, doctor, preceptor, pedagogus.

those called Druidic temples in Britain and Ireland, may be collected from Strabo's account of the Magi of Cappadocia and their mode of worship. Their Pyratheia he calls Σῆρα, *Septa*, inclosures, in the centre of which was the altar.

(f) It is commonly written with a D, *Suad*; in Arab. *Seiyad* is a Lord. The Arabs call St. John *Al-Suad*, the Magus, the Philosopher.

Easbad,

Easbad, the Chief *Bad*, or *Mubad*. The name we have explained at p. 429. The Mubad of the Persians was, *Solicolarum doctus*, à quo omnia dubia sua quaerunt.—*Mubad*, *Mubadan*, fuit summus Præfulum & Summus omnium Doctorum sui temporis. (Hyde, from Tabari, p. 366.)—This was our ~~WM~~ ahas-bad. (g)

Urbad, the Keeper of the Holy Fire.—Ecclesiasticorum Ordinum Sacerdotum in Pyrodulia infimus est *Hyrbad*, i. e. Ignis Præfectus.

File. We have explained this name before, in the List of Chaldæan Priests; he was also one of the ancient Persians. Philiv. est Ignicola Magus. Hyde, from Rustem Al Maulavi, p. 361.

Cuculen, i. e. *Ce-Culan*, the illustrious Priest. Philiv, seu Philiva, dictum nomen aliquando scribitur Kaliv. pl. Kalivan & (ut dictum) expr. Ignicolæ. (Hyde, ibid.) (h)

Uaſtar, pl. *Uaſtaran*, (as *Mubad*, pl. *Mubadan*,) *Uachdaran*, a President, a Governor. The High Priest. Arab. *Wukab*, the head-man of a

(g) See Bochart Geog. Sacr. L. 1. C. 15. where he explains the אַחַש־דַּרְפֵּנוֹיָא Ahas-Darphenoia of the Persians; they were the Dar-seine of the ancient Irish;—as were אַחַש־דַּרְגֵּפֶנוֹיָא achas-darghphenia, the Ahas-Dearg-seine of the Irish; hence *Darugh*, the Persian title of the Aga of the Janizaries;—of these military titles we may probably treat in a particular chapter.

(h) Toland is the only author has observed that *Cuculan* is the name of a Druid; his father was *Ce-baid*. See *Bad*. The prefix is the Hebrew כֹּחַ Cah, power, might.

church,

church, the dignity of a Bishop. *Wekify* a Christian Priest, from *uach* in Irish and *weka* in Arab. high, eminent. Hence, I think, the Kings of the ancient Laconians, or Lacedæmonians, were named *Iketer-Kerates*. See *Creata*, before.

Faigh, Faighair, a prophet. *Propheta usitatione nomine appellari solet*. *Peig-amber, Vagjer, Vachshar*. (Hyde, de Persis, p. 368.)

From the ÆGYPTIAN.

Pupa, or *Puba*, a Lord, a Priest. *Ægypt. Ouhb*, with the article *Pioub*, Sacerdos.

Under the word *File* we have shewn, that the Pagan Irish required of their Priests a chastity and purity, at least externally; they did not permit them to marry widows, and virgins only were allowed to their nuptial embraces. The Phœnicians had the same laws; Lucian (in his *Dea Syr.*) and Porphyrius (in his *Epist. ad Aneb. de Abst.* 2. p. 215.) mention one particular rule of their Priests that has descended to our Irish Pagan Priests, and is to be found in the Brehon laws, preserved by Plunket, in his *Lexicon* at the word *Menses*.—The above-mentioned Greek authors inform us, that during the wives of the Phœnician Priests being in their menses, all communication was strictly forbidden; but our Irish law goes further, and says, *do bheartbar i ar cceann miosa, ag an ban alltran*, i. e. *ann am uaithe*; i. e. at the commencement of the menses, let her be carried to a nurse, i. e. *am uaine*, in her stated times, i. e.

Lamanta,

Lamanta, in the days of her separation ; uaine or uaithne is the Phœnician עֵינָה ouina, a stated time ; ימי עֵתָהּ imi ounathah in diebus menstruorum ;—*So they shall put her out as unclean*, לַיְמֵי-נִדָּה Laiminidab, in the days of her separation. The Irish *Lamanta* must be a corruption of these words ; for in the Irish language it has no derivation.

The dress of the Irish Priest was white linen ; those of the Persian or ancient Scythian order wore the Sudar and girdle, before described ; those of the Tuatha Dadann or Chaldee order wore the *malluin* or mantle ; אִמָּלִין *amallin*, a priest's cloak, (Lib. Aruch. p. 9.)—This was the dress of the Phœnician Priests, at least of those of Gadiz, as we may judge by the description given by Silius Italicus, who says, they had preserved the dress of the country they originally came from, and that they were clothed in white linen, flowing, and *without a girdle*, when offering the incense ; but when sacrificing, their robes were closed with a large nail or fibula.—Many of these fibula are found in Ireland : they are of silver ; the bosses are formed on one side like a mulberry, the fruit of the *Morus* or *Arbor-sapiens* ; the Irish antiquaries call them Prickly-apples : one of the most perfect of them is in the Museum of Trinity College : we have here annexed a drawing of it, the size of the original. See Plate IX.

PORTABLE TEMPLE.

These were called *Arn breith*, the portable Ark or Coffer : and *Chamaon*, or the representation ; the word now signifies a Shrine or Reliqu. The Canaanites had their portable temples which they drew by oxen from place to place. Sanchoniatho says they erected a Monument to *Agrotis*, and drew his temple about with Oxen. *Agrotis* we have shewn was the Sun, the Grith of the Irish. The Irish *Chamaon* seems to derive from *חמא* Chama an Epithet of the Sun, which is thought to be the root of *חמנין* Chamanim, all from *חמם* Chamam, calefacere, yet Aben Ezra insists, that the Chamanim were *Antra* or dark temples ; the Septuagint have rendered this word by four different expressions, viz. images of wood—statues or images—high places—and lastly, by *requim*, places separated for particular uses. It is not unlikely our *Chamaon* may have preserved the true sense of the word—a representation of the Sun in a portable temple.

The portable temple of the Canaanites mentioned by Amos the prophet, could not contain any thing more than a Symbol of the Phœnician deity to whom it was consecrated, for at that time they had no statues or images. We find by Theophrastus as quoted by Porphyry, that the ancients had no images. Lucian tells us, the ancient temples of the Egyptians had no statues : Eusebius frequently mentions that the ancient Greeks had no images : Even when the Phœnicians and Greeks admitted the worship of mortal deities, they were a long time before they consecrated them. There
were

were none found in the Phœnician temple at Gades, erected in honour of the great Hercules.

*Sed nulla effigies, simulacrave nota deorum
Majestate locum, & sacro implevere timore.*
(*Sil. Ital. Punicor. L. 3. V. 30.*)

Præterea hoc ipsum templum fuisse conditum a Phœnicibus, qui ab Hebræis acceperunt non facere sculptile. (*Majansius de Hispan. Topogr. p. 211*).—The Irish Pagans had no images (a) : it is the assertion of all their Historians ; the same is said of the Persians, yet that of Nannea has been found with both people : We are then only to understand, that Image worship was not general.

The Etruscans made it a law not to represent *Aesar* by any image : this was the Etruscan name of the invisible God, the *great Creator*. The Pagan Irish worshipped him under the same name, and made no image to him : the word *Aesar* or *Esar*, is undoubtedly Phœnician אֶסַר *iasar*, formavit. Irish *Easam*, formare, facere.

Though the Pagan Irish had no images, they nevertheless had monuments that presented to their memory, those whom they would honour. They consecrated rough columns of Stone and Trees to the Gods, and to the Elements. Thus *Sanchoniatho* relates that *Ousous* consecrated two columns, to Fire, and to Wind : that the next race consecrated pillars, that they prostrated before them, and made annual libations to them. It is plain that the Phœnicians at that time, like the

(a) No images are found in Ireland, or in Scotland, of their Pagan Worship, that of *Nanu* excepted.

Irish had only unhewn stones, and blocks of wood and no images.

Since it was contrary to the established Religion of the Country, and of the Phœnician Colony that settled here, not to construct Temples, (except of rude Stones) or, to carve images, how is it possible the fine arts, as they are called, should be known in Ireland, or any remains of them should be found. (b) The building of Temples, and the introduction of images amongst the Greeks, gave them a taste for Architecture and Sculpture; in which they excelled. The Phœnicians were not esteemed a barbarous people, because they were not Architects or Statuaries, why then should the inhabitants of the British Isles?—For no other reason, than that the Greeks and Romans were pleased to call them so. If a knowledge of Astronomy, of Navigation, of Commerce, of Letters, can entitle a people to be called *civilized*, then the ancient Irish, (the former inhabitants of all the Britannic Isles,) had a right to that name.

(b) The ancient Chinese had no carved images, and many Chinese still worship the rude Stone. Non pauci, muta simulacra, vel etiam informes adorant lapides; namque ii fermè Dū gentium sunt. (Maffeus Hiftor. Indic. Sinen. p. 271.

Chinenfes & Indi præter imagines in Pagodis & delubris prægrandes, aliquando etiam *integras rupes*, (præfertim fi natura in pyramidalem formam vergebant) in Idola formare solebant. — Hyde, p. 132. See the Mudros of the Greeks, the Muidhr of the Irish and the Mahody of the Indians, p. 220.

III. Of the PAGAN TEMPLES in IRELAND.

From the Sacerdotal Order we pass to the Temples ; in which we shall find an equal conformity : that is, partly Persian, partly Chaldæan, or Phœnician.

A circular intrenchment with an Altar, or representation of a Deity in the center ; or, a circular arrangement of huge stones forming a Proseuchia or uncovered temple, sometimes with smaller circles contained within the large one, sometimes surrounded with a Cathar, Gaddir, or Intrenchment, or Barrow, as they are named in England, together with the Pyrethia or fire towers, and the Antrum Mithræ or *Greinuagh*, form the only variety. Pl. X. fig. 4, 5.

Besides these, there were oblong structures of large upright stones covered with huge rocks, like altars, which seem to have been oracles : they are called *Leibe* (c) in Irish, which is certainly either the Canaanitish לעיב *Laib*, Arab. *Liab*, Saltatio, spectaculum, whence *Malab*, Theatrum, or להב *lahab*, flamma Altaris ; hence the Chaldee שלב *Slabb*, arsit, combussit, from which I think our *Slabb* a high place, a mountain ; on which such Altars were erected, and the holy fire was kept burning, till reformed, by the *fire-tower*.

(c) Irish *Leibe*, a stretch, a stride, a leap, dimin *leibeann*. The vulgar Irish call these *Leabs* signifying a bed. These monuments certainly take their name from the dancing or leaping round them, in honour of the deity on certain festivals. See the sacred dance described hereafter.

Great

Great stress has been laid on the deficiency of pillar'd temples after the Græcian order, to prove that the ancient Irish were ignorant of the fine arts : but, if we can shew, that all the *Eastern* world, had no other kind of temples originally, and that this custom continued long with the Canaanites, that aspersions will be removed.

When the Israelites entered Canaan, the Canaanites had no other kind of places of publick worship. When *Moses* ordered them to destroy the false deities of the Canaanites, he mentions no temples : Overthrow their altars, cut down their groves and burn them, are his commands. The scripture does not mention one temple destroyed by Joshua, his successor.

Such were the kind of temples Solomon built for his wives : according to the Hebrew text, he constructed *Mounds* on the hill opposite to Jerusalem : the scripture speaking of *Jothas* for the purity of the worship of God, says, that he defiled the high places on the right hand of the mount of *Scandal*, that Solomon had made to *Astarte*, the God of the Sidonians, to *Chamos* the scandal of the Moabites, and to *Melcham* the abomination of the Ammonites, that he broke their pillars and cut down their groves.

The Canaanites in after times, to obtain more respect for these places destined to the publick worship of their religion, and to prevent them from being prophaned by cattle, inclosed them with intrenchments of Earth, but they were always open at the top. This intrenchment in their language was called גָּדִיר *Gadir* : in Irish *Gathair* and *Cathair*, the G being commutable with C, and the D with T, in all languages: hence *Cathair*,
a Bar-

a Barrow. (Shaw's Irish Dict.) כֶּתֶר Kether; Circulus. Such was the temple near *Orthesia* described by Maundrell: Such was that on mount *Carmel* visited by Pythagoras, Such was the temple of אֶרְכֹל Orchol or the Sun, falsely called Hercules, at Tyre: of Astarte at Sidon: of Venus at Byblos: and that consecrated on mount Casius by the descendants of the Dioscuroi, was originally of this form: Such was the temple of Hercules at Gadir or Gadiz: See Macrobius in Saturnalia, *Herculis sacra cur aperto capite facta*.

Custoditur in eodem loco ut omnes aperto capite sacra faciant; hoc fit ne quis in æde dei habitum ejus imitetur; nam ipse ibi aperto est capite—Varro ait Græcum hunc esse morem; quia sive ipse, sive qui ab eo relictæ aram maximam statuerunt, Græco ritu sacrificaverunt: hoc amplius addit Gavius Bassus, id circo enim hoc fieri dicit: qui ara maxima ante adventum Æneæ in Italia constituta est, quæ hunc ritum velandi capitis invenit.

Wherever our *Phœnici* went, and wherever the Tyrians followed them, they preserved this form. That of Juno near the River Embrosus in the Isle of Samos, was always open at top, and remained so in the time of Strabo, though filled with statues executed by the greatest masters. When Pausanias travelled into that part of Greece, where Cadmus had established the Phœnician or Scythian religion; the temples were only *Gadirim* or inclosed places—they are not roofed, says he, they contain no Statues, nor do they know to what Gods they were consecrated, a sure mark of their antiquity.

The Scheremissi of Siberia are a Pagan people under the government of Casan. They have no Idols of wood or stone, but direct their prayers

Thunder, to the Sun, and to the Moon, were opened and exposed to the air.

Those of the Assyrians, full of statues, must also have been open, for Baruch says, that owls perched on their heads, and that the faces of the Babylonian idols were blackened by the wind driving the smoke on them.

The Persians or ancient Southern Scythians, from whom the Irish descended, ridiculed the custom of shutting up the divinity, who ought to have the universe as an Altar. *Jovemque Cæli circulum nuncupassent.* (Briffonius.)

The ruins of Chilmínor, falsely thought to be the remains of a palace, plainly shew, it was a Temple, open, according to the patriarchal mode. Here also was the original sepulchre of their ancient Kings, as Dr. Stukely has fully proved in a memoir read to the A. S. of London, 15 Feb. 1759,—whence its Irish name *Teidm-muir*, the walls of the dead, hence the contracted name *Tadmor*, by which it was once known in history.

And when Celsus wrote against the Christians, in the 11th century of the church, the *Scythians*, the *Nomades* of Africa, the *Seres*, and many others, had only open temples. The foundation of the temple of the Syrian goddess at Hieropolis, is attributed to the *Scythian Deucalion*, it was undoubtedly open at first, and had been rebuilt many times on the ruins of the old one: Lucian acknowledges that the one subsisting in his time, had been built many ages after *Deucalion* lived, or after *Semiramis*, or *Attis* or *Bacebus*, to whom some attribute the building of it.

Such Temples the Irish named *Keall*, *Kill*, *Noid*, (and with the article,) *An-noid*; *Keannas*,

Cluice, or *Kaalake*, *Kluge*, *Aghlis*, *Samadb*, *Deiri*, by all which words they signified a meeting or congregation: *Cluge* or *Clogadb*, is still in use in the Highlands of Scotland, to express the meeting on the Sabbath day; in Ireland the Persian word *Afrion* is used, as *Ti-Afrion*, the house of benediction. See p. 202.

Keall, *Kill*, or *Cil*, and *Cluiche*, must have been introduced by the *Chaldean* or *Tuatba Danaan* colony, in whose language we find קהל *Kabal* congregatio, Cætus, ecclesia, collectio hominum: קהל *Kahalch*, the same; ניד *Noid* must have been introduced by the same colony; נד *Nad* Collectio, Cætus, Congregatio; in every other oriental dialect it has a contrary meaning. *Ceanas* or *Keanas*, is of the same stock, כנש & כנס *Canas*, in Chaldee and Syriac, Collegit, congregavit—the great church of Kells is called in Irish, *Keanas*, and *Keanlis*. (c)

The three last appear to be of Persian Origin. *Aghlis* or *Aglish* by which name so many of our churches are called at this day, originally signified only a meeting, in Arabick *Agbalish*, a congregation: thus, in that language *jama* signifies a temple, a synod, a collection, an assembly; the Irish having no j, use S, as *Sama*. All these specify open temples.

The introduction of round towers and covered temples is visible from the names *Deiri* and *Ti-*

(c) *Ceanas* or *Keannas* now Kells in the County of Meath, where a national Synod was held in 1152, and the first Pallia given to the Arch Bishops of Dublin, Ardmagh, Cashel, and Tuam, by Cardinal Papyron. Æthiopice Kanas, Synodus, Conventus, Consilium, Kannas i. e. Sanctæ congregationis.—Ludolf. p. 543.

afrión : *Deiri* is from *Dear* or *Dar*, a house or habitation, Chaldee דר *dar*, habitavit, Arabic *Deir*, a temple—Persic *Deira Mugban*, a temple of the Magi, in Irish *Deiri Mogh*. The round stone fire towers are also called *Clogh* or *Cluice* : not from *Cloc* a stone, or *Clug* a bell; as has been erroneously imagined, but from *Cluicam* to assemble. *Clug* a bell I think has the same derivation, being used to assemble the people to devotion : hence the name *Clogad* to these towers, many of which serve for belfries at this day.

There is another kind of Pagan temple covered at top, called *Diomruch* or *Diomrach*, and by the vulgar Irish *Leibe Darmad*, or *Leaba Diarmad*, by which they mean the bed of *Diarmod*. (d) In these *Diomruch* the priests used that juggling box (described in No. 13 of the Collectanea) containing the *Meiscith*, מכר משכית (e) where they pretended to bring down the *Logh* or divine fire, into the oracular stone *Meiscith*. To this I think the prophet *Ezechiel* alludes in the 8th Chapter V. 12.—“ Son of man, thou hast seen what the ancients of “ Israel do in the dark, in the chambers of his “ *Meiscith*” (in conclavibus משכיתו of his imagery, Vulgate ; prospectæ suæ. Montanus.)

Our *Diomruch* or *Diomrach* is undoubtedly the דמאירי *damairuch*, one name of the Sanctum Sanctorium : On the outside of this *Diomrach* was the *Dearta* or *Dearteach*, or *Dart-teach*, the Atrium, where the people kneeled during the ceremo-

(d) A corruption of *Di-airmid*, the *Deus omnipotens*, by which name the *Crom-leach* was sometimes called.

(e) Levit. C. 26. V. 1.

ny, whence Mr. Shawe in his Irish Dict. translates *Dearthach*, an apartment in a monastery calculated for prayers. It is the Chaldee דַּרְתָּא *darta*, *Atrium*, יֵדִית בֵּית מִקְדָּשָׁא דִּי *Et Atrio domus Sanctuarii Domini*, 1 Kings 7, 12. Every *Clogad*, every *Ti-aifrion* and every *Deiri*, or every temple, had also its *Dearthach*, the boundary stones are visible in many places.

The most compleat *Diomruch* I have seen in this country is in the county of Corke, on the road from Fermoy to Glanworth, one mile due East from the latter: it stands on a plain, and consists of two parts: Pl. X. fig. 2. the first of seven large pillars, three on each side and one at the extremity, covered with a flat stone fifteen feet long, and eight feet broad, and three and a half thick at a mean. This stand in an East and West direction: Close to the East end of this building is another Colonnade, consisting of four upright pillars, covered with a flat stone six feet long, and eight broad, in the same direction with the first, the whole terminates with a third flat stone of equal dimensions with the second, supported also by four pillars in lines gradually approaching each other; between the two last opposite pillars at the East end, there is a door or entrance about two feet and an half wide: the entire length of the three colonades is about twenty seven feet. At the West end appear the remains of the *Dearthach* or *Vestibulum*, consisting of two rows of pillars, diverging from each other as they proceed to the West; three only of these pillars are to be seen at present, two on one side, and one on the other, the rest being either destroyed or buried under ground. Besides these there are yet two rows of
shorter

shorter pillars surrounding the whole fabric, not in a circular, but rather in an oval form : the intermediate spaces between these two oval rows is about ten feet wide, and the distance between the inner row and the Colonnade supporting the roof or covering is about five feet : at this distance I think the multitude were to keep, waiting the answer of the Oracle or Meisickh, which was probably kept in the central chappel or the Diomruch. All this appears to have been only part of a greater work, resembling the אבירי or Abiry of England, described by Stukely and proved by Dr. Cooke, to have been a Phœnician temple. (f)

The tract of country this temple stands in is called *Glan-Or* by the Irish, and *Glanworth* by the English, for the goodness of its soil. *Glan-Or* expressly signifies the vale of the sun, or of light : in Chaldee אור Or, which metaphorically was the sun, as in Job 31. V. 26. Si videro (אור Or) Solem quando splendit, & (ירח iarah) Lunam preciosam—hence our קדוש אור *Kalach Or*, or *Chicher*, now *Clagber*, a bishop's See; not from the crowns of gold on the sun's stone, but from *Ghiche* before described, signifying the temple of the sun. (g) The Glanor temple is called *Leaba Caille* by the vulgar, signifying the *Hagsbed*, whence Mr. Smith in his county of Corke, thinks

(f) See enquiry into the Patriarchal and druidical religion, temples, &c. by Wm. Cooke, M. A. London, 1754.

(g) This temple of Cloghoir, we are told in history, was composed of a center stone, surrounded by 12 others : that at Magh Sleacht was the same. The eastern Pagan temples were constructed in the same form, as we learn from Algazael, an Arabian author, the centre stone represented the sun : the 12 others, the Deities that presided over the months of the year.

it was a sepulchral monument of some giants. *Caille* is certainly the corruption of the Oriental מלילא Chila, (Chorea,) as Leibe is of לעב Laab Saltatio.

Another kind of temples were called *Gollàn* : these are in a circular form, denoting the revolutions of the planets : sometimes the *Barr-cheann*, or pillar stone, representing the Deus Maximus, or Supremus, was at a small distance from the circle : Sometimes *Barr-cheann*, is to be found without any circle near it. Pl. X. fig. 1.—*Barr-cheann* signifies *fastigium capitis*, Dominus Dominorum, and was an epithet of the Deus Maximus. It is the *Acbar* of the idolatrous Arabs, still subsisting at Mecca. Mahommed finding he could conquer the ancient superstition of the Arabs for this stone, caused to be written thereon that *Allat* (God) was *Acbar*, which implies maximus. (h)

Gollàn is the Chaldee גללן Gallin, convolutiones, revolutiones. *Gal-gal* has the same signification, hence Bith *Galgul*.

The single pillar stone was also called *Gulàn*, round which circular dances were performed in honour of the Sun, from גלל Gela, the Chaldee word for *exultatio*. The name still exists in many parts of Ireland ; the modern Irish, says Smith,—(Hist. of Corke, V. 2. p. 412.) call them *Gowlan*, but their ancient name was *Crom-leach*. There cannot be a greater mistake ; *Crom-leach* is the

(h) Arabes olim coluisse maximæ molis Idolum dictum *Acbar*, à cujus cultu eos ægrè abduxit Mohammed ; donec tandem suaderet eos quod *Allah* ipse esset *Acbar* : summoto Idolo & ejus loco posita inscriptione *Deus est Acbar*. Quo facto, coluerunt Deum & *Acbar* simul & postea Deum solum, relicto *Acbar*. (Hyde Syntag)

repre-

representation of the great *He*, the holy stone, from leac a stone, and Crom holy, sacred, tutelary. See Crom-leach.

The idolatrous custom of dancing round this stone, is still kept up by the Turks at Mecca, where the *deafol* is performed annually round the *Acbar*. The following description is taken from Bobowski, the Pole, whose Mussulman name was *Ali Beigh*, if this man had lived, he was determined to convert to the christian religion. "When they enter Mecca, they must go straight to the temple, saluting it at entering with *Allah Acbar*. Then they proceed to the *Black Stone* (on which some say Abraham descended from his Camel, others that here he threw dust on his head, others &c.) where with uplifted hands they again repeat *Allah Acbar*, and if they do not incommode their companions, they kiss the stone or touch it with their hand and rub it down their faces, or else they touch it with something held in the hand, or make a sign they would willingly kiss it, always saying *Allah Acbar*. Then going round the temple, begins the procession called the *Tuafalkadum*, or the procession of *good luck*, which must begin from the *right hand* side of the gate, (our *Deafol*.) They then proceed to the low wall, which reaches no higher than the centre of the body: this they go round seven times, with short quick steps, shaking their shoulders in the first three circuits, in manifestationem certaminis contra associatores (i. e. Christianos.) In the four last circuits they proceed with a slow pace, and as often as they pass the *black stone*, always salute it, and finish the procession by kissing and embracing the said stone.— Then they go to the mount *Al Sapha* i. e. Claritatis,

tis, near the gate of Mecca, and ascending it say Allah Acbar," &c. &c.

This description could only be given by a Musselman, for it is death for a christian to be seen at these rites—cum nemo nisi Muslimus absque summo vitæ periculo posset admitti ad tales Ritus videndum. (Hyde) Cum itaque à Mohammedano hæc scripta sint, probatam & veram credamus relationem : Sometimes these stones were surrounded with a low parapet wall. See the Muiddhr Stone, Chap. 6. Tuatha Dadann, p. 220.

Primus Tharsis, filius Javan, nepos Japhet, ad Occidentem (i. e. Hispaniam) venit—cum omni tribu sua Aram primo summo Deo crexit, & more patrum suorum sacrificia peregit : victimas obtulit, Ministrosque ad Dei cultum elegit. (Petr. Cesar-aug: in Chron.)

Callaicos perhibent nihil de Diis sentire : Celtiberos autem, & qui ad Septentrionem eorum sunt, vicini, *Innominatum* quendam Deum noctu in plenilunio ante portas cum totis familiis *Choreas* du-cendo, totamque noctem festum agendo, venerari: (Strabo, L. 3.)

There are none of these altars or Golan stones to be met with now in Spain, as I have been assured by a gentleman who lately made the tour of Portugal and Spain, and was particularly inquisitive after these kind of monuments. Yet that they did once exist there is evident, and that these Choreas or Dances were practised by the ancestors of the Irish when in Spain, is also confirmed by many ancient authors.

De fuerte, que los Gallegos, y Cantebros como nuevamente conquistados por los Romanos no havian aun bebido el veneno de la Idolatria. Y

con mayor gloria los Celtiberos aunque annos antes fujettos à las Armas Romanas, conservaban con pureza el conocimiento de un Dios. (España Primit. p. 33. V. 1.)—Our author here means Idol worship, in form of human beings.

Of the SACRED DANCE.

On all these occasions, the ceremony concluded with a *Deasol* or Dance to the right hand, generally called *Leibe*, לעיב Laib, saltatio, spectaculum; חילא Chila, Tripudium, Chorea: but when not propitious the priests blew the טש אביל Tut abhal, that is, blowing with a horn for a curse. See Aruch, p. 69. Moed Katon, p. 60.—and then the dance was to the left, but in the former case to the right. *Deasambail* signifies to the right hand and *Tuathambail* to the left, in Irish, which gave occasion to think these names originated from the ceremony: but *Deasol* is the דיס דיס *Disal* of the Jews, L. Zemach David, p. 41. signifying the דיס *dis* or dance in the דיס *Sal* or Shade, for it was always performed round the temples under the shades of the Groves, a custom still preserved by the Jews on the feast of the Tabernacles.

All Oriental nations both Jews and Gentiles, observed these religious dances. Judges, 21. V. 19. Then they said, behold, there is a feast of the Lord in Shiloh—therefore go and lie in wait in the Vineyards, and if the daughters of Shiloh come out to dance in dances (la Chol be mecholoth). From חלל Chalal to bore is חליל Chalil a pipe or hollow musical instrument, ordinarily

narily used in singing or dancing and from thence מלח Machol in the 31st Psalm for dancing. The Irish word is *Ceal*. See Hammond on the Psalms, &c. Soliti sunt Judæi—in solennitatibus quibusdam sacris, hilaritatem suam saltatione & tripudiis exprimere. Omissis, quæ in pagina sacra occurrunt, exemplis, refertur a patribus traditionem, præcipuam partem festivitatis in festo *Scenopagie* fuisse istiusmodi saltationes, viris primariis, grandævis, & maxime religiosis in atrio mulierum tripudiantibus, idque quo vehementius, eo laudabilius (a). One Hebrew name of this dance is רגן *Chag*, in Irish *Cuig* signifying *round about*, circumgyrate; the name of the Sun in Arabic and Persian is *Khoor*, *Kbur*, or *Gbur*, and *Gbaurut*: in Irish *Or* and *Gur*, and *Grith* and *Grithan* or *Grian*; Quære may not the compound *Chagor*, *Chag-Gur*, or *Chag-Khoor*, have formed *Choir-Gaur*, the ancient name of *Stone Henge*, signifying the circle of the sun, the temple and dance of the sun, of which the Monks by tradition formed *Chorea Gigantium*? (for it was reported by the Saxons to have been built by Irish giants, who brought the stones from Africa, which corresponds with our Irish migrations): again גור *Gaur* is Congregatio and רגן-גור *Chagaur* signifies assembling the people to the dance.—The Romans would naturally turn our *Chag-Gur* into *Salisburgium*, as they named the *Salii*, certain priests of Mars, from their *dancing* and *capering* in their processions: the Britons would name it *Chwarae*, the Bas Briton *Sailha*, *chorea*, was once perhaps in the Welsh dialect; this temple is on the great plains, שרון *Saron*, pla-

(a) Lightfoot.

nities, paucosissima, whence I conjecture *Sarum*, the old name of Salisbury, famous for its plains: All Oriental names. Exod. 32. 19.—“And Moses saw the Calf and the *dancing*”: an idolatrous ceremony they probably borrowed of the Ægyptians, prævaricari ausus est ita, ut corporeum Deum sibi finxerit, instar Typhi, quem Ægyptii maxime colunt; cujus symbolum fuit aurei tauri fabrica, circa quem insani *choreas* ducentes, cantunt. (Philo in Lib. Temul, p. 254).

Quando idolorum sacerdotes volunt sua sacra facere, tunc vocant puellas consecratas, & cum illis in conspectu idolorum *choreas* ducunt, atque magnos & inconditos reboant cantus. (Paulus Venetus de Regionib. Oriental. L. 3. C. 24).

The *Leibe Caille*, *Chagour* or sacred dance, differed from the *Rucas* (frisking or skipping) the military dance, otherwise called *Rince*, from *Rincne* a spear I think, because these dances were accompanied anciently with arms. The *Rucas* is certainly of oriental origin, as we find it with the Arabs and Persians witten *Reks*, (a dance) whence they have *Rekes* ambling as a Camel, capering as a man; terms which bespeak the kind of dance called *Rucas* and *Rince* in Irish, and it is worth observation, that the vulgar Irish do at this day name the circular dance, *Rinke Teampuill*, i. e. Choreæ Templi, instead of *timchioll*, about, circuit. *Leibe* in Irish, is the oriental *لاعب* Laab, both signifying, saltation; but in Irish it betokens long and solemn strides, and *Ceol* in Irish and *Chaol* in Hebrew, imply both Music and dancing to that Music.

From the description of our *Leibe Caille*, and the view hereunto annexed, (Pl. X. f. 2.) it would appear

appear indeed that arts and sciences had made no great progress with the ancient Irish. If we examine the monuments of the East at this period, we shall find them similar to our own: Geostatics seems to have been the peculiar study of the architect in these temples.

When Cadmus came into Beotia, he dedicated a temple to the Phœnician Oga or Minerva, (the Irish Ogham). Lacedæmon erected one to Oga (or the Graces), near his city. Mons. Fourmont went in search of this temple: in vain he wandered through avenues of regular columns and pillars of every order, in quest of it. Knowing from history that he could not be far from the spot, he made enquiry of some peasants, who informed him that at about 500 yards from the city, was a Copse, that covered a kind of grotto, or sepulchre, of a rough and clumsy construction, not worthy his attention. Mons. Fourmont having caused the bushes and brambles to be cut away, there appeared a temple composed of unwrought stones: the sides were composed of two rough stones, each twenty-eight feet long: the end stones, of two others, each ten feet broad in the clear, and in one of the end stones, (five feet thick) was perforated a small door; the roof and flooring were composed each of a single stone, and on the end of the top stone over the door was this inscription,

A / A /, i. e. O G A I,

that is, to Oga:—Ogai is the Dative Case (b). See Pl. X. fig. 3.

(b) Nonn. Dionys. Lib. xlv.

Δαίμων Ὀγαίος ἐκαίχεντο βωμὸς Ἀθήνης
 "Οὐ ποτὶ Κρόνον ἔδουκεν.

Lapide

This temple is described by Pausanias. Proxima omni est *Gratiarum* ædes, Phænnæ & Clitæ, quæ sunt Alcmani Versibus nobilitatæ. Lacædæmona putant Gratiis ædem eam dedicasse nomina etiam imposuisse. (See Article *Creata* in this Chapter). Such was the idea of the Greeks in Pausanias's time, but the temple was to *Oga*, the Ogham of the Irish. Can description more resemble our *Leiba Ceile*; the reader is referred for more particulars to *memoires de Litter*, tom. XV. p. 402. it seems Mons. Fourmont did not think it worth a drawing.

C R O M L E A C H.

No words in the Pagan religion of the Western world, have been less understood, than these, by all writers. It is the name usually given to two monuments of a distinct nature; one consists of a large flat stone in a horizontal position (or near it) supported by other upright stones, fixed in the ground, on purpose to bear the weight of that stone, which rests upon them: its elevation is six or eight feet from the ground. This was properly named the *Curr-am-leach*, the stone cast about: in some places it still retains the name of *Carrig-Curra*, (c) or the rock to be *cast* at. These are generally placed on elevated grounds, sometimes standing on the plain natural soil, and at other times on the tops of *Carns* or artificial mounts; and at others it is placed in the middle of a circle of stones erect, it was then named *Cir-am-leach*, or,

Lapidæ Ogceæ volvebatur ara Minervæ,
Quam quondam Cadmus ædificarat.

(1519 Years before Christ, according
to the Arund. Mar.)

See also Pausan. L. ix. C. 12.

(c) As at *Carrig-Curra*, county of Waterford.

the circle about the stone (d). The third species of these monuments, is the large stone of a rude pyramidal form placed on three others, which is also named a *Crom-leach*; these huge irregular rocks required three uprights at least, to support their incumbent weight; there is no mystery, as some have idly imagined, in the number of the supporters, because, as Dr. Borlase rightly observes, they found it much easier to place and fix securely any incumbent weight on three supporters, than on two, four or more; hence we find, when the weight was too great to be raised, the stone rested on the natural ground as at Mên in Cornwall, or they cut away the rocks, if any below it, to give it the appearance of having been placed there by art, as the *Clock-market-stone* at Skreen county Sligo, Pl. X. fig. 6, and the *Tollmen-stone* in Cornwall, fig. 9.

The first kind of Cromleach, being a flat stone, resting sometimes on two pillars, but oftner on three, called *Curr-am-leach* or *Carrig Curra*, (the stone or rock to be cast at), is undoubtedly the **בֵּית-הָרָם** *Bith He Ram* of the Cananites, mentioned Jos. 13. and 27. The name declares it to have been a temple dedicated to their God, the *Heavens*, under the attribute of the *Projector*, or mover of things projected. We have notable remains of the worship of this famous God in this nation, (says Hutchinson) (e). The Chaldeans named this temple Bith קוליס *Kolis*, by which it is supposed they meant Mercury, whose name in Irish is *Call* or *Tait*. These monuments the Chal-

(d) At *Carig^a phuka*, in county of Cork.

(e) *Moses principia*, p. 2. p. 313.

dæans named מרקוליס Merkolis, which Buxtorf explains “Statua Mercurialis, Idolum Mercurii cui cultus certus fiebat—dispositi fuerunt duo lapides magni, unus, alter illinc, quibus tertius impositus, media sui parte, utrumque tegens.—Veteres etiam appellarunt Bith Kolis, Domum Kolis, de quo apud Talmudicos.—Ad dictos tres lapides *projiciebantur* alii lapides certo ritu, & cultu. Sanh. C. 7. f. 60.—Qui projecit lapidem ad Merkolis, (se committit idolatrium) qui hic est Cultus ejus.”

Sundry authors construe Prov. 26. and 8 רגל ragam, to throw stones, sicut qui mittit lapidem in Acervum Mercurii. See Selden, Maimonides, Vossius, &c. Fig. 8. and 9.

Hence Borlase observes, some of the *Cromlechs* of Cornwall were quite inclosed and buried, as it were, in the Carn, (Fig. 8.) As we find another name of Mercury in the *Chaldee* and *Arabic* was *Katab*, i. e. the Writer; and in the former language *Kata* signifies an upright rock or stone, Lat. *cautes*, Gall. *roches escarpées*, Saxon *Cote*, *Cyte*, *Rupes*, *Spelunca*; I am of opinion the Chaldee or Phœnician כתב קטע Katab-Kata, has been corrupted to *Kit-kotty*, as the Irish Cloch-markit is of Cloch Mor-Kata (e); whence *Kitts Gotty House*, the vulgar English name of the famous *Curr-am-leach* or *Cromleach* in Kent, (Fig. 8. A.) which, according to Camden and others, was erected over the burial-place of Catigern, brother of Vortimer King of the Britains;—but it is more probable, that finding this Cromleach at hand, they

(e) Twenty-three feet in girt.

H h

buried

buried him under it; for it is remarkable, that the nearest quarry to this monument is six miles distant. Would it not have been easier to have conformed to the general mode of sepulchres, and have raised a cairn of earth over him, rather than have been at the vast trouble and expence of drawing such immense stones, some of which weigh more than eight tons, the distance of six miles, to cover the corpse of the brother of a King.—Dr. Borlase is certainly right in placing this monument as a Cromlech.

These monuments were so named from the Ch. מוֹן *Rama jacere, projicere*.—The Jews had sacrifices appointed to be brought to the Temple of God, called by this name, rendered the *Heave-offerings of their hand*.

The Laplanders have a custom of throwing stones in the worship of the God Jumala. (Schefer p. 23.) Sale, in the preface of the Koran, observes the same of the Arabians. Pils, in his account of the religion and manners of the Moham-medans, p. 135, 3d Ed. describes the same practice; whence I conclude it was one of the general modes of Pagan worship, established before the dispersion, as ablution, lustration, &c. most certainly were, from their general use among all nations.

Now, the word מוֹן *rama*, to project, when applied to the actions of the mind (with which this God had no business) signifies to deceive; and the projected stones, rising at length in heaps, called by the Irish *Lachtan* and *Chrom*; the Chaldean word עוֹמָה *Gharema*, signifying a heap, *acervus*, came at length to signify the worship of this projecting

jecting ceremony; and the oriental word being pronounced *Hbarema*, *Hbarma*, or *Gbarema*, the Greeks formed their Idea of *Hermes*, the Prince of frauds, tricks, and cunning; and from the same word is derived our Irish *Crom*, and *Carn*, a heap, a pile.—Ex *Harma*, vel *Garma*, fit Lat. *Grumus*, Gall. *Grumeau*, Sax. *Cramman*, Anglice *Cram*; *farcire*, *saginare*, *posset et hinc esse Horreum ubi acervantur frumenta*. (Tomassin.) *Hinc* & Ἑρμῆς, *fraudum*, & *astutiarum princeps Mercurius*, unde & *Mercurii nomen*. (id.)

The large rude monument of this kind, in a pyramidical form, is certainly a symbol of their great, invisible, and unknown God; the *לוח* *Charam Louach*, i. e. the devoted or consecrated stone; the Irish *Crom Cruach*, or *Aesar*, the Creator; the *ישר* *iashar*, of the Chaldees and Phœnicians, from the word implying the *Creator*, and the *Achar* or *Ashar* of the Brahmins.—(See beginning of this chapter.) Fig. 7. *Fin Macuil's Grid-dle*, at *Glencask*, Co. of *Sligo*, $11\frac{1}{2}$ feet by $6\frac{1}{2}$ broad.

These emblems of the Deity, as the Creator of the Heavens and the mover of the bodies projected, must have been established before the dispersion: hence arises Dr. Borlase's observation:—“What nation, sect, or religion, this kind of monument may be said properly to belong to, or had its rise from, is a point not easily to be adjusted, says he, seeing we find them in Denmark, France, Germany, and the isles of the Mediterranean Sea adjacent to the coasts of Spain and France, in Jersey, Ireland, Britain and the British Isles; and perhaps in many other countries they

will occur, especially the northern kingdoms, by which they should seem to have been *Celtick monuments*, and with that numerous people carried into all their settlements.

This ingenious Author had not consulted all the Writers on the Pagan worship of the Eastern nations; his ideas were confined to the Northern alone.—Kircher would have pointed out to him the Cromlech of the Egyptians;—Castellus would have shewn him, the Orient had 48 ways of writing the name of the attribute ascribed to this Deity, all of which terminated in the Greek Ἐρμῆς, in which word they comprehended the *motion* of all things, even the atoms of vegetables, under this attribute, adding at length wings to this image, to shew they supposed it had wings and power to fly upward, descend, or any way: and as an attribute of what they took for a God, could communicate that power to, and make other things fly.—Thus, from the ignorance of the later heathens and the prevarications of the Jews, they formed their *Baal-zebub*, a God of the air, a flying God: but in these remote countries, the original attribute continued to Christianity.

There are several places in Canaan, and parts adjacent, named from this attribute *Reima*; so in Ireland we have several: *Cnoc Rambar*, or the hill of Reima, on which these Cromleachs have been placed; and I am much mistaken, if many of our lands denominated *Curra's* do not originate from the same kind of worship.

The *Fan-leac* was the Chaldee name for the *Crom-leach*, signifying the stone of adoration, from פנה phane, coluit, adoravit. Ne תפנו *tephanu*,
ad

ad idola, Levit. xix. 4. The word also signifies, respexit, adspexit; hence Gen. xxxii. Et vocavit Jacob nomen istius loci פְּנֵי-אֵל *Pbari-el*, quia vidi Deum, phanim al phanim, facie ad faciem; hence in Chaldee פְּנֵי לִפְנֵי *phani lephanim*, the Sanctum sanctorum. (Buxtorf ex Talmud.)

Fan therefore became a general word for every place of public worship, as *Fan Lobuis*, the Church of St. Lobus in Co. of Corke; &c. hence the Latin *fanum*.

Mias signifies an altar. Æthiopice *Myfway*, Arabicè *Miz-beh*; hence *Sliabh Mias*, now called *Sliabh Mis*, or the Mountain of the Altar, in Co. of Kerry.

A certain number of these altars and temples were in every *Fairce* or Episcopal See of Ireland, and each *Fairce* had its peculiar Priests; hence *Fairce*, a Diocese, plural *Fairigh*, parishes; the word is Chaldee, פָּרָק *phark*, finis, terminus, pars, separare.

We must not here omit another name for an altar, which approaches so near to the Hebrew, it seems to point out the real derivation of it, and to have been borrowed from us by the Jews; it is *Arala* or *Urala*. The Hebrew אֲרִיֵּאל *Ariel* (Ezek. xliii. 16.) the altar which was twelve cubits long and twelve cubits broad, is the same word, letter for letter: the interpretation of the Rabbins is *Leo Dei*;—the Irish *Arala*, the height or mount of worship, is surely a more rational explanation.

S A C R I F I C E S.

OF SACRIFICES there would be no end, if we were to describe all that occur in Irish history; they had their *Read-bacaidhe*, or *Oidhbhe-aodbheirt*, the *Nyctelia* of the Romans; the *Aodbheirt fialcur*, or *Daps*; the *Aodbheirt athchungach* or *Ambervallis* hostia, with a sow great with pig, for the fields; *Aodbheirt do gnitis na sagrairt*, maille re crain muice bhron-mor tiomchioll na machairigh ag iarraidh ar dhia rath agus biseach do chur ar thorthadh na talmhuin; i. e. a sacrifice performed by the priests with a sow big with pig in the fields; to invoke the Deity to prosper and increase the fruits of the earth.

Every day of oblation was called *Ceitem*, from Heb. קטר *Katir* sacrificare, or from the Chaldeo קרטין *Kartin*, dies festus, in the same manner as *Aodb-beirt* or *fodb-beirt*, (the offering of *Aodh*) is derived from the Persic *Aed*, a festival; Arabice *id*. Chald. נעדא *cda*, Dies festus.

Doibh-re a sacrifice, is the Chaldeo דבא *dabah*, from the Hebrew דבר *mutato* in ד ut fieri sope Chaldaeis, (Plantavit.)

III. *Of the DEITIES of the PAGAN IRISH.*

AINGHEIN, the Holy Ones. (See p. 501.) Solem & Ignem tanquam Deos Indi hodieque salutant. Illum *Surgg* (Irish *Soirce*.) Istum dubii Sexus Numen appellant *Aghini*. (Tibetanum, p. 160.

Aodh, vel *Aedh*, vel *Aeth*, i. e. *Asdea*, 1. *Bande*a *Tineadh*, ipsa est *Vesta*, (Cormac)—i. e. *Aodh*, *Aedh*, or *Aeth* and *Asdea*, is the Goddess of Fire; the *Vesta* of the Romans. *Asdea* is certainly the אשדא *Eshta* of the Chaldees; and *As-dea* is אשדא the God of Fire. I think there was a city called *Ram-atba* from this Goddess; it is mentioned in *Sanchoniatho*, but explained away by *Philo*, viz. *Ram* excelsus, *Athas* Deus; *Bochart* thinks it a simple and not a compound word, viz. אמתא *Ramatha*, loca excelsa, and observes, that את *Ath* is a name of God, from the first and last letter of the alphabet, that is, the *Alpha* and *Omega*, or rather *Aleph* and *Tau*, I think *Ram*, excelsus, was the epithet given to our Goddess of Fire, *Aeth*.——Our *Aod* is certainly the root of the Syrian *Adad*, the Sun, and of the *Ader* of the Persians. *Ader*, qui & *Adfer* dicitur; quæ voces ignem significant cultum a Veteribus Persis; vel Angelum, qui ignibus & focus præest. Hunc ipsum Deum Persarum & Chaldæorum innotuisse Judæis sub nomine אדרא מעלך *Adra melech*, i. e. *Ignis Dominus*, sive *Deus*, suspicor. (Reland de Vet. Ling. Pers. p.

113.) Reland is certainly here mistaken; for *Molc* in Irish is *fire*, and *Adra* should be read *Adar*, i. e. magnificus, the same as אָדָר; the Hebrews wrote it אָדִיר *Adir*, and then it was the epithet of the true God, as in Psal. 8, 76, and 93. Proinde etiam a Philistæis אָדִירִים *addirim*, magnifici Dii vocantur, qui percusserunt Ægyptios. (Bochart.)

Ain, treidhe dia na ainm Taulac, Fen, Mollac; i. e. *Ain* is a name common to three Deities, viz. Taulac, Fen, and Mollac; that is, אֵל, פֶּן and מֹלַךְ, all Chaldean names of fire, are comprehended in the word *Ain*, which we find sometimes written *Onn*, signifying the *solar heat*, the fire, the Sun;—hence the learned Reland rightly conjectures that אָנַמֶלֶךְ *Anamelech* is the Sun also. Numen non multum ab hoc (*Adramelech*) diversum fuisse existimo. The Canaanites (says Holloway) had a temple called בֵּית אֵן *Beth On*, or as it is pointed, *Beth Aven*; which was but another name for the Ægyptian *Osiris*, the power or act of the *solar light* (f). Abbe Bannier thinks *Adramelech* and *Anamelech* to signify the Sun and Moon.—Heliopolis est *Aven*. vel *On*, (Bochart);—hence the *Anaces* of the Greeks, (i. e. *Ain-oc*) the *Tyndaridae* Ἰνδύριδες, ἢ Ἀναξας, Dioscuros vocarunt. (Theod. L. 8.) And Tully de Nat. Deorum, Jam vero in Græcia multos habent ex hominibus Deos. Tenedi, Tenem,—Herculem, Æsculapium, Tyndaridas,—all which signify the Sun, or Priests of the Sun, derived from our *Teinne*, *Ain*, *Aes*, &c. for Macrobius rightly observes, that scarce a De-

(f) Holloway's Originals, V. 2. p. 104.

ity, whose name does not in some part derive from the Sun and his epithets.—Elienſes *Anius* pro Deo habuere; teſte Clemente Admonitione ad Gentes. (Voſſius de Idol. L. 1. C. 13.—*See Fen.*

Aiſtoir, i. e. *Aiſtoir-Ith*, i. e. *Torrſaigh*. *Aiſtorith* the Goddeſs of ſecundity, i. e. *Aſtarte*. (See *Saigheas* and *Ith*.) Etiam Phœnicum *Baalſis*, ſive *Beltis*, eadem eſt ac *Dione*, ſive *Venus*, vel *Luna*. *Diverſas* facere *Sanchuniathon*; ubi memoratur *Aſtarten* & *Baaltidem* eſſe ſorores; ac illam eſſe *Venerem* hanc *Dionem*. Utraque ibidem dicitur nupſiſſe *Saturno*: ſed *Aſtarte* quidem, præter ſeptem *Titanidas* ſive *Dianas*, etiam mares peperſiſſe narratur, *Cupidinem* *Amoremque*. Voſſius de Idol. p. 208;—who has hit on the proper ſignification of *Aſtarte*. He concludes that ſhe was the *Moon*:—I am not convinced he is right; but ſhe certainly preſided over pregnancy, by the explanation: for *Toradh* in *Irish* is to be pregnant, and *Aiſtoir* is *Toradh*, אִשְׁתּוֹר. *Ith* is ſaid to be the mother of the Gods; hence *Aiſtorith*, and the עֶשְׂתְּרוֹת *Aſtaroth* of the *Canaanites*. Hence the *Irish* ſong, *My Molly Aiſtoir*.

Art. 1. *Iris*, 1. *Deus*; i. e. *Art* is the name of the omnipotent God; i. e. *Art* is *Iris*, faith, religion; *Ird* alias *Ard* eſt nomen *Angeli* qui præeſt religioni, apud *Perſicos*. (Hyde, p. 265.)—*Ard* ſeu *Art*, ſtrenuus, magnanimus. (Idem, p. 413.)

Aefar. *Aeſfhear*, God. See *At*, *Aſar*, (*Ibre*. This epithet has been before explained.

Anu.

Anu. 1. *Nanu.* 1. *Anann,* 1, *Nanann.* *Anu*il ro bo Mater-dea; i. e. she was the Mother-goddess; ro buanann na Feini, buanann, 1. mathar, she was the mother of the Fenians (i. e. *Cepheni*); ro bo Anann-dar-Ith, she was Anann Queen over the fruits of the Land; see Pl. VII.—Vir eruditissimus Jul. Cæsar Bulengerus, multa collegit de hac Dea *Nanna*, quam & *Nanaïos* dici observat, & in Polybio, L. 10. invenit, ubi nunc *αἰν* legitur. Ego, si quid judico Nanaeam puto esse vocem Perficam *Nane* quæ *Matrem* notat, unde *μῆτηρ* & *Διμήτηρ* apud Græcos, & Magna mater apud Latinos. (Reland de Vet. Ling. Perf. p. 202.)—She was called Anæa and Nanæa, (see Bochart, L. 4, C. 19.) whence *Jana*, i. e. Luna with the Romans;—her name compounded with *Ith* has been often mistaken for Anaitis, which derives from *Neith*;—but Anann-dar-Ith was the *Anan-dratus* of Strabo, which Reland well conjectures was the same as *Murdad*, qui frugibus præest; for our Irish *Dar* or *Daire*, is the Perfic *Dara*, (Dominum Perficæ notat. Reland, p. 172.)—*Nanu* is undoubtedly the *Nini-fø* of the Chinese; divinité Chinoise qui préside à la volupté, (Dict. des Celtes); *fø* in Irish and Chinese signifies summus, princeps, &c.—When the Persians gained a battle over the Sacæ, they built a temple to Anaitis, and to the Gods Amanus and Andratus, (Strabo); that is, to the Sun, Amanus; the Moon, (Anandratu;) and to Mars, (Anaitis;) these are the Irish Man, Anan-dai-Ith, and Neith, see them.

Brid.

Brid. 1. Brit, 1. Brigit, inghean an Daghdæ, Brigit Be Neigfe, 1. bandea no adhratis Fileadh, ar ba ro mor agus ba ro ann afrignamah;—ideo eum Deum vocant Poetarum. (Cormac)—i. e. Brit or Brid, (for the *gb* is an adventitious letter to divide the syllables) the daughter of Daghdæ (the God of Fire, an epithet of the Sun)—the Goddess of Wisdom, worshipped by the Poets and Philosophers, and great was her blessing esteemed;—therefore she is said to be the Goddess of the Poets.

Badhbh, 1. Be-Bad, the Deity presiding over wind:—the North-wind præeminently is called Badhbh;—*Bad*, i. e. *Gaoth* the wind—Bâd idem, qui Indo-Persis & Gilolenſibus *Ghuad*. *Bad* significet *Ventum*, hoc censetur nomen Angeli qui præest Ventis—atque connubio & matrimonio & conductui omnium rerum quæ sunt hoc die (22) Hyde, p. 264.—In Irish *Bud*, the Deity of Matrimony. See Deimhal.

עֲשֵׂה מַלְאֲכָיו רִיחוֹת facit angelos suos ventos. Psalm civ. 4. He maketh his angels winds;—that is, says *Hammond*, they sometimes appear in *airy* sometimes in *flaming* clouds. See Maimon. de fund. legis, p. 15.

Brigit, *Be Ligbeas*, the Goddess of Physic.—*Brig*, *Natura*; *Brigit*, *Be Goibne*, the Goddess of Smithery and all kinds of work wrought in fire.

This

This was the Canaanitish Berith, whom Sancho-niatho ranks with Astarte and Atargates ;—is æqualis fuit Elion, i. e. altissimus dictus (i. e. Daghdæ) & femina dicta Beruth (i. e. Berith), qui habitarunt circa Byblum—nempe Beryti, quæ media est inter Byblum & Sidonem. (Bochart.)—Deorum sexus nesciunt. So we find with the Pagan Irish.—Bochart thinks this is the Baal ברית Berith, the Israelites worshipped at Gedeon's death. Judg. viii. 33. (g)

Ceara, i. Cearas, i. Daghdæ; i. e. Kearas is another epithet of the Sun; he is stiled, Eas-cearas, or Ax-kearas. (for Ax is written by the moderns for Eas, as *Axal*, an Angel, for אֲחִישַׁלֵּל). *Ceara* or *caora* in Irish is the same as *Daigh*, i. e. intense fire, a thunder-bolt, Perficè *Kbar* the Sun; hence *Eas-kearas* or *Ax-kearas* the Sun,—Easconn, or אֲחִישַׁלֵּל the Moon. See Cann. The Chaldæan name of the Sun is חֲרִיס *Chris*, hinc & Persis *Sol* dicitur *خۇش* teste Plutarcho;—hence עִיר-הַחֲרִיס *Ghir-beChris*, Heliopolis, i. e. Civitas Solis.

This seems to be the Chryfor or Cearas-or, (אֲחִישַׁלֵּל) of the Phœnicians, qui Græcis videtur *Ἡφαίστος*, Vulcanus.

(g) Briteog or Brideog, is an image dressed up by the women on the eve of St. Bridget's day,—a custom practised at this day.—The *Farreatio*, or sacrifice of the confirmation of marriage, was called *Ith-aodhbairt* and *Caca-Brideoige*, and *Bairghin Brideoige*, i. e. the Cake of *Brid* or *Briu*; *Aod* or *Id*, or *iedh*, a sacrifice, certainly derives from עד ed, testis, whence Arab. עד id, aed; Syr. *ahad*, testimonium dedit, vovit, (Schindler)—the latter part of the compound *bairt* signifies a gift; all which corresponds with the Phœnician ברית Berith, Irish *breith*, a covenant, a gift, confirming a covenant.

Cann,

Cann, the Moon. *Cann* the Full-moon, (Shawe's Irish Dict.)—*Easconn* the Moon, (Shawe, O'Brien, Lhwydd's Dict.) it is the common name of that planet, synonymous to *Rè* or *Irè*, i. e. ירח *Jarch*; hence *Axirè* or *Easfrè* is the same as *Easconn*, (see *Easconn*). *Bel & Moloch sunt Saturnus five Sol*; proinde *Nabo & Chiun*, ut loco subduntur, ita dignitate consequuntur. *Utroque igitur Luna significabitur.* Vossius de Idol. p. 212.—and this author adds, the name is written *Cion*, *Cean*, *Ceon*, vel *Cevan*,—he brings many authorities to prove his assertion; but there can be none so strong as the Irish *Cann*, the Moon in all her glory, at the full (h). “But ye have borne the tabernacle of your Moloch (Irish *Molch* the Sun) and Chiun, (Irish *Cann* the Moon) your images, the starry Gods ye have made to yourselves.” Amos v. 26. *Lu-càn*, *Luna Perficè* (Golius.) *Luna*, *Ciand* vocabant Tibetani. (A. T. p. 141.)

Here the learned Reader will find the origin of the Cabiri of Berytus and of Samothrace. The Scholiastes of Apollonius misled Bochart in the pursuit of the derivation of their names; *Axieros* was our *Axirè* the Moon, אַחַש יָרֵחַ *Achas-Jarch*; mistaken by him for a name applicable to Ceres, viz. אַחַזִּי עֵרֶץ *Achazi-erets*, possessio mea terra. Ex *Achazi* factum *Axi* per syncopem, ut in Græcorum historiis *Oxyares* ex *Perfico* אַחַש עֵרֶץ *Achas-ueras* vel ut alii *Abasuerus*. Et in libro Enochi Apocrypho אֲחִיזֵל (i) Angeli nomen à viro magno, exponitur אַחַזֵּל *Achaz-el* possessio Dei, tamen legi malim *Iscael* à verbo יָצַק quod est metella

(h) אַחַן סִיחֹר *achan Sichor*, Luna plena. Millius de Gad & Meni, 260.

(i) In Irish *Axal*, or *Achsal*, an Angel. fundere,

fundere, qui angelum illum docuisse scribit, quomodo metalla terræ & aurum elaborentur. Here we find this learned man treading on uncertain ground; yet his penetration saw evidently that one of these Cabiri was the Moon; for the sacred cave of the Cabiri, called *Zerynthus*, he draws from the Syriac זֵרִינְתָּה *Ziartho*, Lunæ, nempe Syris זִיָרָה *Ziara Luna*, a splendore dicitur, ut a rotunditate סִיָּהָרָה *Sihara*: Ex *Ziartho*, Græc. *Zerynthos*.—*Axiokersas* & *Axiokersa*, he thinks, are Pluto and Proserpine; but we find the ancients had but two, viz. *Anieros* and *Axiokersas*; and the latter was our *Asi Cearas* or the Chaldean אַחַשְׁכְּרִישׁ *Achafchris*, the illustrious Sol. (k)

Cadmaol, or *Coismaol* (Koin. Sacerdos Cabirorum—aliis Koin., Hefych) was the high Priest appointed to the worship of these Deities, whence *Cadmillus* vel *Casmillus*, (l) but, by the superstition of the Greeks, he became a God, and was taken for Mercury. See *Maol*, p. 454. *Cois*, p. 441. *Achas*, note E. p. 429. Varro was nearer the truth in describing these Deities as the Heavens and the Earth, *Tellus* and *Cælus*: hæc duo cælum & terra, quod anima & corpus: humidum & frigidum—ubi pro frigidum, puto aridum vel *calidum*, says *Vossius*; had he understood our

(k) In Persic *Khur*, *Khar*, *Khursh*, *Kurshid*, is the Sun. *Achas Kurshid* is synonymous to *Axiokersas*.

(l) Varietas nominum angelorum est pro ratione graduum ipsorum, & propterea vocantur animalia sanctitatis, quæ omnium sunt suprema, & Opbaim, Oralim, Chafmalim, Seraphim, Cherubim & Ishim. (Maimon. de fund. Leg. p. 18.) Quidnam est חַשְׁמַל *Chafmal*?—Sunt animalia ignis loquentia.—(Chagiga, C. 2. fol. 13.)

Irish Mythology, he could not have explained it better.

Caomeng, Caomhoir, Camhoir. The Sun so called at its rising. The worship paid by the Pagan Irish to Aurora; the words seem to express the (caomh) pleasant, joyful; (*Onn*) Sun, the joyous (אור Or) light. Plutarch in his *Isis and Osiris*, informs us that *Kemin* was a synonymous name of *Orus*, the Sun. "*Orum solent ii Kemin appellare, hoc est, visui expositum.*" This explanation of the name turns us to the Hebrew or Chaldee עין *ben adspēctum* (Irish *En*) חם *Cham*, calidum, significat, (Irish *caom*.) (*Passerus Lex. Ægypt.* Hebr.)

Crom-eocha, i. e. *Crom bonus*, *ainm an Daghdue* (*Cormac*,) that is, *Crom* is a name of the God of Fire, the *Sun*; he is here called *Crom* the good—a name I can derive from the Egyptian language only, viz. *χρῶμ Chrom*, ignis; and hence probably *Crom-cruaitb*, the God that Zoroaster adored, mentioned by our Irish historians. For I find in an ancient Glossary that *Cruaitb* was synonymous to *Art*, i. e. God, viz. *Cruaitb*, ארט, *a sean ainm go fior*, i. e. *Art* was the true ancient name of *Cruaitb*, i. e. *Deus*: this derives from *Crutham* to form, to fashion, to create, whence *Cruitbhoir*, the Creator.

Ce-bacche 1. *Dia fona*, i. e. the illustrious *Bacchus*, God of Wine: *ba be Sollambain Bache leosum Samain*, i. e. there was a solemnity of weeping in the day of *Saman*. The author of this paragraph in the Irish Gloss. plainly shews he knew nothing of the God *Bacchus*. *Bache* in Irish is mourn-

mourning, and this was on the day of *Samat*. See All Hollow Eve, Collectanea, No. XII.

Ceil aofda, the Spouse of fire or heat, i. e. Venus, the star so called. See Aodh :—Quinta est Veneris, *Calistus* Ægyptiis, Græcis *Lucifer*—(Achilles Tattius Isagoge) כלה *Cala*, i. e. Sponsa : נשואה *Eshta*, fire.—Hence the Irish *asdea postadb*, a fire lighted at marriage ceremonies to Venus, among the Pagan Irish ; the same in Persic is named *Atash-bazè*.

Ceacht 1. *Ce-Achd*, the illustrious *Achd*, *ainm fuithe leighis Eireann*, a Deity to whom the Physicians of Ireland sacrificed. *Dian Ceacht*, i. e. *Dian ce-achd*, the Æsculapius of the Irish. There can be no doubt but this Deity was the Moon, under the name of *Achd* or *Ce-acht*. The Irish history informs us, that the *Tuatba Dadann*, or Chaldees, worshiped *Uile*, *Ce-acht* and *Grian*, that is, the *Elements*, the *Moon*, and the *Sun* ; and that the Milesians, in a skirmish, on their arrival, killed *Moc-Uile*, *Moe-Ceacht*, and *Moc Grian*, that is, the Priests (Μοχός see Ch. VII.) of these Deities. *Achd* or *Ce-Achd* is undoubtedly the אַחַד *Achad* mentioned by Jesaia, ch. 66. v. 17. See *Millius de Idolo Achad*. Our Irish Glossarist then proceeds to the explanation of her name—*Di an Ceacht*, i. e. *Di an Cumhacht*, i. e. the power of this Deity was great. *Cumacht*, that is, joint power from *Macht*, might, power. This explanation perfectly corresponds with the learned *Millius*, his derivation of אַחַד. *A summa potentia illud nomen potius accepisse crediderim, e dialecto Aramæa, in Orientale olim usitatissima, qua Achd non tantum,*

tum, tenere, continere, sed & *dominari* significat : & Deus Omnipotens *Bal-Achd* proprie qui omnia comprehendit, tenet, tuetur & conjungit,—this is the root of the Irish *Acht, macht*, &c. Hear the argument of Millius, on the name, p. 269. Quodsi vero illius nominis ratio requiratur, quare *Hecate* ab אַחַד Achad (quod *unum* Hebræis significat) fuerit appellata, duplex in promptu est responsio; incertum esse, an illud vocabulum Hebræicæ originis & linguæ credi debeat. *Idoli* enim peregrini nomen ex alia *potius quam* Hebræa lingua repetendum videtur.

Our Ce-Achd was the Goddess of Physick, of Nature, to whom was attributed great power. This corresponds perfectly with the attributes of *Hecate*: see Hesiod Theogoniæ, v. 413. where she is said to have great power over earth and sea, hence Virgil

Voce vocans Hecatē, Coeloque Ereboque potentem—

Millius therefore gives a new sense to that verse of Isaiah: first he shews that the verb קָדַשׁ *Kadash* in Hebrew is to initiate or consecrate. Second, that אָחַד *Ahor* signifies *post*, and then turns the words of the Prophet, Qui initiantur & lustrantur אָחַד אָחַד *post Hecaten*. The English translation would run thus—They that sanctify themselves and purify themselves in the groves or gardens, after (*Achad*) *Hecate*, eating swines flesh and the abomination and the mouse, shall be consumed together, saith the Lord.

Iodhbart do gnitis na sagart anallud maille re
crain muice bronn-mor timchiolla na macarigh ag

iarraidh ar di an *Ceacbd*, rath 7 biseach do cur ar thorthadh na talmhuin, says an old Irish Author, that is, a sacrifice made formerly by the Priests, of a *sow great with pig*, in the fields, to beseech the Deity *Ce-acbd* to send fruit and prosperity on the land—hence the *ambarvalis hostia* of the Romans.

Our *Ce-acbd* was the Moon—Perficè Cak (Golius) Hecate historicè considerata filia est Perfei—Physicè est Luna—filia Noctis. (Vossius de Idol. p. 227.) Hecate Nomen Lunæ apud Inferos, put ab Hebr. *חִתְּכַתָּה* Hitcatah, expiationem, significat. (Passerus Lex. Ægyp. Hebr.)—but in Irish *Eac* or *Eag* signifies the Moon and Death; *Hecate* I think is a compound of our *Eag* and *Ihb*, and not from *חַיָּה*, though the same Deity.

Cisfol, the Genius of Evil, the Devil. *אֲזַיִל* Uzziel & ejus Socius *שַׁמְכַזַּיִל* Sham-cazai-el, sunt Angeli qui deciderunt ex Coelis & commixti cum hominibus, genuerunt Gigantes—Proh nugæ! (Hyde, p. 272.)

Eire 1. *Eiriu* 1. *Eireann* 1. *Ihb*. *Mater Deorum* 1. *Nanann* 1. *Anu*, i. e. *An-Eireann*. N. B. *Eirr*, *Eire*, signifies the last, the end, finis; and *Eniran* was the name of the 30th day of every solar month of the ancient Persian Calendar, and also of the Angel or Genius who was supposed to have the superintendancy of whatever happened upon that day, and also of all marriages. The Pagan Persians celebrated the festival of this Genius with great pomp; they are now privately performed in some places by the Magi or Guebres, the worshippers

shippers of fire, according to the system of Zoroaster. (D'Herb. Richardson, &c.) See Ith, Eirinn.

Ara, (apud Ægyptios) malefica quædam numina, quæ malorum haberet potestatem, de quibus Virgilius *Æneid*, 12. (Passerus, Lex. Æg. Hebr.) Græcis Ἀραί. Quæ vero in terris versarentur *epitomos*.—Ara est ipsum Arar 𐤀𐤓𐤁𐤀 Hebræorum quod maledicere significat (idem.)

Deimbal 1. *Badbbb*, the Angel presiding over storms, wind, &c. Spiritum ventis præfectum vocant *Dumab*, i. e. 𐤃𐤌𐤁𐤁𐤁 Chald. (Maimond, de fund. legis ex S'anh. p. 17.) i. e. Dumah-el.

Eacbac. The angel that presided over cattle, particularly horses. N. B. Eoc or Eac is a horse. —*Euacae* certum genus equitum e Persis hoc nomine appellari, testatur Arrianus, L. 7, p. 451.—If the Persians had not this deity, the Arabs certainly had; for *Jauk* was an idol worshipped by them in the figure of a horse. (Hyde.) Arrian tells us, that *Euacae* was a species of horse among the Bactrians, Segdians, and Persians. The word is now lost in the Persic, and Reland thinks it should be written *Ebacae*, i. e. 𐎁𐎠𐎠𐎠 Persicè milites volones;—the word is certainly right as it stands in Arrian, viz. 𐎁𐎠𐎠𐎠, in Irish *Eo-eaci*—good horsemen, good cavalry. See Reland de Vet. Ling. Pers. 178.

Ith, 1. Anu, Mater Deorum, and the Goddess presiding over the fruits of the earth.—Gabrieli volunt impositam fructuum curam, qua ad maturitatem perducuntur, eumque insigniunt nomini-

bus *Pifkon*, *Itbmon* & *Sigaron*. (Sanhed. p. 96. Maimon de fund. leg. p. 17.)—Virbius est numen conjunctum Dianæ, ut Matri Deum Attis, Minervæ Eriçthonius, (Servius).—*Itaia*, *i' Aia*. (Hefych.) Our Irish Mythologists always make *Itb* or *Iatb* the same as Anu, the Mother of the Gods; and Vossius proves that it was one of the names of Cybele; the Greeks and Romans certainly formed their Attis and Itaios from our *Itb*. She is the same with Eire, Eiriu, and Anu, and the *Rhea* of the Latins from the Greek *Era*.—Et postea *i'ra* quæ est terra, sed mysterii gratia voluerunt *ra*. (Joan. Nicol. de rit. Bacch. C. 4.)—The worship of Rea was imported into Greece by Cadmus. The pretended apparition of her statue at Pessinuntum in Phrygia was 297 years before the taking of Troy, (Marm. Oxon. Epoch x) sometime after the arrival of Cadmus in Greece. Mons. Freret fixes the origin of the mysteries of this Goddess at 1580 before Christ;—and as *i'ra* signifies *terra*, so does *Itb* signify the land and its produce.

Itb was certainly the *Mul-itta* of the Chaldæans, or Queen-*Itb*; Dr. Willet and others think this was Venus, from Dionysius, Assyrii Venerem Milittam vocant, Arabes eandem *Al-ittam* appellant; Persæ Metram.—The learned Pafferus proves that *Malitta* is from מלכת *Melechbat*, Regina, and he thinks per sincopen *Melet* (m), but more likely from *Melcbet-Itb*.

(m) Lexicon Ægyptio-Hebraicum.

Eingben,

Eingben, i. e. *Aingben*, the Holy Ones. See p. 487. These are the *Ghin ben Ghin* or *Jan ben Jan* of the Persians. *Jan* or *Jin* in Arabic signifies a demon, a devil, genius, spirit; in Persic, the soul, spirit, mind. *Jan ben Jan*, or *Jan the son of Jan*, is the name of an imaginary being, supposed to be the Monarch of that race of creatures called by the Arabs *Jan* or *Jinn*, by the Persians *Jannian*, and also of the *Peri's* or *Fairies*, both of whom inhabited the earth before Adam's creation, but were banished to a corner of the world called *Jinnistan*, for disobedience to the Supreme Being. The buckler of *Jan ben Jan* is as celebrated in the East as that of *Achilles* among the Greeks, being composed of *Talismanick* art, which they imagined rendered the bearer proof against all enchantments. Mr. Shawe writes the word *Aingen*, see his Dictionary; the proper orthography is *An-ghen*: *An* signifies supreme, exalted; the supreme *Jin's*. So in the Ægyptian *Anubus*, Plutarch (in his *Is. & Os.*) ANQ enim supra est.— $\text{Vox } \text{נִיב}$ nub, *loqui* significat, adds Passerus,—quod præcipuo dono Mercurio attribuitur.

Eirinn, i. *Eiriu*, i. *Anu*.—*Anu*, as before, is said to be the mother of the Gods;—but *Anu* also signifies an abundance of the fruits of the earth, a *Cornu-copiæ*, *Riches*, &c.—*Aniran* in Persic is the name of the Angel presiding over matrimony, money, and riches. (Hyde, p. 266.)

Easc, the Moon, the New-moon; *Easconn* the Full-moon; see *Cann*. Great veneration was paid to the New-moon under the name of *Easc*; the remains of this Pagan custom still exists among the

the peasantry, who always say a Pater noster on seeing it, and crossing themselves address *Easc* in these words :—May you leave us as safe or whole (slan) as you find us. “ Blow up the trumpet in the New-moon (בכסך be Cheseh) in the time appointed in the solemn feast-day.” Pl. 81. v. 3. She is here called חדיש כסך Chadish Cheseh; the first word signifies the *nevilunium* and the first day of the month, from חדש new. The Moon is particularly named בכסך, that is, says Aben Ezra, and Mr. Hammond, because she is *bid*, for *cheseh* signifies *textit*. So the Chaldee has Be Jeroha De mite *Cassi* in the hidden moon: 'tis strange the Latin should render it, in mense qui *coopertus est*. Our *Easc* is the Chaldæan *Cae* or *Cassi*, reversed; in which the Irish mythologists had some mystical meaning, for it seems they greatly feared the Moon.

Dagb-dae, an epithet of the Sun, signifying the God of Fire,—the bonus Deus, (for Daigh is *fire* and signifies *good* also;) the dispenser of vital heat; the author of fecundity and prosperity; the Deus, Optimus Maximus, of the Pagan Irish. From *Dagb-dae* all other Deities are descended. He was the *Dagon* of the Chaldeans, introduced to this country by the Tuatha-Dadanim, whose Priests were called טטדגון Tuta Dagon by the Hebrews. See Ch. 4. *Ainneoin gnathac in Dagbdae do greis*. Let the altar for ever blaze to Dagbdae, was the motto at the great sacrificing place at *Teambar* or *Tara*; hence *Inneoin* or *Ainneoin* signifies an altar and a smith's *anvil*, from the Persian *Anin* a stone pillar, an altar; whence probably the Arabic *In-byna*, reverence, respect, adoration, bowing down. Hence

Hence the *Gabb* or *Gou*, (which now signifies a black-smith, a farrier, &c.) from his name, which signifies *fire*, (whence the Guebres or fire-worshippers of Persia) was the principal Sacrificator under the Priests: he killed the victims and lighted the holy fires, which none dare to feed but the *Mogh* or *Magi*; he had also the care of all the fires in the *Miodh-chuarta*, or quadrangle, in the center of which was the altar, and round it the apartments for the pilgrims and visitors, who came from all parts of the kingdom to give their *aod*, or *iód* (ገግ) and to pay their *meas* or annual tribute. Daghdæ was a Tuatha Dadannim descended of the Chaldees. See Chap. 4th.

In Irish history he is supposed to have been a King of Ireland, who taught the Scythians letters and poetry, as in the following extract from the Book of Ballymote:—Ro gablat iartain in Eirinn Tuatha Dadann is dib ro badar na prim caladhnaigh: 1. Luchtand faer Credne ceard: Dian Ceachd liaigh etan dan a hingeinsidhe: 1. buime na filedh Goibneadh Gobha lug Mac Eithne Occai; ro badar na huile dana Daghdæ in Righ; Oghma brathair in Righ, is e ar araimic litri na Scot. i. e. Then the Tuatha Dadannim ruled in Eirinn, (Ireland or Persia) they were first in all sciences. Credne ceard was of this people; and his daughter *Dian Ceachd*, who presided over physick; she nursed the Poet Gobhne Gobh, son of Occai (Ορχος) Eithne. Daghdæ the King was skilled in all sciences; his brother Ogmios (Hercules) taught the Scythians the use of letters. See *Ain*, p. 488. This is the Daghdha-rath of the Bramins, alias Cheetra-rath, or Daghdæ of the burnt Chariot. See *Bhagvat-Geeta*, translated by Wilkins,

Wilkins, p. 145.—The Irish Ogh or Occa is the *Tog* of the Bramins. There is no word in the Sanskreet language, says Wilkins, will bear so many interpretations as this. Its first signification is *junction*: it is also used for bodily and mental application; but in the Bhagvat-Geeta is generally used as a theological term, to express the application of the mind in spiritual things, and the performance of religious ceremonies; hence *Togee* a devout man, p. 140; these are the full significations of the Irish Ogh, Eag, Eagfi, &c. a strong proof of the Bramins being descended of the Chaldees and Southern Scythians, as we have before asserted. These words do not stand singular; all the terms to be met with in the Sanskreet are of like origin.

Fen, Taulach, Moloch. Names of the Sun. See Ain, p. 488. Fen or Phen, is Pan. Pan lingua Ægyptia, est Osiris. (Diodor. Sicul.)

Pana voco fortem Mundi integrum
Cælum & Mare & Terram omnium reginam,
Et ignem immortalem: illa enim membra sunt Panis.

Sic Orpheus, in Hymnis, vocat Deum illum primogenitum ovogenitum.

This was the Phenician Peninus, (i. e. Phen-Ain) (Passerus) brought by them to Gaul.—On trouvée sur une colonne dressée au haut' de la montagne du Petit St. Bernard, la figure d'un jeune homme nud, avec cette inscription, *Lucius Lucilius Deo Penino O. M. donum dedit.*—On ne sçait pas précisément quel est ce dieu Penin, les uns prétendent que c'est le *Soleil*, les autres veulent

lent que ce soit Jupiter. (Dict. des Cultes.) Phæneus Deus Sol. (Alex. ab Alex.) Phaneta Apollinem appellans. (Macrob.)

Firvad, 1. Fuath Arta. Dae na Mart. I know not this deity.

Gris, a name of the Sun, from *gris*, *heat*, hot embers. This word occurs in the sacred Scriptures, signifying the production of the Moon. Deutron. xxxiii. 14. Blessed be the Lord, &c. for the precious fruits brought forth by the Sun, and for the precious things brought forth by the Moon:—propter suaves quoque fructus solares & גרש גרש, productionem Lunarum.—Sed substituta ד pro ש, Gheres significat *maturam spicam*, ut Lev. ii. 14 and 16, quo inspecto, nihil amplius quærendum est ad *Cereris* verum nomen indagandum. Passerus Lex. Ægyp. Hebr.

Gubha, *Be-Gubha*, the Goddesses *Gubha*. i. e. the Muses. *Sam-gubha*, the Muses of *Samh*, i. e. the Sun. *Muir-gubb-cán*, the Sea nymphs, i. e. the (*cán*) melodius (*gubha*) fingers (*muir*) of the sea, corrupted to *Muirgucan*. By the name *gubb* or *gobb*, a blaze, fire, &c. the Pagan Irish seem to insinuate, that *Sam-gubha* were particularly inspired by the solar heat; hence *Ceacht* the daughter of *Dagbdae*, the God of fire, was nurse to *Goibne Gou* (the famous blacksmith that saved the Persian empire); hence the Chaldee angel *Gabbariel* that presided over fire, whom the Hebrews mistook for *Gabriel*, i. e. fortitudo Dei.—Vocant *Gabrielem* præsidem ignis. (Maimon. de fund. Leg. p. 16.)—*Be-Gubha*, that is, the Goddess *Gubha*, presided over the Muses of Ireland;
the

they were named collectively *Sam-Gubba*, or the Gubba of the Sun; hence *gobham* is a verb signifying to burn and to sing in chorus, whence *Muir-Gubbcan*, the Syrens. There is a pretty poem of Old Atháirne's, the Irish Poet, on the death of *Luain*, wherein he addresses the Muse in these words:

Truag ainfin a *be Gubba*, is truag indail rodruba,
Is *Gubba* trom roi tade, taifcin os lige *Luaine*.

i. e.

Mourn now, O Muse!—and aid my mournful
song,
Gubba will mournful sit, viewing the grave of
Luain.

These were the *Gopia* of Hindostan, so elegantly described by Sir William Jones, (see Note (I). *Gopia* is derived from the Scythian *Gobham*, or *Gabham*, to blaze, to sing, and in the Hindostan language, *Gawwe*, canticum. Millius Etymol. Orient. Harmon. p. 527.

Midhr, *Muidhr*, a name of the Sun, the rays of the sun. 1. Ur, i. e. Ur, fire.—Quod enim apud Ægyptios erat *Ofris*, apud Chaldæos erat *Ureus* sive ignis, apud Persas *Mythras*, apud Babylonios *Belus*, *Thamus* apud Hebræos, apud Phœnices *Adonis*. (Kircher *Turris Babel*.) The *Mahadeu* of the Guebres. See the *Muidhr*. Monument, p. 211 and 220.

Molc, another epithet of the Sun, signifying fire.—Le *Moloch* des Syriens qui très assurément étoit le *Saturne* des Romains & des Grecs, étoit le
Soleil,

Soleil, (Jurieu).—Tentorium erat quod circumferri potuit, & in quo Molochi effigies; nam & disertè meminit Philo apud Eusebium, fani portatus, magni Phœnicum Dei quem *Agroten* vocabant. (Selden de Diis Syr. Synt. 1. C. 6.) See Cann. & Grith.—Some think Moloch was Venus or Lucifer, but Spencer is clear, Sol dicatur Molochus, aut Coeli Princeps.—Ego autem dudum sententiam meam proposui, quod Baal quem Divino honore colunt, pro Sole habeant. Is autem מלך Moloc dicitur, quia מלך regnat in omnibus pravis hominibus. Abarbanel Comment. in Jerem. xlv. 17.

Mann, i. e. Deus. Dia Main, 1. Dia Neimh, i. e. the God of Heaven, the Sun; (thus A. Bishop Cormac, in his Gloss.) This was the Amanos of the Persians (Strabo)—written by the Old Persians Mana, (Hyde, p. 178.) *Ammon* nomen Jovis apud Ægyptios, (Passerus Lex. Heb. Ægyp.—He was named *Orbison* by the Old Irish, a corruption of Ormoz. This deity spread from East to West, and from North to South, in the Oriental world. Mani vel Manes est, & talis equidem qualis est Wistnow apud Indos; numen scilicet & Legislatur Tibetanorum. (Georg. de Alp. Tibet. p. 507.)—Professor Bayer in his *Osrboeni*, (originally descended from our East,) finds this deity in that people's mythology. Maanu Aloho, seu Manus Deus, (p. 8.) Est autem, ut opinor Manu illud vocabulum, a quo Edeffenos Mercurium Μόνιμος Monimon appellasse apud Julianum memorizæ prodidit Jamblichus. Nam ut Mercurius eloquentiæ & mercaturæ præfectus fuit, ita Monimos Edeffenus Deus, si ab *Anu* (unde Manu est) derivetur & fa-

facundiæ & negotiationis potentem significat. Here the Professor has confounded two deities of different sex and power, viz. Anu and Mann: which literally imply no more than the Sun and Moon.—מן Omanus, i. e. Sol, (Bochart, see Ch. 2. Anu.) There are several mountains in Ireland dedicated to Mann.

Mani is also the Mercury of the Tibetans. Gentes eo nomine coluisse Mercurium, viæ ducem, ostendit Seldenus. Inter saxa hærent in altum erecti trunci arundinem palustrium cum linteolis ad eorum summitatem alligatis. In his etiam vexillis impressa est magica ista oratio; unde *Mani* usitatissimo vocabulo nuncupantur. Georg. Alphab. Tibetanum, p. 508.

Vossius, Scaliger, and others, derive Amanus or Omanos of the Persians from חמ Chom, Calor, unde חמה Chama, Sol & Ignis—a quo Chamenim, quæ Græcis *αυρηϊα*—hinc Levit. xxvi. 30. Chamanicem, quod reddunt Simulachra vestra, malim *pyræa*, sive pyræthea vestra, hoc est *SEPTA*, in quibus ad ignem perennem concinitis carmen vestrum. Scaliger visum ex חמה Chama appposito N (A) etiam esse *Achaman* indeque Persas dici *Achæmenios*, cujus sententiæ ei fundus est locus iste Lutatii in L. 1. Statianæ Thebaidos: Nunc Achæmenii dicuntur, ubi Apollinem Solem dicunt, cujus & sacrorum ritus invenisse dicuntur. Quare si Scaligerum audimus Persæ vocentur Achæmenii quasi Solis cultores quia reperint Solis cultum. Id parum mihi fit verisimile. (Vossius.)—I cannot conceive why these authors should think the Persians should be so called from worshipping the Sun any more than their neighbours. The Sun, as I have shewn in the beginning of this chapter,

chapter, was universally worshipped by all heathens. See Ch. I.

Mananan, i. e. Mann-an-Ann, the God of the waters, Neptune. He is said to be *Mac Lir*, the son of the Sea, and to have settled in the Isle of *Man*, whence it was so called. The *Manx* Poets have recorded the same fable.—Our Irish Mythologists say he was *Ceanaaighe Amra an inis Manand*, a noble Canaanite, i. e. Merchant, in the Isle of Man. *Lua maire is dech ro boi an iarthar domhuin*; the best Pilot of the Western World; *ro findad tre dechsi gne in nimhe*, he was powerful in the heavens; *indeoir in darat no bith in tsoineand 7 in doineand 7 an tan conclaochlo Bad ceachtar de ar Rè*, he assisted in the disposal of good and bad weather, conjointly with (*Bad*) the God of the winds, and with the (*Rè*) Moon; *is aire sin do gairidis 7 breadbnam dee in mara de, 7 adaordis cor ba mac don muir è*; for this reason he is said to be God of the Seas, and mariners worship him as the Son of the Sea.

Perficum est *Nabid*, quorum originalis significatio est, Puniceis mammis prædita puella; hinc apud Græcos Anaitis & Neitis. (Hyde, p. 92.) Neid in Irish is *wind*.

Neith, dia Catha la geinti Gaoidhel, agus *Neama* no Neaman a bean fin, i. e. Neith, the God of War of the Pagan Irish, his wife's name was Neama or Neaman. Accitani, Hispana gens simulachrum *Martis* radiis maxima religione celebrant, *Neton* vocantes. (Macrobius, L. 1. Sat. C. 19. (n) Who Nemanus or Naamah was, has been much disputed:—Plutarch says Nemanus was wife of Chronus. Bishop Cumberland thinks Astarte was first called Naamah. The remarks of Vossius on the first name Neith, are worthy of notice, Quod, Scythæ per acinacen jurarent, ut Lucianus in *Toxari* refert; non tam eo videtur spectasse, quod acinacen crederent Deum; sed quia Martis esse symbolum putarent. Quare, si Hispani Iberum Asiæ fuerint propago, hinc fortasse Martis cultum acceperint. Nam artem quidem in Acci, Tarracoenensis Hispaniæ oppido, divinos adeptum honores, testis Macrobius, L. 1. S. c. 19. (o)

Nath. Be Nexce, i. e. Be an Eigfi. Nath ainm coitceand don uile eigfíbh, i. e. Nath is the Goddess of wisdom. Nath is a name common to all sciences; hence *Seancha-nath*, the science of antiquity, that is history, from whence *Sanchroniatho*, the title of the pretended history of the world in

(n) Here is another proof of the Milesian colony from Spain.

(o) Neuri qui juxta Porystherem sunt, *enses* pro Martis simulacra adorabant. (Alex. ab Alexandro, f. 743.)

the Phœnician, said to be translated by Philo. Neit, unum ex Minervæ nominibus apud Ægyptios, ut constat ex Platone in Timæo. Urbis (Sais) præses Dea, Ægyptiacè quidem Neit, Græcè autem, ut illorum fert opinio ΑΘΗΝΑ. Utrumque nomen ex Hebræo est, eandemque retinet significationem sermonis, seu eloquentiæ. Nam ΑΘΗΝΑ antiquis Græcis, Tuscis vero Tina est a תנא Thana, quo etiam *eloqui* & *docere* significatur. Neit vero est a נעם unde Neum sermo, elocutio, unde Græcis Ορομα, Latinis nomen. (Passerus Lex. Ægyptio-Hebraicum.)—Hence in Irish *Tina*, *Teine*, *Tinneasg*, *Sois*, i. e. Wisdom, understanding. See *Sois*.—From the likeness of the name *Nath*, the Goddess of wisdom, to *Neith*, the God of war, probably the Greeks and Romans formed the double character of *Minerva*.

Neid, Be-neid, i. Badhbh, the deity presiding over the wind; neidhe wind. See Badhbh, Deimhal, &c.

Manath, Bandia Lamanta, i. e. Dea quæ menstruis fluoribus præest. Lamanta.

Alzamachshar, a Commentator of the Alchoran, says, that the Arabs had an idol called *Menath*, so named from Meni, fluere, as the learned Pocock explains it, because of the great effusion of blood at her sacrifices. Augustin, from Varro, calls her Mena. Dea Mena menstruis fluoribus præest, quamvis Jovis filia tamen ignobilis.—So Festus informs us, that Juno was worshipped under the name of Fluoria, quod eam sanguinis fluxorem in conceptu retinere putabant.—But ye are they that forsake the Lord, that prepare a table

for *Gad*, and that furnish the drink-offering unto *Meni*. *Isaiah lxx. 41.*—Huctius thinks *Meni* is here the *Sun*, mistaking the word for our *Mama*. *Vitringa* and *Mills* clearly prove it is the *Moon*. *Nos p[ro] Gad & Meni hoc loco non duos diversosque Deos, ut omnium quos vidimus sententia est, sed unum idemque idolum utroque nomine, & accuratius Lunam designant, existimamus.* (*Mil-lus de Gad & Meni, p. 230.*)

Paeg or *Pbaeg*, the wife of *Daghdæ* the God of fire. I think it is an epithet of the Moon.—*Q. Beth Phage.*

Rè or *Ræa*, the Moon. Arab. *Tera*, Heb. *יָרֵחַ* *Jareh*.

Rædh. The Fawns of the Woods, Satyrs, Sylvan Deities; in Arabic *Hianaat*, was chief of the Sylvan demons; he was also called *Gbul*, and *Gbul-jan*, and in Irish *Goiline*, a word now used to express the Devil. *Ræd* in Irish signifies lascivious; hence I think, *Zebb al Ryad*, in Arabick, signifies a bull roaming after females. The Irish *Rædh* had various names, as *Goiline* (above) and *Dubbalagan*; that is the black *Jan*, in Persic *Du-wal-jan*, a bugbear to frighten children: The *Dubhalgan* or *Dulagban*, is supposed to enter towns and villages at night in search of women.

Ruad-a-Daghdæ lus, i. e. *Ruad a Daghdæ lus* is an epithet of the Sun. It is the poetical name of Aurora, signifying the expander of the light of *Dagh*, or *Dagon*.—*Ruad* or *Road*, or *Rad*, an expansion; Ch. *רָדָה* and Arab.

Arab. *Radd* expandere, extendere ; Arab. *movit*, volvit, avertit.—Quære, if Homer did not catch at the sound of this name for his *Ῥόδαντος*, habens digitos, i. e. radios roseos, *Auroræ* epith.—*The rosy-fingered morn.*

Ruád-a-feascar, another poetical name of the Sun, signifying the expander or attenuator of the *crap-scal*, i. e. the increase or lengthening of the shade ; As the Sun declines, the shade of all objects increase in length ; hence probably *crap-scal* formed the Latin *crepusculum*.—*Feascar* now signifies the evening ; it is the Arabic *Fejir*, *crepuscule*.

Sidh, a demon, a fairy ; Chald. שִׁיד *Shid*, Demon, spiritus malignus ; sacrificant לִשְׁדִּים *la Shidhim*, i. e. dæmonibus. *Ban-sidhe* a young dæmon, supposed to attend each family, and to give notice of the death of a relation to a person at a distance.

Siobhath, *Saobha*, a dæmon so named. שִׁבְתָּה *Shibetha*, nomen spiritus immundi & maligni ; hence the Irish *Seana Saobhath*, a charm against the injurious attacks of *Saobhath*.

Siobhrai, *Siobbrog*, certain fairies or dæmons so named. It is the Chaldaic *Shiberiri* שִׁבְרִירִי, verba quædam magica, & vox hæc magice scripta, appendebatur de collo, quod ut hæc vox singulis diebus minuitur literâ unâ, donec tandem in nihilum abeat,—Gittin, fol. 69.—& *Avoda Sara*, fol. 12.—& in *Avoda Sara* dicitur *Shiberiri* esse

princeps five præfectus cæcitabus, Angelus Scotomatis, qui magica arte adjurari possit, ut scotomæ curet ;—hence the superstitious Jews forbid drinking water in the night-time, lest Shibiriri strike the drinker blind.—To prevent this disaster, they wear a charm constructed of the name, as before described :

I R I R B S

I R I R B

I R I R

I R I

I R

I

Seaghais, *Bandea Cnamseach*, *Bandea Cobaile*, i. e. the Goddess presiding over Laidh-siubhal, i. e. Child-birth ;—*Cnamseach* is Irish for a Midwife ; the name imports, one who (*seac*) extends, opens, *cnamb* the bones. *Cobaile* implies also a Midwife ; this word is certainly Chaldaic, חבלים Chobalim or Chabalim (plural) is indifferently used for *bands* or *pangs* of child-bearing, because child-bed pangs (says Hammond on Psalm lxxiii.) are caused by the breaking of the ligations or bands which join infants to the womb.

We have the authority of *Apuleius*, that this is an Oriental deity.—Magni Jovis germana & conjuga : five tu Sami, five Celfæ Carthaginis
beatas

beatas sedes frequentes; quam cunctus Oriens, ZYGIAM veneratur; & omnis Occidens LUCINAM appellat: Sis meis extremis casibus *Juno Sospita*: Solos pręgnantibus ultro subfanire. *Zygia* autem videtur *Juno pronuba*. (Voss. de Idol. p. 207.) *Zugia* ὁ Ἡρῶ. (Hesych.)

There is a fountain or spring in Ireland dedicated to this Deity;—it flows into the Boyne river:—Seaghais, ainm atfighe ifil in tibrad asfa toet in Boind. There is also a mountain in the County of Sligo, dedicated to her, called *Cor-sliabh Seaghaisa*; it is one of the Curlew mountains, north of Boyle.—(All our mountains were dedicated to some heathen deity, and still retain the names; as, Sliabh Eachtai (or Hecate) Sliabh Goiline, (see Raedh) Sliabh na Mann, (see Mann) Sliabh Belteinne, &c. &c. &c.)—I think this Goddess presided over matrimony as well as child-bearing: the Irish Scholar must know I refer to the word *Seag* (or *Shag* as the English pronounce the word) and in Chaldee זג Zug, Arabicè *Zeug* vel *Zig*, signifies junctura, jugavit, junxit, copulavit matrimonio, Arabicè *Zivig*, *Tazuig* matrimonium, *Zeug* maritus, *Azuig* marita. Hence probably the French *Sage-femme*, a midwife.

Sidheal or *Sitbeal*, the deity presiding over hunting, fishing, &c. from *Sitb* Venison. It is the Chaldee צוד-אל Tzud-el, from צוד Tzud or Zud, venari, piscari, capere feram; ציד Tzid, venatio, piscator, Gen. C. x.—He was *Gibor Zaid* a mighty hunter before the Lord.

Saman, the Pluto of the Pagan Irish. Of this deity, and the festival-day still observed, an ample

ple description has been given, in Collectanea, No. XIII.

Seathar, 1. *Beal*, a name applied to the Sun; as *בעל* Baal, i. e. Dominus;—*שטאר* Shatar, Chaldee, dominatus, dominium;—Et *לשטאר* dominatum unum erexit. Dan. vii. 5.—Et cubicula pro *שטאר פלנעטריא* Dominis planetarum, i. e. signorum coelestium, Job ix. 9. num produces *שטאר פלנעטריא* dominia planetarum, Job xxxviii. 32. It was therefore applied to the Sun, as chief of the planets, by our Irish Pagans.

Sughaire, the God of mirth; *Seaghairc*, the God of love.—*Amorumque Deum Cupidinem, Such-Devo appellarunt Indi.* (Georgius Alphab. Tibetanum, 137) and this is the *Sicca-Venerca* of Africa.—*Benoth Samaritanorum Babylone agentium Venus est.* (Idem 139.)

Seadb, *Seadhac*, the strong, the omnipotent Deity, another epithet applied to the Sun. Ch. *שדי* *Shadai*, omnipotens, præpotens; nomen divinum, Deum a potentia summa denominans, Ego sum, *שדי אל* Deus omnipotens, Gen. xvii. 1.

Suadb, the God of eloquence. The Pitho of the Greeks falsely called the Goddess of Persuasion, thinking it derived of *Suadeo*; the Latins learnt better of the Etruscans, where our Scythian Hercules settled a colony; hence they made *Suada* the Goddess of eloquence. Plautus calls her *Suadela*, whence Gloss. Philox. *Suadela* *Εὐδελω ὑπόθετος*, & Horace,

Ac bene nummatum decorat Sudela, Venusque.

Epist. vi. l. 1.

The

The Greeks making eloquence the art of persuasion, took *πεισιν* from *פתח* *pata*, persuaderi, seduci, & ab hoc *pata*, Græc. *πεισιν* persuadeo, suadela, persuasio, Dea Eloquentiæ, says Thommasfin : but I am inclined to think our Hercules Pithus derives from *פתח* *pathach*, aperire, solvere, explicare, solvit, sculpsit ; whence *פיתוחים* *pitouchim* sculpturæ ; hence the Irish *phathach*, knowledge, science ; all corresponding with the character of our Scythian Ogmios. See p. 74.

Tath, the Thaut of the Egyptians. See Collect. No. 13.

Ti-mor, the great Spirit, the invisible God.— (See p. 386.)

Uile, the Elements, the Deity presiding over the elements ; hence Mac Uile, the priests of these deities ;—the Irish historians have personified these deities, and given *Badhbh*, the Goddess of the winds, as wife to *Macuile* ; these were Chaldee deities introduced by the Tuatha Dadannim colony ; and we are told, when the Milesians had established themselves in Ireland, they slew *Macuile*, *Maceacht*, and *Mac Greine* ; that is, they suppressed the worship of them, and introduced their own Persian deities in their stead, such as Anu, &c. &c.

Uifan, the fallen Angels ; otherwise Socraidh, i. e. Legion. The Oosana, otherwise called Soakra, of the Bramins, esteemed the Preceptor of Evil Spirits.

N O T E S.

(A p. viii)

A MARCHOLL, the letter X. (Shawe's Ir. Dict.) this is a mistake, it is the letter $\aleph$ or T, and in the Irish manuscripts, thus formed $\times$; joined at top and bottom it stands for the ψ , thus Σ : and hence the frequent commutation of those letters $\aleph$ & ψ in all the oriental dialects—it was the X or T of the Samaritans, Hebrews and Phœnicians. See Bayer de numis Hebræo-Samaritanis, printed in 1781, p. 224—Gebelin Monde primitif, vol. 6. plate 2.—Bernard's tables improved by Moreton. The word אמרכל Ammarchal, or Immarcal, as the Masoreth's will read, is so variously explained by the Rabbins, as clearly proves they had lost the original signification of the office of one of their Priests. His employment was at first to keep the holy oil, and to anoint the Prince, the Generals and the Priests, before they proceeded to the field in war—to anoint the Kings and Chiefs at the coronation or election, which was done by making the $\times$ or St. Andrew's Cross between the eyes. The peculiar office of the Immarcaliṯ it is difficult to find out, says Lewis, only,
it

it is agreed, that they carried the keys of the seven gates of the court, and one could not open them without the rest. Some add that there were seven rooms at the seven gates, where the holy vessels were kept, and these seven men kept the keys and had the charge of them. Origines Hebrææ, v. 1. p. 97.

אמרכל Amarchol Præfectus, præpositus pecunæ fisci publici sacri, ita dictus quasi מר על הכל Mar al chal, i. e. Dominus super omnia ut Aruch, vel quasi אמר כל edicens omnia ut Eliz placet. In Talmud Hieros: Legitur sine מ. (Castellus.) Nomen id Perficum esse videtur, i. e. *Emir-Kuleed*, i. e. the Emir of the Key, or præfectus Clavium. Reland. Antiq. Sacr. p. 88. but why may it not as well come from the Arabic *Emir-Chuleepa*, the Emir of the Cross ×. Their chief business in unction, was the anointing and signing with the ×. At regis תאמאמ טראס, ad fontem ungi, idque sibi et posteris (Salomon, etiam unctus fuit, sed ad seditionem fratris Adonijæ) Sum: item Sacerdos, summi Sacerdotis filius semper ungi debebat, Et Rex inter oculorum palpebras in formam Coronæ; Summus Sacerdos in formam χ Gr. (Cherith, 5. 2.) Hoc in usu apud Armenos, Purchas. Itin. L. 5. 1. Indos Or. & Occ.—Castellus at מנאס. See also R. Menassæ & Jus Regium W. Skikhardi—Judæi autem in Gem. *Horajoth*, tradunt distinctos actus indicari per voces מנאס effudit & מנאס unxit. Levit. 8. 12.—Sic ut posterius unguat oleum supra oculos Pontificis deducit fuisse in formam Græci *Chi* ×. (alii αααα Græcum, alii *Caph* Hebræum volunt, prima litteram vocis כהן (Cohen, presbyter) at quia clarissime adumbrata fuisset Crux Christi per hanc figuram, nec eam prætermittere voluisse Sacer Scriptor credi possit, multi hanc Judæorum traditionem rejiciunt. Reland Antiq. Sacr. p. 65.—“ A short time before the Jews were carried captives to Babylon, “Ezekiel the prophet, as you may read in his 8th and 9th chapters, was favoured with an extraordinary vision of God, “and

“ and heard six men or angels, to whom the Lord or I AM
 “ had given Jerusalem in charge, called forth. One of these
 “ was clothed in linen, the priestly garment, and had writ-
 “ ing instruments in his hand. The other five carried destroy-
 “ ing weapons in theirs. In the hearing of the prophet, the
 “ Lord, or Christ, commanded the man in linen to go thro’
 “ the midst of Jerusalem, and set a mark, namely, the letter
 “ THAV, which answers to T in our alphabet, upon the fore-
 “ heads of all that sighed and bewailed the abominations done
 “ in that city. And then commanded the other five to follow
 “ him and kill all the rest, but not to come near those that
 “ were marked. Thus stands the passage in Hebrew, But
 “ why the particular letter or mark is not set down in our
 “ translation, I do not know, unless because the Jews and
 “ Samaritans have changed the shape of the letter, which we
 “ know they did since the days of Ezekiel. Certain it is,
 “ however, that St. Jerom, at once the most learned and ju-
 “ dicious of the Eastern Fathers, hath observed, that the let-
 “ ter, in the true ancient Hebrew alphabet, was a Cross .
 “ It is to me equally certain, that the mark which the servants
 “ of God were ordered to receive in their foreheads, *Revel. 7.*
 “ was a  so early given to every christian at admittance into
 “ the church, pursuant to our Saviour’s command. How it
 “ came to pass, that the Egyptians, Arabians, Indians, before
 “ Christ came among us, and the inhabitants of the extreme
 “ Northern parts of the world, e’er they had so much as heard
 “ of him, paid a remarkable veneration to the sign of the
 “ Cross, is to me unknown, but the fact itself is known. In
 “ some places this sign was given to men accused of a crime,
 “ but acquitted : and in Egypt it stood for the sign or signifi-
 “ cation of *eternal life.*” (Skelton’s Appeal to Common Sense,
 p. 45.)

The

The Jews and Samaritans did certainly change the shape of the letter, for on all the ancient coins we find it in this shape X. See the authors before-mentioned.

(P. xxiv.) From the History of Japan by J. G. Scheuchzer, F. R. S. and the College of Physicians, London.

Before I carry our Japanese colony from the Caspian Sea, on their journey to Japan, I must beg leave to make a short digression in favour of a famous and valiant nation of the Turks or Turcomans, and Usbeck (Scythians) as they are now called, which settled upon its Eastern and North-Eastern coasts. Turk signifies a shepherd, and Turquestan a shepherd's country. Jusbeck is as much as to say, hundred lords, which seems to imply that the country of Usbeck was once governed by so many princes. Both nations have the same language, the same religion, the same manners and customs, and must therefore be looked upon as originally one; on which we may deservedly bestow the glorious epithet of being a mother of many nations, a nurse of illustrious heroes, and a stem of mighty monarchs. They spread from the North-Eastern coasts of the Caspian Sea, between 40 and 50 deg. of N. Lat. as far as the borders of Kitaija. Of these Turks are descended the Dagaftaan and Nagajan Tartars,—the Tartars of Casan, the Boscarian Tartars, and some others which dwell under tents. The Kisilbloes or noblemen and great families in Persia value themselves mightily upon their being of Turcoman extraction. I will only add, that the famous *Tamerlane* was an Usbekian Scythe, and that the Ottoman Emperor, the Great Mogul and the King of Sopra, are all of this extraction.

These went along the river Inike, or down the Obij to the Tartarian ocean, and became the first progenitors of the Tartar nations living in those parts. Note, it is but six months travelling from the Caspian Sea to the borders of China. Thus our author Monf. D'Herbelot, under the word Turk observes,

serves, that all the Arabian and Persian authors agree, that the share of the land that fell to Japhet and his children was from the Gordian mountains to the *Eastern sea*, (that is the Tartarian ocean as above) and all to the North of it.

The ingenious Monf. De Paw, (in his *Recherches Philosophiques*, tom. 2.) thinks himself the first discoverer, that the Tartars or Monguls conquered Japan, in a very remote time, and carried thither their manners, religion, &c. and there established a Lama, subject to the Grand Dalai Lama of Tibet. For, says he, the ecclesiastic sovereign of Japan, called by our travellers, sometimes *Fo*, sometimes *Dari*, has under him many kushes or bishops. The French write the word Kuches. But the modern travellers, adds our author, call them Cubo's, as they do Dari, Dairo, according to the Portuguese pronunciation. See Draoi; Cois. ch. x. sect. ii. Cubo I think must be a synonymous name to Kushes, because in Irish, Cubais is an oath taken before a Priest, a religious oath, and is a word has no other derivation in the Irish language.

(B p. 33) Monf. Gebelin, says Go, Gou, Gov, in the Oriental and Celtic languages, signifies a country situated on the sea coast or bank of a river, (situé le long des eaux) as *Narra-Ga*, i. e. the Chaldean Canal. *Ar-gob*, the country of Basan. Monde primitif, v. 8. p. 109. Hence the Chinese *hu*, a lake, water in general, and the French eau, dropping the guttural g. Hence the Scythians called the sea abounding with islands Aoi goa, whence the Ægean sea. *Ogoa* was a God adored by the Carians in the city *Mylaffus*. All that we know of him is in Pausanias, who says, that the sea was thought to pass under the temple of this God, and sometimes overflowed it. It is probable, says A. Bannier, that *Ogoa* was the name which the *Mylaffians* gave to the God of the Sea. Bacchus the great mariner was named *Ægo-bol*, that is Dominus Maris.

Maris. And *Γαῖα* οὐχὸ or *Γαῖα* οὐχὸ was a Greek epithet of Neptune, derived from the Scythian *Go-uige*, but the Greeks adapted the name to their own ideas, deriving it from *γὰρ* Terra and *ἵχθω* contineo; the Greek *πυλίσσα*, comes nearest to our *Go*, the sea.

The Phœnicians named that part of Normandy watered by rivers *Ango*, still retained in the name *Pays d'Auges*. (Gebelein.) In the Thibet language *Ghia* is the sea; in Japanese *Gaua* a river; Arabic *joo* a river; *ghy-tem* the ocean. In the Hebrew and Chaldean נַחַל *Gia Vallis*, *fossa aquarum*. אַגִּימ *Agim*, *stagnum*.

Syr. *Goh* exundavit. *Ar goh*, exedit fluvius terræ. אַגִּימ *Agim*, *Lacus*, אַגִּימ *Augan*, *Lacus*, whence the Irish *Aighean* and the Greek ΟΡΑΝΟΣ the ocean.

(C, p. 34.) These *Gaim* or Scythians, or ship people, seamen, mariners, &c. being situated along the sea coast, from the mouth of the Euphrates, by the Persian gulph, Eastern ocean and the Red Sea, appear to be recorded in scripture, under the name of חַיִּימִים *hiamim*, signifying *sea men*. They had probably wandered into the woods of *Idumæa* in search of proper timber for their vessels, when they were met by one of the dukes of Edom. Anah Duke of *Seir* found them there as he fed the asses of Zibeon his father. Genes. 36. v. 24. Some have thought these were the same as the חַיִּימִים *Haimim* in chap. 14. that Chedarloamr routed; but they were Canaanites, who did not sit in Oman till they and the Magogians had mixed together for the sake of traffick. The sons of Japhet at the time we are speaking of, were fulfilling the prophecy of their father Noah, by dwelling in the tents of Shem.

The LXX not knowing what to make of חַיִּימִים *hiamim*, retained it, and have *ἰαμῆμ* and so have Theodoton, Aquila and Symmachus. The Chaldean has *Giants*, Chaldean vocem ubique

ubique pro gigantibus usurpat, taking it for the Chaldee and Irish *Aimh*, a giant, a wild man of the woods, &c., because the *Ennai*, Deut. 2. 10. are reckoned among the giants, but these are written עַנַּי *haimin*, agreeable to the Irish *Aimh*, and Moses would not have changed the Orthography of these names in so short a space as two chapters. The *Aimim* dwelt near Mount Scir, but the *haimim* were found in the wilderness near the Red Sea. St. Jeron has given several traditions of the Jews concerning this matter. Some thought that *Anach* had discovered *seas, lakes, or ponds*, for the same letters are used for the word which bears this import. Some will have it to mean *Humim*, or hot waters, from a Phœnician word, but that is עַמְמִי *chamim*. Some, that he suffered wild asses to cover his tame ones, and others that it was a plant, and most of the Rabbins think he suffered his father's asses to cover mares, and so begat *Mules*, the translation of the vulgate. Bochart has clearly proved that mules were never called by this name, and the word מֵטְצָא *metza* used by Moses, imports the finding what exists already, and not the invention of any thing new. There is no mention made of mules in scripture, till the time of David. The Samaritan text has it, *that they found them suddenly*, that is, *fell on them and discovered them*, that is; *Anach* finding the Sea-people or Scythi had encroached upon his father's territory, he drove them back to their own settlement in Oman.

The Irish *Uige*, a ship, we find in the Basque or Cantab, with a digamma, as *Uinci*, a ship. (Laremedi.) *Ugarwa*, navigare, *Ugarwa*, navigatio. *Ugarerufac* *Nayades*. The *Ogan-ar-uifce* of the Irish. In the Turkish *Gheim*, ships.

It is the old French *Huche* and the Latin *Hucha*. (*Du Cange*.) The vulgar Irish *huka*, pronounced *hooker*, a large fishing vessel of a particular construction, well known in the Southern harbours. Swedish *Okia*, a wherry.

Slavon,

Slavon, *Ukri,ati*, in navem imponere.

Arabice, *Zur-uk*, a ship. *Tar-uk*, a barge.

Old French and Lat. *Oxica*, forte de bâtiment de mer.

Basqu, *Hucha*, terme de marine, une navire en *huche*.
(Feuretier.)

Hucha, arca vel cista lignea oblongior, vox Picardis nostris nota, ab *Huchiarum* forma dictæ fortasse naves, quas *huchas* vocat Monstreletus. (Du Cange.)

Ucha, Arca. (Du Cange.)

(G G, p. 77.) *Two Letters from E. W. BURTON, Esq; of Clifden, County of Clare, on the Discovery of the Ogham Inscription, on Callan Mountain.*

To the Rt. Hon. WILLIAM BURTON CUNNINGHAME.

Dear Sir,

Clifden, April 14, 1785.

A PEASANT who was acquainted in the dreary wild in which this monument was situated, told me he was well acquainted with *Canane's* tomb, and would shew it to me; but it turned out to be a Druid's altar, without any inscription, or even the sign of a tool having been used on it: it is the fairest and most regular erection of the kind I have seen. Inclosed is a drawing of this altar, I made on the spot; the stones are very large, and consequently very heavy: they are situated 300 yards from any quarry of that kind. We then traversed the mountain with great trouble and fatigue, but could not find the *Ogham* monument. The common people of the mountain are well acquainted with the name of *Canane*, the hero supposed to be buried under the *Ogham* monument; they cannot be convinced that the search was made after an inscription,

inscription, but after an *enchanted key* that lies with the interred hero, which when found will restore an *enchanted city*, (a) sunken on the neighbouring shore of the *Atlantic Sea*, to its former splendor, and convert the hideous mossy heights of *Callan* mountain into rich fruitful plains. Their imaginations are heated in this gloomy awful wild, expecting also great riches whenever this city is discovered.

(a) See Introduction, p. 52. It is an oriental tradition.

Clifden, Sept. 21, 1785.

ON the arrival of Mr. O'Flanagan (b) to shew me the Ogham monument on *Callan* mountain, we appointed a day and proceeded on our journey. In about four hours riding from my house, we arrived at the banks of a small lake, on the opposite side of which Mr. O'Flanagan asserted the *Ogham* monument lay: the diameter of the lake being small, he was surprised he could not then discover the stone from the spot we stood in. He then left me and explored several places without success. As I brought him by a different route from that he took, when he first travelled this mountain, he imagined the similarity of the banks of the lake had deceived him. He then took a circuit of near two miles, and not perceiving any other place resembling the spot we first came to, he began his search afresh, in a North East direction from the altar, according to the description of the situation of the Ogham monument given in the ancient poem he had read, which first led him to it. In this walk he very luckily discovered the upper angle of the flag stone, appearing through some heath. The peasant that attended me in my first expedition, was now with him. He dispatched this fellow to me, and we discovered the stone

(b) Mr. O'Flanagan was sent from Dublin for this purpose by the Royal Irish Academy.

had been concealed with heath cut down for that purpose. It seems we came at a critical time, the peasants having resolved to break the stone, in a few days, to search for hidden treasure. Having removed the heath and procured some water, the inclosed inscription (Pl. 1. fig. 6.) appeared very distinctly. I then took an accurate copy of the inscription, &c. and a drawing of the stone, as it lay on the ground. I gave directions to the peasants to preserve this very valuable monument of antiquity, assuring them, their enchanted key and city were all fictions, and that they would acquire more, by shewing the way to this monument to curious people, than by any wealth they would find contained under it.

The stone lies on an eminence above a small lake, sideways as in the drawing, sloping against the eminence, facing the South, upon a soft slaty quarry. It is a slate of a harder texture. The inscription is in *creux*, almost filled up with a yellowish brown exudation : however each stroke is perfectly discernable. Its length is eleven feet six inches, its greatest breadth three feet, its greatest thickness one foot. The lines on which and within which the *Ogham* is inscribed, are nine feet long. The *Ogham* line is prolonged beyond the other two ; the stone is rude, the surface uneven, and with natural wormlike irregularities.

(D, p. 37.) It may seem strange to some of our readers that four such mighty princes should be routed by Abraham ; but if we turn our thoughts to the strength of a modern Emir, or the number of men they command, we shall find it is not very great, and that if Abraham were alive, and possessed of the same degree of strength that he had in his time, he would be considered as a prince among them, and might perhaps be called a mighty prince, (he having 318 servants able to bear arms) especially in the Eastern complimentary style. For this
is

is much like the strength of those Arab *Emirs* of Palestine Monf. D'Arvieux visited.

There were according to him 18 *Emirs* that governed the Arabs of Mount Carmel ; the grand Emir, (the Cheadaralomra) encamped in the middle, the rest round about him, at one or two leagues distance from him and from each other.

Neibuhr describes the situation of the Emir Tent as fixed on an artificial rising made in the form of our Irish Rath, on which the chief Emir of every tribe encamped. Diodorus relates that Semiramis did the same in Persia ; and we find the Irish *Emirs* did the same when they gave judgment.

Each of these *Emirs*, says D'Arvieux, had a number of Arabs particularly attached to him, who called themselves his servants, and were properly the troops each Emir commanded when they fought, and when all these divisions united, they made up between 4 and 5000 fighting men. (*Voyage dans la Pal.* p. 103.) Had each of these *Emirs* been equal in strength to Abraham, their number of fighting men must have been near 6000, for 318, the number of his servants, multiplied by 18, the number of *Emirs*, make 5724 : but they were never but between 4 and 5000, so that they had upon an average about 250 each. (Harmer's Obs. on Script. p. 115.) Dr. Shaw in his travels, tells us, that several Arabian tribes can bring no more than 3 or 400 horses. It is no wonder then that Abraham was considered as a considerable prince at the head of a powerful clan ; should have his alliance courted, (Gen. 21. v. 22.) and make war in his own name. Aner, Eshcol and Mamre his confederates, were neighbouring *Omra* at the head of considerable Clans also, with whom Abraham leagued, and who made up together a formidable army in those times.

(E, p. 43.) Isidore affirms, that the Persians and Gætuli, in conjunction, formed the Numidian nation. Josephus, without

good authority, asserts, that the *Gatuli* were descended from Havilah or Chavilah son of Cush; as Havilah settled in Arabia Felix, and that his descendants there assumed the name of *Haulotæi* or *Chaulotæi* and *Chaulæsti*; the authors of the Universal History think that *Gætulia* was first peopled by them from Arabia Felix. *Chaulotæi* by a mutation of C for G may form *Ghaulotæi*, but *Gætuli* is a different name, proceeding from *Gaduli*, a name our Scythians took on them in that country, as we shall shew in the next chapter. The *Pharusii* are allowed to be of Persian extraction, and these are the descendants of our Magogian Pharsa. *Zeo* relates that these Africans worshipped the Sun, and had temples in which they kept a perpetual fire. This was the worship of the Scythians, Persians and Phœnicians. We have shewn in this work, that the language of the Shawenese, Brëber or Amazings of the mountains, the old inhabitants of Numidia still retains much of the Magogian Scythian, or Phœni-Hibernian dialect. The Greeks were well acquainted that Scythian colonies had settled in *Ægypt* in *Æthiopia*. The Scholiast on the *Pythian Ode*, 4 v. 376, says, speaking of the Colchi, quia *Ægyptiorum* *Coloni* sunt *Συρῶται*.

(G. p. 118, 154.) *Bras-comh-rach*, a tilt, tournament, that is, an engagement with *Bras*, i. e. pikes. It signifies an engagement for shew or pastime; *rach* joined with *comh*, the same as the Latin *Con*, in compounds. *Rach* is the Chaldee רחן *roch*, recreate. *Agh* implies an engagement with the enemy; *Agh prælium*, Chaldee אגח *agiah*, *præliari*: but here *rach* expressly declares it to be a recreation. *Bras*, a pine tree, a lance, because made of that tree. Heb. & Chald. ברש whence ברוש *Broush*, *abies*, *fraxinus*, *Synechdoch*: quod ex illa conficitur. (Castellus.)

ברוש abies, per synecdo : quod ex abietino ligno conficitur, i. e. Sagittæ, hastæ, lanceæ. Nahum 2. v. 4. & abietes concutiantur, i. e. lanceæ. (Schindlerus.)

Monf. Gebelin has well explained this passage of Nahum, but he has not the merit of applying the word Bras to the lance : Schindler had preceded him. In this passage, says Gebelin, the prophet Nahum describes the manner in which Ninneveh will be attacked, and the army that will come against it. The words are

מִגֵּן גְּבוֹרֵיהוּ מֵאָדָם אֲנֹשֵׁי-חַיִּל
מִתְּלַעִים כֹּאֵשׁ פִּלְדֹת הַרְכֵב
בְּיוֹם הַכִּיֹּר וְהַבְרוּשִׁים הָרַעְלוּ

Magen gboreihou m'Adam ; Anshei heil
M'Thulhocim ; k'Ash Phaldoth he Rekeb
B'Yom he Kinou ; ou Berushim he Rholou.

i. e.

Magen the shield ; *Gborai-hou* of his warriors ; *m'Adam* like blood ; *Anshei-heil* (c) his chosen men ; *m'Thulhocim* like rubies ; *k'Ash* as fire ; *Phaldoth* their coats of mail ; *he Rekeb* and their chariots ; *Yom* in the day ; *Hekin-ou* of preparation ; *ou Broshim* and their lances ; *he rholou* will be resplendant.

The LXX have translated this passage most barbarously. Le Cense is pretty exact at the beginning, but at the conclusion is absurd. Dom Calmet is not more successful,—the brilliancy of the lances he has mistaken for *leaders like drunken men*. Indeed these translators have entirely lost sight of the beauty and sense of the author in this and the following verses. In this, Nahum describes the army that should attack Nineveh, he

(c) חַיִּל Heil or Chil, chosen, it is the root of our Ciolla or *Giola*, a soldier's bay, originally the attendant on the chiefs.

briefly

briefly paints out their uniform. In the two following, the army is on the march, in the 4th it is before the place, the siege is formed, a dreadful havock ensues, and the place is taken and pillaged.

No one has rightly understood the words *Paledoth* and *Broushim*: the first is a word common in many languages, signifying a military dress. It is the *Phalut* or *Palud* of the Arabs, which signifies a short coat: whence the *Palud-amentum* or military vest of the ancient Romans, worn by the nobles and general officers. It is the *Palt* of the Swiss in the time of Ot-tius, in 1670, a kind of *Camisole* that reaches down to the waste, and distinguished by the addition of *Rok*, *Palt-rok*, and it is the *Phillead* or *Plaid* of the Erse and Irish: the sense of Nahum then is this: *their military dress and their chariots are of the colour of fire in the day they prepare for battle.*

The next word *berushim* is plural, the phrase is composed of a conjunction, a noun, and a verb, compounded: *ou-he-berushim herolou*. Le Cene is the only one who knew the real physical force of the word *berushim*, which, in effect, signifies pine trees; but the poetical or allegorical sense of it he was a stranger to; by which he has made a ridiculous translation, *trembling pines*. Others have done much worse, some turning the words to *frightened horses*, others to *drunken men*.

It is astonishing no one could understand that the *Pine* signified a weapon, a lance, because made of the Pine. The poets often use the word *Pine* for a ship; and Homer expresses the lance of Achilles by the Pine Tree, because made of that wood.

The real sense of the poetical prophet Nahum is this, The shields of their warriors are red as blood; their chosen corps as rubies; their uniforms or war coats and their chariots in the
day

day they prepare for battle are the colour of the fire, and the glittering of their spears is not to be born. (d)

The word *Bras* in Irish is the ברוש *broush* of the Chaldees: and the *Palud* is the *Plad* of the ancient Erse and Irish, which is not a coat or vest, but a military mantle still worn in Scotland, and generally of a reddish colour. *Bras* I think was anciently written *Barus* or *Burus*, whence so many places of that name in Ireland, signifying a plantation of pine trees; and we find it written in the Hebrew plural *Breifsim*, whence *Breifsim-Breifsim* a war cry of the Irish, i. e. *to arms, to arms, lances, lances, &c.* In the Irish its diminutive *Preas* signifies a shrub, as *Preas nan Ros* a rose bush. *Preas nan spiontag* a currant bush: it is applied to a tall man, a strong man, compared to the pine, fir or cedar, as *Brofda, profda*, tall, strong like the pine.

(H, p. 171.) There is one circumstance amongst many others, says Mr. Richardson, Diff. p. 63. which, in the course of my reflections on the disagreement of the Persian and Greek historians, has ever struck me with much force. The language of Greece was early cultivated in the East. Before the Era of Mohammed, it was considered as a branch of polite and even of mercantile education. Greek slaves were common in Arabia; the receipts and disbursements of the treasury of the Khalifs were written in that tongue for several generations after

(d) *Monde Primitif, des Symboles, des Armories & du Blason des Anciens. Tom. 8. p. 213.*

The Bishop of Waterford translates this passage thus.

The shield of his mighty men is made red;
The valiant men are clothed in scarlet;
The chariots are as the fire of lamps, in the day when he
prepares them
And the horsemen spread fear.

the

the prophet's death. Many of the Mohammedan princes gave great encouragement to translations from the Greek, particularly of the prose writers. That the Grecian histories must have consequently been known; especially to their learned subjects, cannot, I think, with reason, be called in question. Shall we suppose then that Oriental Annalists would not have made great use of those writers, had their narratives been in the least degree consonant to the histories and traditions which the Persians themselves considered as authentic? That all Persian books were not destroyed by the Arabians is certain. Some, which concerned not the religion of the Magi, fell into the hands of those who admired and preserved them.

Exclusive of such Persian authors as escaped the Arabian proscription, with other records, of which our imperfect knowledge of their language, and slender intercourse with their country, has hitherto deprived us of any positive intelligence: one ground of presumptive information ought not to be wholly disregarded—I mean tradition.

(I, p. 506.) THE HINDU HYMN.

Hymn to Camdeo, translated from the Hindu language into Persian; translated from the Persian by Sir Wm. Jones, and read at the Oriental Society in India.

THE Hindu God to whom the following poem is addressed, appears evidently the same with the Greek *Eros* and the Roman *Cupido*; but the Indian description of his person and arms, his family, attendants and attributes, has new and peculiar beauties.

According

According to the Mythology of Hindoostan, he was the son of *Maya* or the great attracting power, and married to *Retty* or affection, and his bosom friend is *Bessent* or spring. He is represented as a beautiful youth, sometimes conversing with his mother and consort, in the midst of gardens and temples: sometimes riding by moonlight on a parrot or *lory*, and attended by dancing girls or nymphs, the foremost of whom bears his colours, which are a fish on a red ground. His favourite place of resort is a large tract of country round *Agra*, and principally the plains of *Matra*; where *Krishen* also and the nine *Gopia*, who are clearly the *Apollo* and *Muses* of the Greeks, usually spend the night with music and dance. His bow of sugar cane or flowers, with a string of bees, and his five arrows, each pointed with an Indian blossom of a healing quality, are all allegories equally new and beautiful. He has at least 23 names, most of which are introduced in the hymn. That of *Cam* or *Cama* signifies *desire*, a sense which it also bears in ancient and modern Persian: and it is possible that the words *Dipuc* and *Cupid*, which have the same signification, may have the same origin, since we know that the old *Hetruscans*, from whom part of the Roman language and religion was derived, and whose system had a near affinity with that of the Persians and Indians, used to write their lines forwards and backwards, as furrows are made by a plough: and though the two last letters of *Cupido* may be only the grammatical termination, as in *libido* and *capedo*, yet the primary root of *Cupio* is contained in the three first letters. The 7th stanza alludes to the bold attempt of this deity to wound the great God *Mahadeo*, (the *Muidhr* of the Irish) for which he was punished by a flame consuming his corporeal nature, and reducing him to a mental essence; and hence his chief dominion is over the minds of mortals, and such deities as he is permitted to subdue.

HYMN.

H Y M N.

WHAT potent God from Agra's orient bow'rs,
 Floats thro' the livid air, whilst living flowers
 With funny twine the vocal arbours wreath
 And gales enamour'd heavenly fragrance breathe?
 Hail pow'r unknown ! for at thy beck
 Vales and groves their bosoms deck,
 And ev'ry laughing blossom dresses
 With gems of dew his musky tresses.
 I feel, I feel, thy power divine,
 And hallow thee and kiss thy shrine.

" Know'st thou not me ? Celestial sounds I hear !
 " Know'st thou not me ? Ah, spare a mortal ear !
 " Behold"—my swimming eyes entranced I raise,
 " But oh ! they shrink before th' excessive blaze."

Yes, son of Maya, yes I know
 Thy bloomy shafts and cary bow,
 Cheeks with youthful glory beaming,
 Locks in braids ethereal streaming,
 Thy scaly standard, thy mysterious arms,
 And all thy pains, and all thy charms.

God

God of each lovely fight, each lovely found
 Soul-kindling, world-inflaming, stary-crown'd
 Eternal *Cama* ! or doth *Smara* bright,
 Or proud *Ananga*, give the more delight ?
 Whate'er thy feat, whate'er thy name
 Seas, earth and air, thy reign proclaim :
 Wreathy smiles and roseate pleasures,
 Are thy richest, sweetest treasures,
 All animals to thee their tribute bring
 And hail thee universal King.

Thy comfort mild, *affection* ever true
 Graces thy side, her vest of glowing hue,
 And in her train, twelve blooming girls advance,
 Touch golden strings, and knit the mirthful dance.
 Each with pearls her neck adorning
 Brighter than the tears of morning ;
 Thy crimson ensign which before them flies,
 Decks with new stars the sapphire skies.

God of the flow'ry shaft, and flow'ry bow
 Delight of all above and all below !
 Thy lov'd companion, constant from his birth,
 In heaven clip'd *Bessent* and gay spring on earth.
 Weaves the green robe and flaunting bow'rs
 And from thy clouds draws balmy show'rs ;
 He with fresh arrows fills thy quiver,
 (Sweet the gift and sweet the giver !)

And

And bids the many plumed warbling throng
Burst the pent blossoms with their song.

He bends the luscious cane, and twists the spring
With bees how sweet ! but ah, how keen their sting !
He with fine flowrets tips thy ruthless darts,
Which thro' five senses pierce enraptur'd hearts :
Strong *Chumpha*, rich in od'rous gold ;
Warm *Amer*, nurs'd in heavenly mould ;
Dry *Naghefer* in silver smiling
Hot *Kiticum* our sense beguiling ;
And last, to kindle fierce the scorching flame,
Loveshaft which Gods bright *Bela* name.

Can men resist thy pow'r, when *Krishen* yields,
Krishen, (e) who still in *Matra's* holy fields
Tunes harps immortal, and to strains divine
Dances by moonlight, with the *Gopia* nine
But when thy daring arm untam'd
At *Maghdes* a love-shaft aim'd
Heav'n struck and smit with stony wonder,
Told his deep dread in bursts of thunder,

(e) *Krishen* the Sun, *Apollo*. *Perse*, *Cherhid* and *Chor* the Sun.
Heb. *Ghor*, hinc Græc. *Khrosos*, aurum. Cast. p. 1409. *Vicra*,
p. 29. Irish *Crios*, the Sun's place in the Zodiac. *Crisan* a Priest of
the Sun. *Crisean*, holy, pure. *Ghor*, the heat of the Sun. See Chap.
X, Sect. 1.

Whilst on thy beauteous limbs an azure fire
Blaz'd forth, which never must expire.

O thou for ages born, yet ever young
For ages may thy Bramin's lay be sung !
And, when thy *Lory* spreads his em'rald wings
To waft thee high above the tower's of Kings,
Whilst o'er thy throne the moon's pale light
Pours her soft radiance thro' the night,
And to each floating cloud discovers
The haunts of blest and joyless lovers,
Thy mildest influence to thy bard impart
To warm, but not consume the heart.

(K, 223, 237.) The Bull was placed in the Sign Taurus, because when the Sun is in that sign, he warms the earth, causes vegetation, &c. but, why was the bull fixed on more than the cock, the horse, the dog, or any other male animal. The bull is not remarkably prolifick, and the female brings but one calf: there are many animals produce ten.

The reason lies concealed in the Irish or Scythian language, and is a strong argument that the Eastern nations borrowed their hieroglyphics of the Scythians: these are my reasons, and I think them strong. The same words that express the sense or virtue intended to be represented, do also express the animal. The same words do not express both these in the Persian, Egyptian, or any other language that has used these symbols. For example: In the Persian or Arabic, there is no name for a bull that expresses fecundity, yet the *bull* was to represent it, *per quod allegorie innotuitur Virtus Solis super terram et fecunditas universæ Naturæ*. See Hyde. Hieronymus,

mus, Gronovius, &c. Hoc autem signum præ aliis exprimere & sculpere amabant, quia sequentis anni ubertatem promittere videbatur, Tunc enim ineunte Vere, à sole fit terræ impregnatio in totius anni sequelam benefica, quando moventur sales omnis vegetationis principia, quæ omnium rerum ubertatem procurare solent.

Now the word *Tor*, *Tar*, or *Tarbh*, which signifies a bull in Irish, does also signify fecundity, as *Torrach* pregnant, with child. *Toradh*, fruit of the land, profit. *Toirbh-cartas*, bounty, gift, dispensation. *Tarbhachd*, gain, profit, harvest. In like manner the sign *Cancer*, in Irish signifies the gate or door of the year; the head or junction of the periphery of a circle, because the sun was supposed to depart from that point, and as it were to make a retrograde motion, like the movement of a crab.

The same observation holds through all the Ægyptian Hieroglyphics as given us by Horus Apollo: the symbol and the virtue intended to be represented correspond in the Irish, and not in the Ægyptian or any Asiatic language; this is a proof that the learned Astronomer Monf. Bailly is right, in asserting that arts and sciences originated with the Scythians.

We shall give a few examples, referring a more ample discussion to another chapter.

The Irish philosophers divided the scale of reason into four parts, to each they assigned a name in proportion as reason or sense improves, and each of these names expressed the progression of the understanding, and also an animal, as for example.

The first division was named *Eac* or *Eag*, signifying sagacity, sense, and a *horse*.

The second division was named *Con*, i. e. reflection, and it signifies a *dog*, because that animal shews more sagacity than the horse. Literas, quia est apud Ægyptios cognatio quædam

dam & genus Cynocephalorum, qui literas norunt. (Hor. Apol. p. 382.)

The third division is named Fil, i. e. wisdom, and Fil is an elephant, because that animal is more sagacious than the two former.

The fourth division is named Dae, or Adae, i. e. science, whence Adhm, human knowledge; hence Dae, Adae, signifies a man, because he is the most perfect of God's creation on earth.

In like manner, the Arabs form *Hojvat*, a man, for *hoj* intellectus, ingenium, (the *Ogh* of the Irish)—sic dictus *hojvat*, ab opinando, seu cogitando; and from *hog* is derived the Latin *Cogito*, porro *h* & *c* alterant; hinc fluxit quoque Græc. *hegheomai*, cogitare. Golius, p. 581. Vieyra, p. 26.

The derivation of the Hebrew word *Adam*, signifying a man, is from *dam* red, therefore say the Lexiconists, *Adam* implies red earth, and *Adamah* in Phœnician is earth; *Adme* in Irish and Phœnician implies stony, barren earth, whence *Edom* or *Idumea*, i. e. *Arabia Petrea*. Schindler affirms, that true earth before it is digged is red, and that *Adam* was formed out of red earth. This, says *Ludolf*, is spoken vainly and gratis; neither does *Kimchi* mention any such derivation; and this shews how much the Hebrew language must stand in need of other Oriental languages to explain it, and the genuine significations of many words are to be fetched from neighbouring dialects, and many texts of sacred writ borrow their light from hence. Who can think that the first created human being, the common parent of us all, derived his name *Adam*, from redness, or from red earth? but from the absolute perfection of his frame, the master piece of his creator. In the Ethiopic *Adamah* signifies beautiful, elegant, and pleasant. (a)

The horse, the dog and the elephant are given us, as Egyptian Hieroglyphics of learning and wisdom, by *Horus Apollo*.

(a) *Ludolf*, Hist. of Ethiopia, p. 77.

The Egyptian names of these animals have no such meaning ; in the Scythian or Irish they have, whence it may be concluded, that the Hieroglyphics represented by Horus Apollo, (b) are not Egyptian but Scythian, or if Egyptian they were borrowed of the Scythians.

In like manner the bull-rush and the sieve are represented by the same author as Egyptian Hieroglyphics of literary writing ; the Irish words expressing the names of the bullrush and the sieve, do imply literary characters ; the art of writing. The circle also, according to Pierius and others, is the Egyptian symbol of poetry. *Poema circulus appellatur.* (Hieroglyph. p. 412.) The name of a circle in Egyptian has no such meaning, but in Irish Ogham and Drecht imply poetry, because the words signify circles. These are more fully explained in another part of this work.

Yet I think it is evident that the Chaldeans brought astronomy to perfection, arranged and classed the constellations, marking their form by alphabetical characters, called celestial. (See Rab. Chomer, Duret, & Bonav. Hepburnus.) Each letter contained a certain and fixed number of stars, so that they could be arranged to form any figure in the heavens, no regard being had to the position of the letter, but so the form of the constellation, therefore the letters stand in all positions : for example, A always contained four stars. R one, and T two, and these seven stars formed the *ursus major*, the great index of our voyaging Scythians, for which reason *art* signifies a point of the compass, the North. For example



(b) Horus Appollon n'est pas le nom de l'Auteur, mais le nom de l'ouvrage, comme étant l'interprétation des Mystères les plus profonds, un Appellon Grec, & un Horus Egyptian. (Gebelin Orig. des Lang. p. 382.)

i. e. ארת

i. e. אֲרִי or TRA, that is *art*; but *art* in Irish signifies a bear, therefore to assist the memory this constellation was called the bear. The letters forming the word *bul* form Aquarius, and hence *bul* is the Irish name of that constellation. For these reasons I think it evident that we owe the perfection of astronomy to the Chaldees only, who soon introduced astrology, which contributed much to its perfection. See the Chaldean spheres in Gaffarel's curiositez inouyes, sur la sculpture talismaniques. This Chaldæan sphere was called *Chetab hame-lachim*, or the writing of angels, and it is supposed by some learned rabbins, the Prophet Isaiah (ch. 34. v. 4.) points at this kind of written scroll, *and the heavens shall be rolled together as a scroll*, or rather as the Hebrew would read, *complicabuntur cæli quia liber sunt*. Hence Pier. Valerianus in his Ægyptian Hieroglyph. speaking of the heavens, or Rakia, has these words, “*Illa extensio in modum pellis tanquam literis inscriptæ luminaribus & stellis dicitur Rakia,—in Irish Earac, contracted now to Earc. We propose to treat fully on this very curious and interesting subject in a future publication, on the astronomy of the ancient Irish, in which language we have several MSS. on that subject. Si dixero me in cælo vidisse in ipsis linguæ sanctæ characteribus ab Ezra primum publicè expositis, ea omnia quæ sunt in rerum natura constituta, ut vidi non explicite sed implicite, vix ullus mihi crediderit, tamen testis Deus & Christus ejus, quia non mentior. (Postellus de Jethzira.)*

(KK, 237.) The learned Mr. Richardson, after many ingenious observations on the mistakes of authors that have relied too much on classic writers, with regard to Oriental history, draws this conclusion: “That the Greeks and Romans in their ancient history, especially of distant countries, are often wrong, and in general liable to suspicion. That their accounts of the East, as well with regard to manners, as historic facts, are inconsistent with the Asiatic authors—irreconcilable with

scripture—contradictory in themselves, and often impossible in nature. That as the late writers, Diodorus, Strabo, Plutarch, are often in complete opposition to the earlier historians, and complain of the repugnances with which they are every where perplexed, nothing can more strongly point to a *fundamental error*. That modern chronologers, commentators and compilers of ancient history, differ likewise greatly in opinion : supporting frequently their systems by points of a most doubtful complexion, and rejecting others of a far more probable appearance. That a resemblance of names is often preferred to a consistency in facts ; that the inventions of superstition or the fictions of poets are often viewed as real events, and the same critical accuracy employed in fixing the early epochs of imaginary beings, as in resolving the most rational truths of more authentic times. That such being the uncertain basis of ancient story, *no materials ought to be despised*. That the Persian and Arabian historians are intitled to attention in whatever regards their own countries, their relations being grounded at least on national belief, *and national belief never originating without some foundation*.

(L, 251.) FIRE TOWERS IN IRELAND.

IN LEITH MOGH.

- 1 Aghadoe
- 2 Ardfert
- 3 Ardmore
- 4 Ballagh
- 5 Brigoon
- 6 Lough Derg
- 7 Casthell
- 8 Castledermot
- 9 Clondalkin
- 10 Clonmacnois, two
- 11 Cloyne
- 12 Dublin
- 13 Dyfart
- 14 Ferbane
- 15 Fertagh
- 16 Glendaloch
- 17 Kells
- 18 Kilcullen
- 19 Kildare
- 20 Kilkenny
- 21 Kilmacdugh
- 22 Kilree
- 23 Kineigh
- 24 Lufke
- 25 Donaghmore
- 26 Ball
- 27 Melick
- 28 Oghterard

M m 2

29 Rath-

29 Rathmichael

30 Rattoo

31 Rosary

32 Scattery Isle

33 Swords

34 Taptoe

35 Timahoe

36 Tulloherin

37 Donaghmore

IN LEITH CONN.

1 Clounish

2 Devenish Isle

3 Downpatrick

4 Dromiskia

5 Drumboe

6 Drumlane

7 Drumcliff

8 Killala

9 Mahera

10 Monasterboice

11 Newcastle near Foxfort

12 Ram Isle, (Loughneagh)

13 Sligo

14 Turlogh

(M, 510.) MANANAN, a Manx Chronicle, translated from the original.

MANANAN beg, hight Mac y Ler
Was he the first that ruled the land,
A Paynim and a Sorcerer
He was as best I understand.

Not with his sword or with his bow,
That he his conquest could maintain;
But when an hostile fleet he saw,
He caused a *miff* to intervene.

Around the coast on every height,
If he but placed a single man,
There by his Necromantick art,
Appeared a formidable clann.

Thus from all enemies secure,
And his dominions all in peace,
He long maintained a regal sway
O'er subjects fearless and at ease.

Their yearly tribute but a load
Of bent, or rushes, from the plain;
From every quarter of the land,
Brought in at midsummer, a main.

Some were obliged to carry it up,
And lay it down on famed *Barrool*,
Some were indulged below to stop,
At Manin's Court above *Kemool*.

Thus

Thus lived the inhabitants of man,
 So light their tribute and so blest,
 Devoid of trouble or of care,
 Or toil, to mar their happy rest.

But now Saint Patrick soon arrives,
 Superior in every art,
 And o'er the waves Mananan drives
 With that vile crew that took his part.
 &c. &c. &c. &c.

With all submission to the very ingenious editor of *Fingal*, nothing seems more evident than that the personage characterized by the King of the *Mists*, (p. 4.) and in the poem (p. 13.) must have been no other than this fabulous King of the Isle of Mann, and not any King of Sky or the Hebrides as the compiler supposes. Thus the province of Ulster in Ireland, and the Western part of Scotland, being made the dominion of *Fingal*, nothing could be more natural than for the Bard to introduce *Mann*, an island lying in full view of both. (a) There is a tradition that Mananann was son to the King of Ulster, and brother to Fergus the Ild. King of Scotland, placing him in the third century, in the same manner as the Bards bring *Ossian* down to the time of Patrick; but these are all the inventions of idle Monks and Bards of modern times. The Kings of Mann, were Kings of the whole or the greatest part of the Hebrides, Sky and all, as appears from the ancient records of Mann, where it is affirmed that the Representatives or *Keys* b) as they are called, were chosen 16 from the elders of Mann and eight from the other islands, so that the poet might call him either King of Mann or of the Hebrides.

(a) See Preface.

(b) Ce or Ke, Hib. Magnates, Persicè Ke Princes.

The Manx poets are not behind their neighbours in compositions on Ossian; they say he was the son of Om, (c) the great prophet of the ancient Persians or Scythians, and their descendants the *Irish*, *Erse* and *Manx*, for they were three sods of one native soil, as they are called by an ancient Irish poet, speaking the same language, governed by the same laws, enjoying the same customs, and possessing all the Britannic Isles, till disunited and broken by invasions from the North and from Gaul. The Manx poets have brought Mananann down to the time of Patrick—not so with their Ossian, unlike the Scotch and Irish Bards, they have preserved the Pagan æra throughout.

מרבֿה יופֿי מרבֿה משאון
מרבֿה האור מרבֿה עברון

Ubi multa pulchritudo, ibi multa deceptio ;
Ubi multum lumen, multa excæcatio.

(c) Oshin Mac Owm, or the son of Om, the God of Terror. See conclusion, ch. ix. in the Hindostan collated with the Irish.

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A N D

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(a) I think our Southern Scythian navigators have been mistaken for the Royal Shepherds, that made an irruption into *Ægypt*, as mentioned by *Manetho*.

The fragment is preserved by Josephus, in these words:—
 “ We had formerly, says he, a King named *Timæus*; in whose reign, I know not why, but it pleased God to visit us with a blast of his displeasure: when on a sudden there came upon this country a large body of *obscure people* from the East, and with great boldness invaded the land, and took it without opposition. Their behaviour to the natives was very barbarous, for they slaughtered the men, and made slaves of their wives and children. The whole body of this people were called *Hukfos* or *Ukfos*, that is, Royal Shepherds; for the first syllable in the sacred dialect signifies a King, as the latter in the popular language signifies a shepherd. These two compounded together constitute the word *Hukfos*. These people are said to have been Arabians.”

“ After

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“ After these came another set of people, who were sojourners in Ægypt in the reign of Amenophis. These, says Manetho, chose themselves a leader ; one who was a priest of Heliopolis, and whose name was *Oserfph* ; and after he had lifted himself with this body of men, he changed his name to *Moses*.”

“ The first intruders, add. Manetho, at length constituted one of their body to be their King, whose name was Salatis. He built the city of Abaris (a name that had some relation to the ancient theology of the nation) and placed in it a garrison of two hundred and forty thousand men.”

The learned Bryant, in his observations on the ancient history of Ægypt, has clearly proved that these Royal Shepherds (as the Greeks called them) were distinct from the Israelites and prior to them ; and were also called *Aurita* ; a name he thinks derived from אור *aur*, fire, i. e. Fire-worshippers.

As to the first name, *Hukfos*, which Eusebius writes *Hukouffos*, I think it plainly appears to have been Scythian, derived from the Irish *Oc*, or *Oic*, a prince, and *Efs*, a ship : that is, our Southern Scythians who navigated the Ægyptian ships, and had settlements in Ægypt, (as the foregoing history has shewn) were called *Oic-Efs*, or Ship-commanders. We have also shewn that *Aorth* in Irish is a ship, (Intro. p. xxxvii) and that Cadis (or the Ship-island, p. 58,) was called *Erytha* by the Greeks, from the Irish or Scythian *Aorth-aoi*, i. e. the Ship-island ; I conjecture, they called themselves in Ægypt *Aorthi*, that is Shipmen, Mariners, whence *Aurita*. *Abaris* was also a Scythian name, signifying the Father of Holiness, from *Ab* father, and *Iris* religion, faith.

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faith. *Salatis* is a Scythian word signifying a Ruler, from *Slat* a rod or sceptre.

To this let us add, that they dwelt in *Oman* on the sea-coast of Arabia (p. 137); that they were settled there, according to ancient history, when the Israelites passed the Red Sea, and also in *Phachiroth* in Ægypt; these circumstances coinciding with the etymology of the names *Hukfas* and *Aurita*, in my humble opinion strengthen the conjecture that the Royal Shepherds of Ægypt, so called by the Greeks, were our *Oic-Efs* or mariners, mistaken by Manetho for *Oc-oisc*, or Royal Shepherds, that is, a Prince of Sheep; and such a mistake might readily occur by Manetho referring to the Scythian Language. Josephus was not satisfied with this explanation of Manetho, and deduces the name from an etymology more agreeable to his own opinion, supposing it to signify a *Captive*. The Ægyptian word *Er-hati*, mariners, shipmen, might also have been written *Aurita* by the Greeks.

It is universally allowed that the Greeks have corrupted and confounded the writings of Manetho, so that we have good authority for deviating from them in the Etymologies of the names of this body of obscure people who over-run a corner of Ægypt. And we are told that Manetho extracted his history from certain pillars in Ægypt, whereon inscriptions had been made by Thoth, in Hieroglyphic characters: how far all this is to be depended on, the Reader may judge, from Mr. Richardson's learned Dissertation on Oriental Languages.

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(b) There are many Jews in *China*. One of the city of *Caifamfu*, capital of *Honan*, told Father *M. Ricci*, at *Pekin*, that the city whence he came, contained twelve thousand families. That they had there preserved the **PENTATEUCH**, written upon Rolls, which they held in great veneration. The Jew in pronouncing some Hebrew words differed much from our manner. It were to be wished *Ricci*, or some other Missionary, had been sufficiently acquainted with the Hebrew, to have compared our copies of the *Pentateuch*. These Jews are certainly descendants of the Ten Tribes, carried away into captivity, and dispersed over the East. *F. Ricci* shewed this Jew the Bible of *Philip* 2d, printed by Plantin in the Chaldee characters, (used of late by the Jews) and the Jew knew the characters, *but could not read them*.—May we not suppose these Jews use the old Hebrew letter, so long lost to all the Hebrews. (See *Euseb. Renaudot's* Remarks on *Abu Zeid al Hasan's* Voyage to China, p. 168. See also *F. P. Bayeri*, *De Numis Hebr.-Samaritanis*.)

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(c) What does *Caros* King of Ships? (Fingal, an ancient poem, p. 110.) *Caras*, says Macpherson, was probably the usurper *Carausius*, who defeated *Max. Hercules* in several naval engagements, which gives propriety to his being called *King of Ships*, in the poem.

(d) Hence the Magistrates of the Isle of Mann are called **KEYS.** p. 550.

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(e) Abu Zeid al Hafan gives the following account of them:—
 “ There are people at Oman, who cross over to the islands that produce coco-nuts, carrying with them carpenters’ and such-like tools; and having felled as much wood as they want, they let it dry, then strip off the leaves, and, with the bark of the tree, they spin a yarn wherewith they sew the planks together, and so build a ship. Of the same wood they make a mast. Of the leaves

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leaves they weave the sails, and the bark they dry into cordage. They then load with coco-nuts, which they sell in Oman. (Account of India and China, p. 89.)——Hence the Irish *Libearn* a ship, from *Leabar*, bark; to distinguish it from the *Corrach* or wadded ship. These names have been adopted by the Chaldeans and Arabians; and is a strong presumptive proof that the Scythi were the inventors. In the ancient Brehon laws of the Irish, a tax or tribute to the Chief is fixed on each load of *Cno mor Indi* or Cocoa-nuts, the shells of which they used for drinking-cups. That they were also acquainted with the *Iundus Ogtach*, or Indian pine-tree, called in the Indian language *Oghneght*. See *Collectanea de Reb. Hib.* No. X. p. 77. These terms must have been brought with them from Oman.

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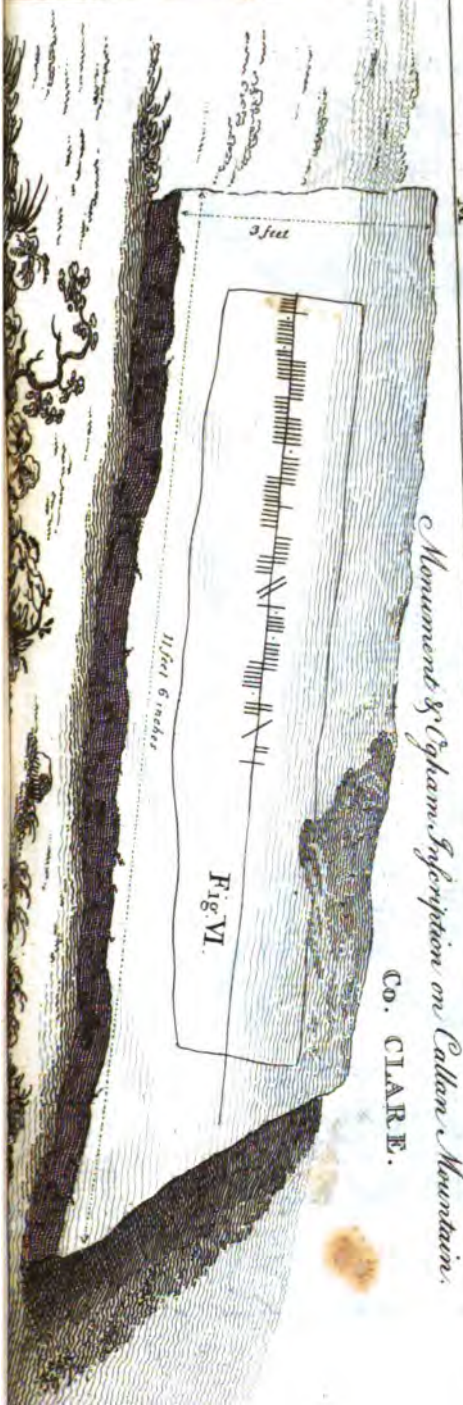
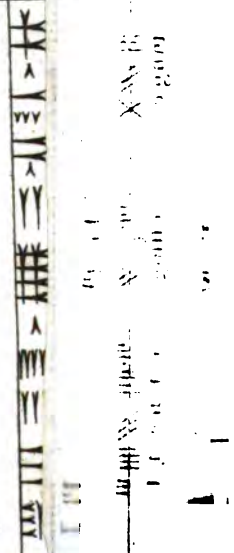
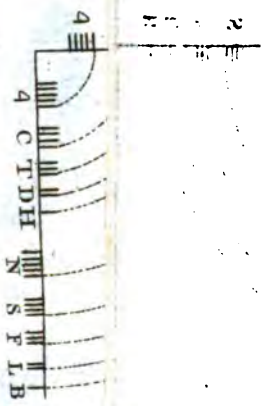
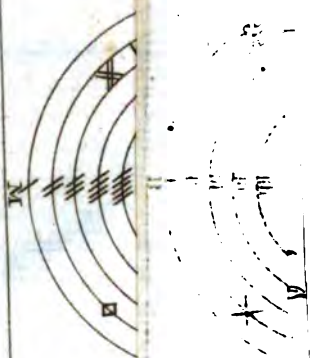
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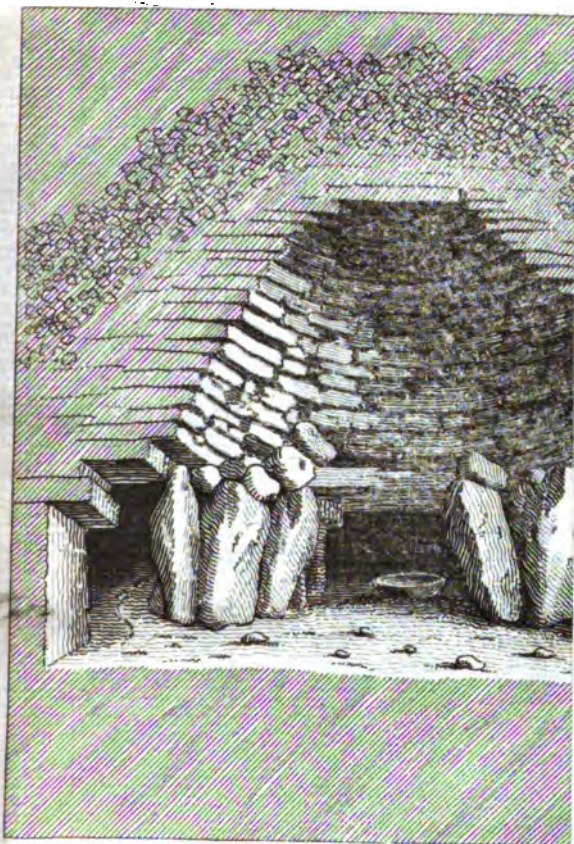
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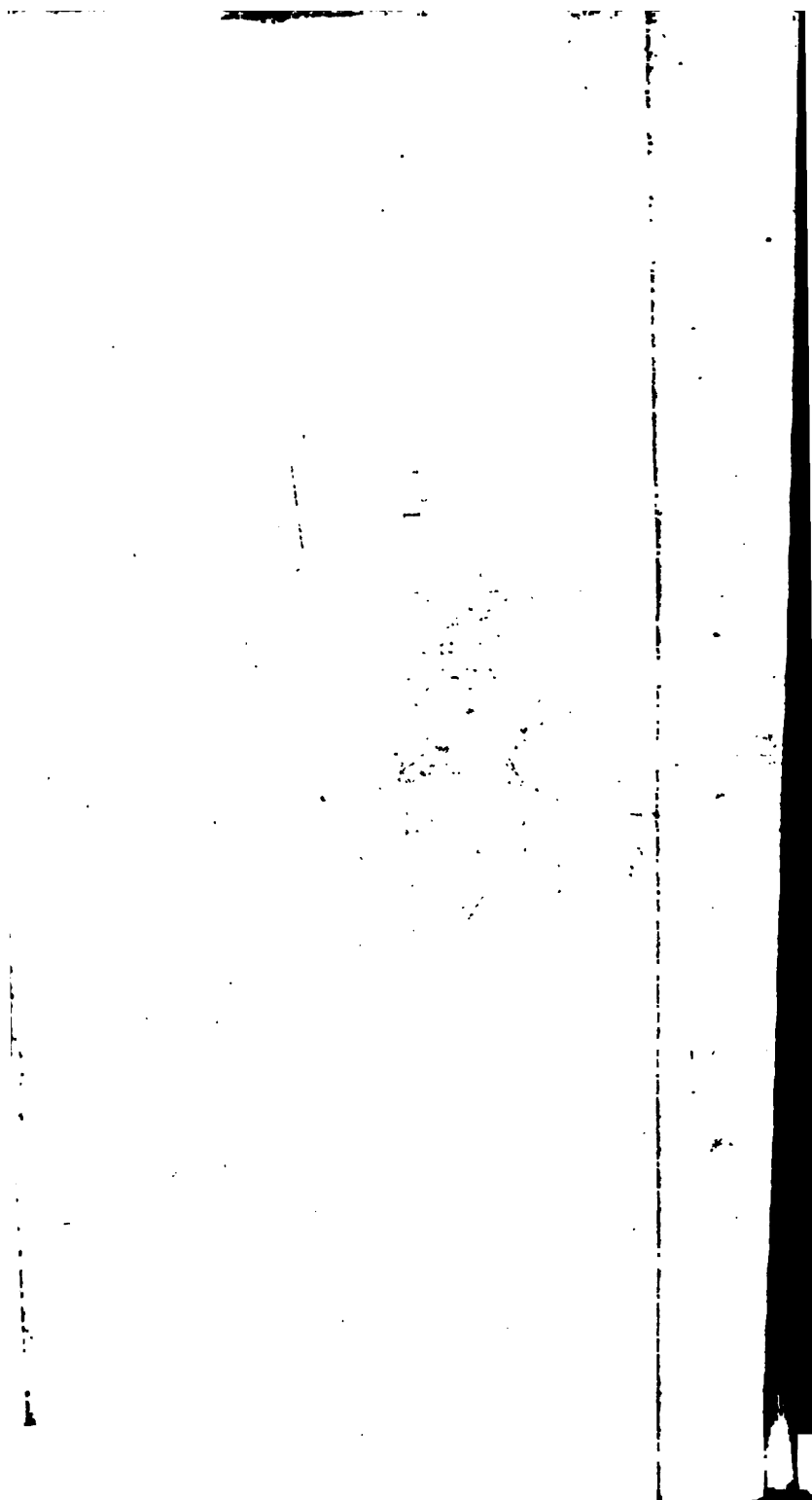


Fig. I.

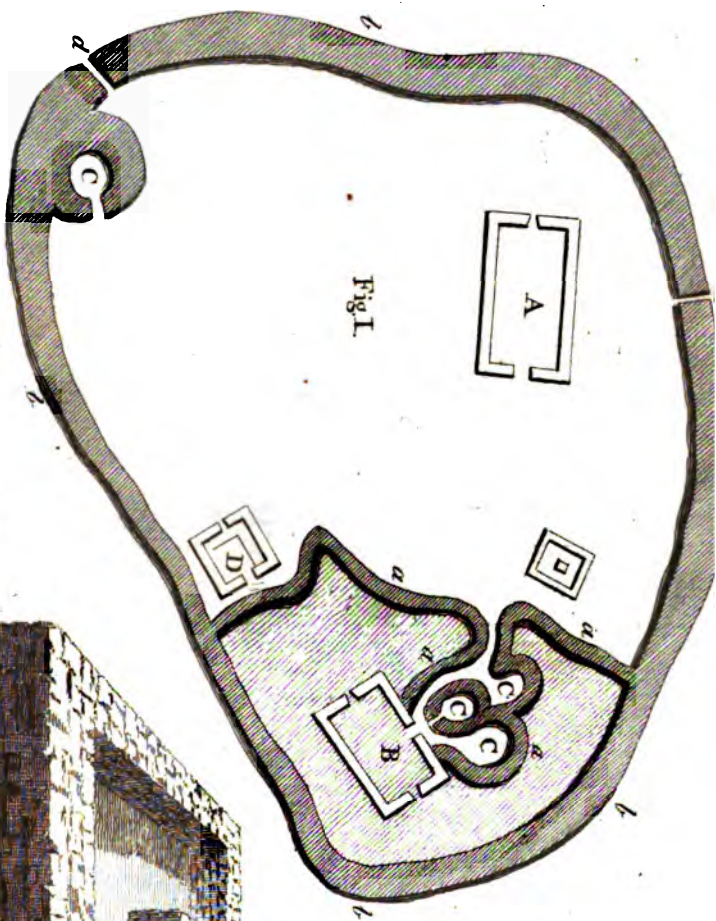
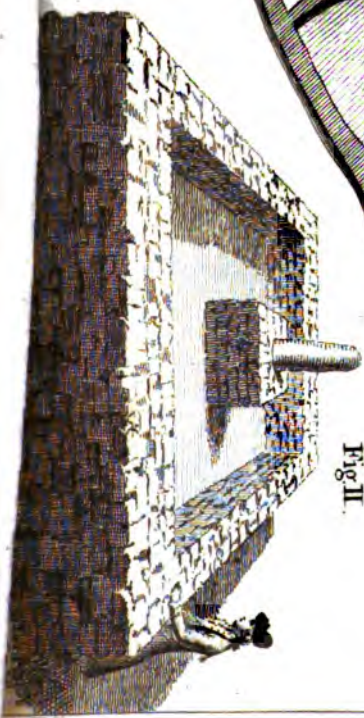
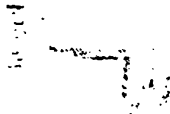
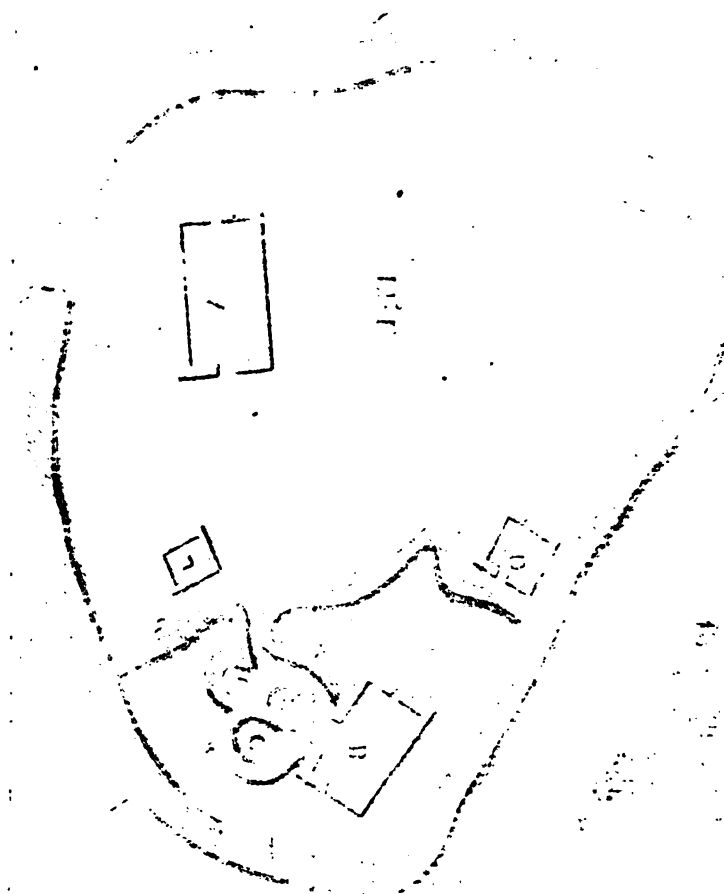


Fig. III.



Fig. II.





1. H

MALACBAT.

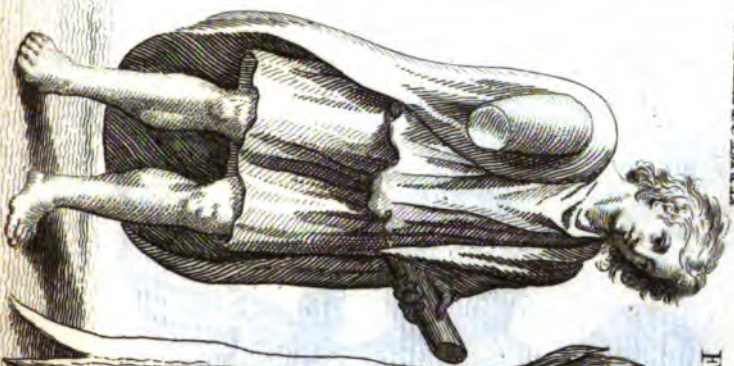


Fig. I.

AGAIBAL.

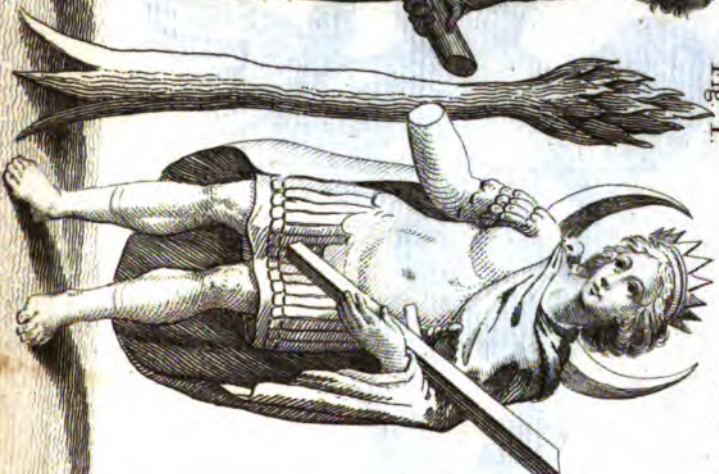
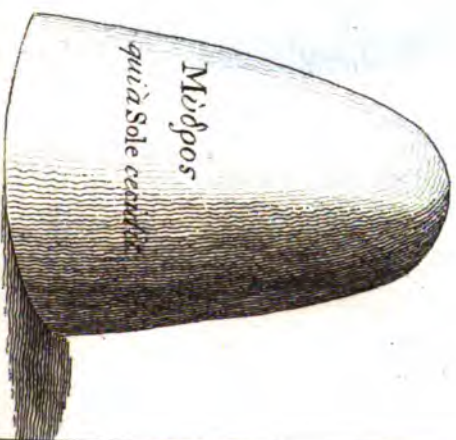
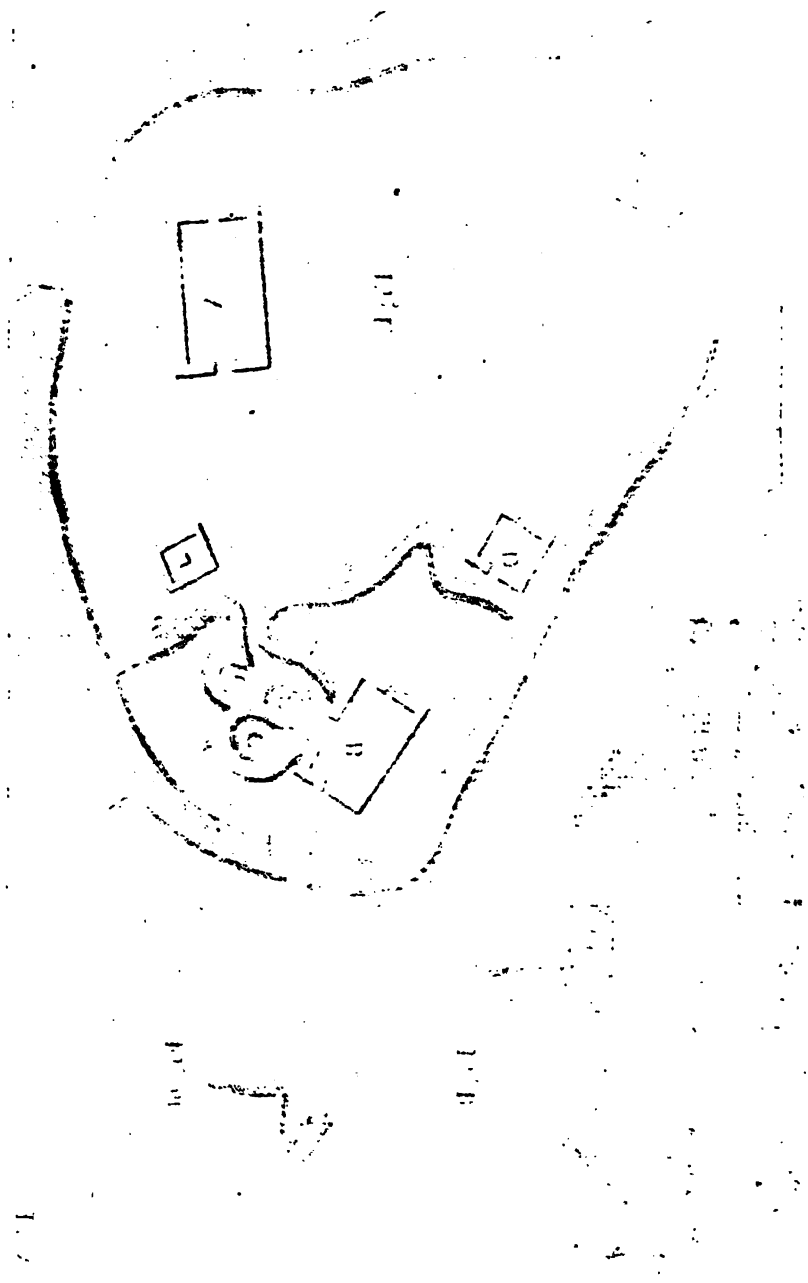


Fig. II.





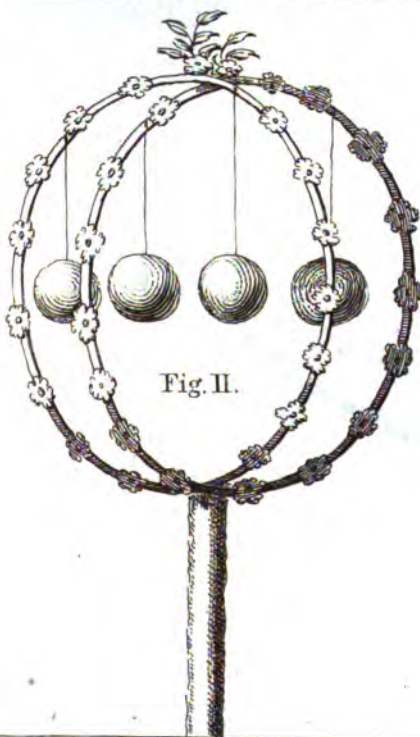
Pl. VII



Fig. I.



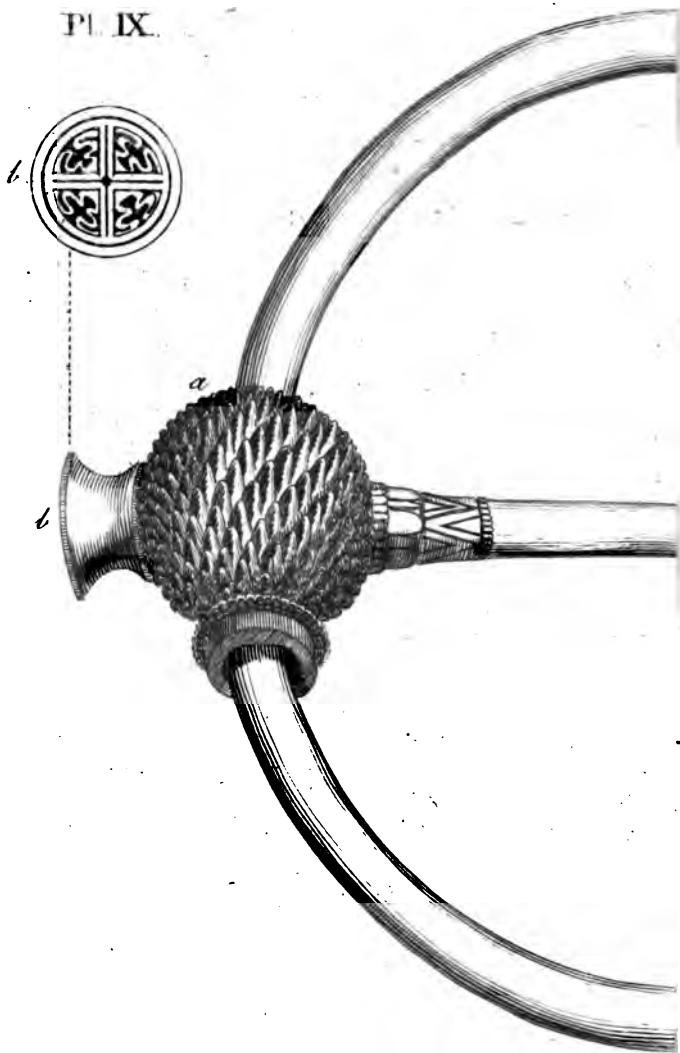
Fig. II.



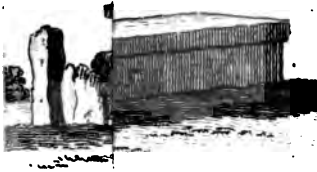
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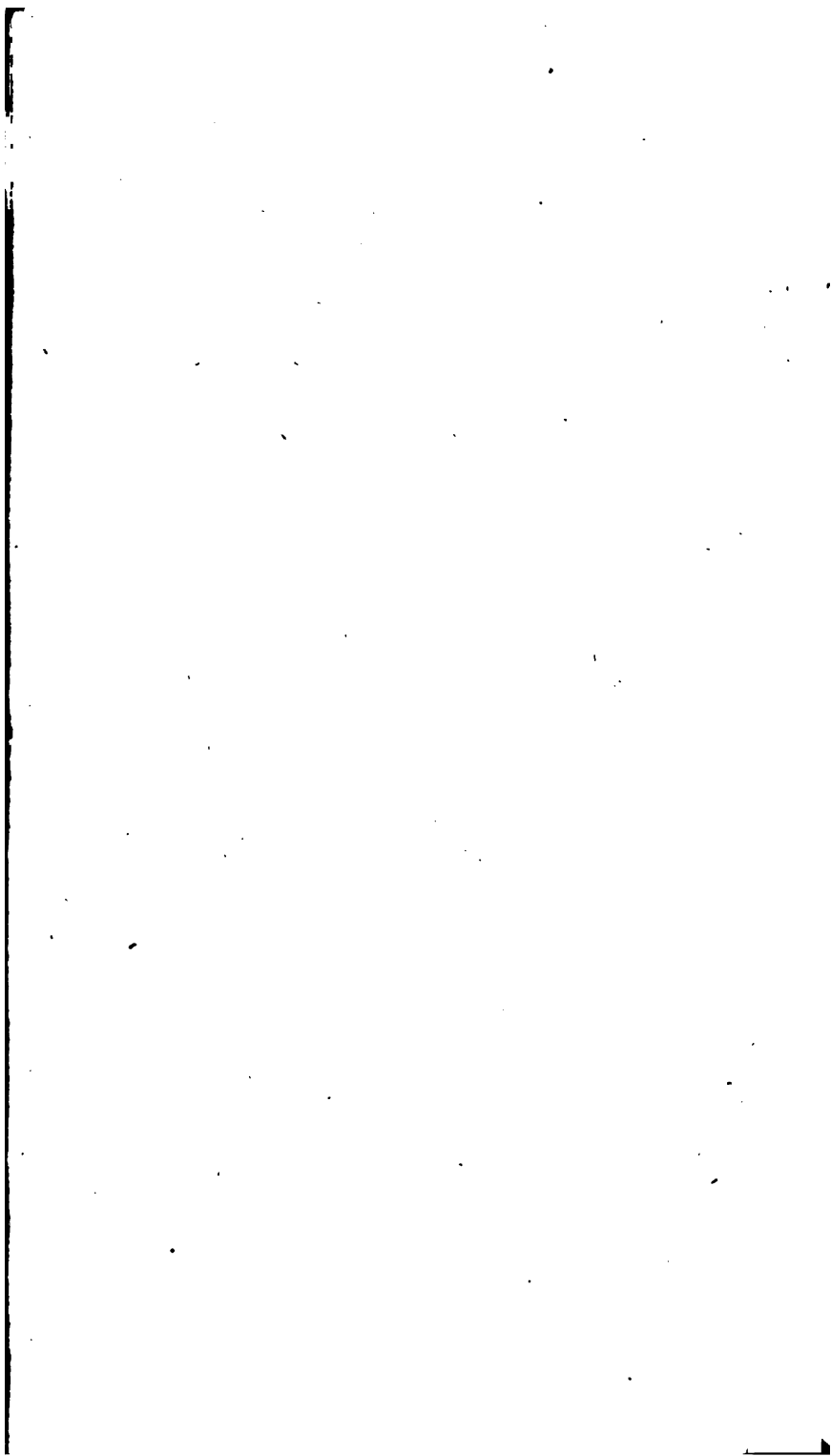
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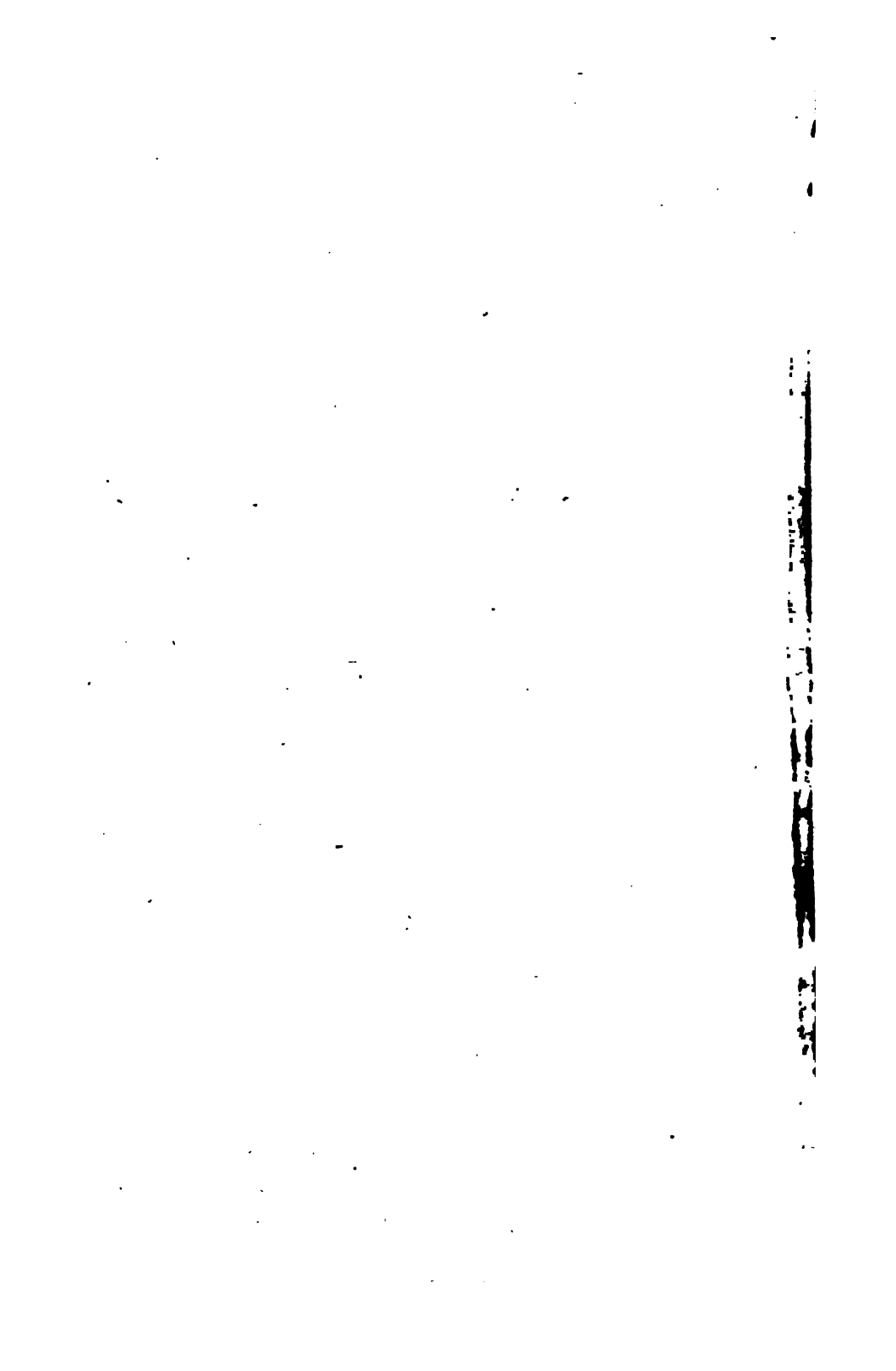
PL. IX.

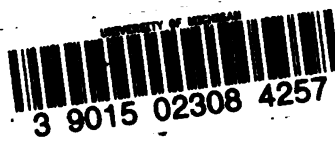


Pl. X.









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Pl. X.

